













**A VIEW**  
**OF THE**  
**History, Literature, and Mythology,**  
**OF**  
**THE HINDOOS.**



A VIEW  
OF THE  
**History, Literature, and Mythology,**  
OF  
**THE HINDOOS:**

*Including a minute Description of their Manners and Customs,*

AND  
TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

IN TWO VOLUMES.

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BY W. WARD.

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THE SECOND EDITION,  
CAREFULLY ABRIDGED, AND GREATLY IMPROVED.

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**To the Memory of**

**THE REV. SAMUEL PEARCE, A. M. OF BIRMINGHAM;**

**THE REV. JOHN SUTCLIFF, A. M. OF OLNEY;**

**THE REV. ANDREW FULLER, D. D. OF KETTERING;**

**TO**

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**THE REV. JOHN FOSTER, A. M. OF BOURTON ON THE WATER;**

**AND TO**

**THE REV. WILLIAM CAREY, D. D.**

**THE REV. JOSHUA MARSHMAN, D. D.**

**AND ALL HIS EUROPEAN AND ASIATIC COLLEAGUES,**

**THIS WORK IS VERY AFFECTIONATELY INSCRIBED,**

**BY**

**THE AUTHOR.**





### **PRONUNCIATION OF HINDOO NAMES.**

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In endeavouring to give the sounds of Sāṅskritū words, the author has adopted a method, which he hopes unites correctness with simplicity, and avoids much of that confusion which has been so much complained of on this subject. If the reader will only retain in his memory, that the short ū is to be sounded as the short o in son, or the u in Burton ; the French é, as a in plate, and the ēē as in sweet, he may go through the work with a pronunciation so correct, that a Hindoo would understand him. At the beginning and end of a word, the inherent (ū) has the soft sound of au. The greatest difficulty arises in giving the sound of ङ, the kūyñ-phūla; and although the English y has been used for this symbol, in the middle of a word the sound is most like that of the soft e.



**INTRODUCTION.**—Difficulty of tracing the origin of the Hindoo nation—their high antiquity—whole ages of information lost—fabulous history a proof of the poverty and vanity of mankind—true history may be mixed with the Hindoo fables, i.—Certain prominent facts in Hindoo history throw some light on their early state as a nation—the style of the védūs, and other concurring circumstances, afford room for the conjecture, that the most ancient parts of these works were written about the time of David, or about 1050 years before the Christian era—that the Original Sentences, on which the Hindoo philosophers built their different systems, were written not much later, and that the Institutes of Mānoo, the Ramayññ, and their best philosophical and astronomical works must have been written before the era of Aristotle, when the Greek learning had arrived at its highest state of perfection; that Krishññ lived about 200 years later, and that between his era and the incarnation, it is probable, the Mūha-bharütü and the Shrēē-Bhagüvütü, two works in which the fame of this hero is celebrated, as well as some of the best minor poems, were composed; and that during this period also the arrangement of the védü by Vyasü was made;—these ideas corroborated by those of the best writers on the subject, ii.—The Hindoo history commences with the work of creation—the divisions of the earth—Prit'hoo the first Hindoo king—he leads men to a knowledge of some of the arts—the earth named from him—the seven sons of this monarch noticed—one of them, Agnidrñ, obtains India—the inheritance of his eldest son receives the name Bharütü-Vürshü, or Hindoost'hanñ, extending from Himalayñ to the sea, iii.—The family of the sun noticed, which became extinct in the third age—the descendants of the moon reign in another part of India—the first of this race married to a grand-daughter of the first monarch of the race of the sun—the dynasties down to the extinction of the Hindoo monarchy noticed—the lists of kings found in the pooranüs no guide for the chronologist, iv.—Names of fifty-three separate kingdoms in India, from the Shöktee-Sñmbhédü—more particular

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# INTRODUCTORY REMARKS

ON THE

## History, Manners, and Literature of the Hindoos.

HOWEVER difficult it may be, if not impossible, to trace the origin of the Hindoo nation, and however absurd its own chronology, the Hindoos must be allowed a high claim to antiquity: their most early writings, their unchanging manners, and a variety of facts connected with their records, which are noticed in this and other works, establish this fact beyond all contradiction. But how humbling is the consideration, that whole ages of the earliest history of so large and interesting a portion of mankind should be buried in an oblivion perfectly impenetrable. How many astonishing events, how many precious monuments of the powers of the human mind, must have been thus lost to all posterity! And yet this is in a great degree the case, respecting all the nations of antiquity during the revolution of all the ages prior to that of Herodotus.—In this culpable neglect of recording real facts, and in the invention of fictitious ones, claiming their descent from the gods, and filling millions of years with the wonderful actions of their forefathers, how poor, how contemptible does the race appear!

But are we then to conclude, that there is nothing but fable in the whole of the Hindoo accounts of the first ages? May there not be some fragments of real history, and some allusions to the state of primeval society, even in what the Hindoos have termed the *sūtyū yoogū*?—The story of *Swāyūmbhoovū*,\* may be a tradition relative to the flood; nor is it absolutely impossible that the Hindoos should have been a distinct people from the period of the confusion of tongues, nor that they should have had traditions among them of the flood handed down from age to age, and preserved with all that reverence which the ancients are known to have cherished towards every thing proceeding from their ancestors.

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Should this account of *Swāyūmbhoovū*, however, be pure fable, and in consequence this ap-

\* See page 6.

plication of the story to Noah be wholly untenable, there are still certain prominent facts in the Hindoo history, leading to conclusions respecting the high antiquity of the Hindoo nation, which cannot be very wide of the truth.†

From the style of the védûs, the deep veneration in which they are held, and other concurring circumstances, it seems very probable, that the most ancient parts of these works were written about the time of David: this allows a sufficient period, after the confusion of tongues, for the Hindoos to have made good their settlement in India, and to have attained that degree of civilization requisite to form the rudiments of that civil and religious polity which has descended down to the present times.

The védû contains the names of many of the most celebrated of the Hindoo philosophers; and therefore it may be supposed that the original sentences (sōōtrûs) of the dūrshûnûs, from which the doctrines of the six great schools of philosophy were drawn, must have succeeded the original védû at no great distance of time; and at a period not very much later the Institutes of Mūnoo, their great epic poem, the Ramayûnû, and their first astronomical works, so worthy of the best days of the Hindoo nation, must have been written. This will carry us one or two hundred years below Ramû, who probably lived about five hundred years before the christian era; and while we are thus brought to the time of Aristotle, when the Greek learning had attained all its glory, we shall have allowed seven hundred years to the Hindoos, in which period they may be supposed to have carried their literature to its highest perfection.

The era of Krishnû may be placed about three hundred years before the incarnation; in whose time some of the best of the minor poets, &c. lived. Very soon afterwards the Mūhabharâtû, in which this hero is so highly distinguished, must also have been written, as well as the most ancient pooranûs, and the Shrēē-Bhagûvîtû, in which work also Krishnû is one of the principal personages. The arrangement of the védû, by Vyasû, it is probable, must also be referred to this period.

We are now arrived at the point from whence the Hindoos date the commencement of the present age, the kûlee yoogû; and from hence the path of the historian becomes more illuminated.

These ideas, if in any degree correct, will throw some faint light on the Hindoo chrono-

gy ; and the author is happy in observing, that they correspond pretty nearly with all the information hitherto published which has any claim to notice, and which is to be found in the invaluable Researches made by Sir W. Jones, Mr. Colebrooke, Mr. Bentley, and other gentlemen learned in the Sūṅkritū.

We shall now give a brief epitome of the *Sketches of History* contained in the FIRST CHAPTER of this work, and from hence the reader will be able to form some idea how far these sketches confirm the above chronological theory.

The Hindoo history of the present four yooḡūs commences with the work of creation, after which the earth is said to have been drawn from the waters of the deluge by a person, to create whom the god Brūmha divided himself into two parts, one of which became Swayūmbhoovū, and the other the wife of this personage.

The history then goes on to declare, that the son of this Hindoo Noah divided the earth, or, as is more reasonable to suppose, that part of it to which these sons of Japhet had emigrated, into seven parts, or dwēēpūs, as Plūkshū, Kooshū, Krounchū, Shakū, Pooshkūrū, Shalmūlū, and Jūmboo.\*

Prit'hoo, the grandson of Swayūmbhoovū, considered as the first king of this colony succeeding the patriarchal state, is said to have subdivided his inheritance, and to have taught his subjects agriculture, some of the arts, &c. The name Prit'hivēē, the earth, is said to have been derived from Prit'hoo.

Seven sons of this monarch, receiving distinct portions of territory, divided them among their children ; and one of these sons, Agnidrū, obtained Jūmboo-Dwēēpū, or India, and divided it among his nine sons. Rishūvū, the grandson of this monarch, had nine sons, but he gave his kingdom to Bhūrūtū, the eldest, who however retained only a part, which was called after him Bharūtū-Vūrshū, and which is said to have extended from mount Himalāyū to the sea.—The names of twenty-four kings, descended from Bhūrūtū, are next given, with the last of whom is said to have ended the race of Swayūmbhoovū.

\* Captain Wilford, according to his own theory, says, "Plūkshū includes the Lesser Asia, America, &c. Kooshū answers to the countries between the Persian gulph, the Caspian sea, and the Western boundary of India ; Krounchū includes Germany ; Shakū, the British isles ; Pooshkūrū is Ireland ; Shalmūlū is bounded to the west by the Adriatic and Baltic seas, and Jūmboo is India."

† The country or kingdom of Bhūrūtū.

We now come to the next dynasty of kings, called the descendants of the sun. Ikshwakoo, the first of this family, with his eight brethren, reigned over Bharūtū-Vārshū, Ikshwakoo presiding over the central division, and making Oude, then called Uyodhya, his capital. Including this monarch, the pooranūs give us the names of twenty-nine sovereigns, with the last of whom was closed the first age, or the sūtyū yoogū.

Śagūrū was the name of the first monarch of the next age, the trēta yoogū, in which twenty-three persons are supposed to have reigned, the last but one of whom was Ramā ; about whose time, we have conjectured, the Hindoo literature had attained its highest perfection.

Ten kings of the race of the sun appear to have reigned in the third age, or what is termed the dwapārā yoogū.

The history now goes back almost to the commencement of the sūtyū yoogū, to the other family distinguished in the Hindoo history as the race of the moon ; and begins with Pooroorūvū, who was the son of Ilā, the grand-daughter of Voivūsūtū, the father of Ikswakoo. This monarch made Prūyagū his capital, and forty-six kings of the race of the moon, in a direct line, extend to the close of the third age.

The kshūtriyū kings of the race of the moon who reigned in the present age, or the kṛtē yoogū, amount to thirty-seven, and the rest of the Hindoo kings, of other families, down to the Mūsūlman conquest, at the close of the fourteenth century, amount to ninety, of the following dynasties : after the kshūtriyūs, a race of kings arose, sitting on the throne of Delhi, who were descended from the famous Mūgndhū family ; next succeeded the Goutmū dynasty, the patrons of the Bouddhū heresy ; then the Mūyoorū dynasty, and after the dethronement of its last prince, Shūkadityū, a royal stranger from the Kūmāoo mountains, obtained the kingdom ; but who, in his turn, was destroyed by Salivahūnū, the king of Prūtist'hanū. The two next families were yogēes, the following one voidyūs, and the last family of Hindoo kings, sitting on the throne of Delhi, were rajpoots.

It must not be supposed by the reader, that the above lists of kings can be depended upon in forming chronological calculations, though they have been really selected from the pooranūs : for the framers had no intention of assisting their countrymen to acquire a knowledge of history ; the record was purely casual, or intended to fill up a story respecting a favourite

here. The early division of Hindoost'hanū into many independent kingdoms also increases this difficulty; for through what dynasty shall these chronological calculations be made?

The Shuktee-Sūmbhédū,\* one of the tūntrūs, contains a list of fifty-three kingdoms in India taken in its largest sense, but at what time they existed in a distinct form is uncertain, and their boundaries are but very imperfectly described in the above work, (see page 558). The names of these countries or kingdoms are Ungū, Būngū, Kūlingū, Kérūlū, Sūrvéshū, Kashmēērū, Kamū-rōopū, Mūharashtrū, Audhrū, Sourashtrū, Goorjjūrū, Troilingū, Mūlūyana, Kūrnatū, Ūvūntēē, Vidūrbhū, Mūroo, Abhēērū, Malūvū, Cholū, Pūncchalū, Kambojū, Viratū, Pandyū, Vidéhū-Bhōōmee, Valhēēkū, Kiratū, Vūkūgnanū, Khoorasanū, Bhotū, Chēēnū, Amūrogū, or Mūha-Chēēnū, Népalū, Shēēlūhūttū, Gourū, Mūha-Koshūlū, Mūgūdhū, Ootkūlū, Shrēē-Koon-tūlū, Rinū, Konkūnū, Koikéyū, Shōōrū-Sēnū, Kooroo, Singhūlū, Poolindū, Kūtt'hū, Mūtsyū, Mudrū, Souvēērū, Lūlamū, Vūrvvūrū, and Soindhūvū.

The author begs leave to refer the reader to the first chapter of this volume for a more detailed view of Hindoo history, and for other observations on the subject. He cannot, however, refrain from adding his earnest wish, that some Sāngskritū scholar would devote his leisure to a work on this subject, drawn entirely from Hindoo sources; persuaded as he is, that the pooranūs, if thoroughly and judiciously examined, would either afford ample materials for a succinct history of India, or supply numerous fragments of the most interesting and important nature. To a person proposing to commence a work of this kind, he would recommend the employment of learned natives to draw out clear and minute tables of contents of every pooranū and every historical poem. This would shorten the work to the English scholar; who, having all these materials before him, would see at once whether these hidden treasures could supply what is so exceedingly desirable, a *complete History of this very ancient and interesting people*.

From the whole of what the author has been able to collect and condense relative to the civil state of the Hindoos, the reader will be able to perceive something very superior to mere savage life, or to brutal uncontrolled tyranny: the Hindoo kings, though absolute, were restrained by laws and priests verily believed to be divine;—the laws contained some excellent principles, though they were exceedingly partial, and void of that purity, justice and benevolence, which Christianity has infused into the institutions of nations calling themselves Chris-

\* And not the Tara-Tūntrū, as given by mistake in page 560.

tian ;—the very cast prohibited some indulgences and associations exceedingly pernicious to society :—but, after a candid examination of this system, so ancient, while we admit, that there are many things to approve and admire in the royal, judicial, and social institutions of the Hindoos, we are compelled to acknowledge, that those laws which exalted the priesthood into divinities,—which invested the monarch with absolute power over the lives, property, and liberty of the subject,—which permitted domestic slavery,—which consigned one half, viz. the female population, to a state of perpetual servitude and ignorance, and nine tenths of the male population to mental, civil and bodily slavery under the priests, must have been essentially vicious and intolerable.

Nor can the author refrain from pausing in this place, and offering up his most heartfelt thanksgivings to the Great and Beneficent Governor of all things, for placing, after so many tremendous revolutions, this vast and interesting portion of mankind under the British Government. He feels this gratitude not only when he contrasts the British Government with the absolute and rapacious tyrannies of the former Hindoo and Mūsūlman princes ; but he feels it, as one who has long witnessed the mild and paternal nature of the Supreme Government,\* which, with incessant solicitude, endeavours to meet, (as far as the system, in the hands of a few unassisted† individuals, can possibly meet), the wants and circumstances of so vast a population, so immense an empire.

There may, no doubt, in so large an establishment as that which composes the whole body of the Honourable Company's civil servants, be found individuals who sacrifice the good of the subject, by neglecting their public duties, or by conniving at the cupidity of the native officers ; but the author hopes that these instances are constantly decreasing, and he is happy in adding his renewed testimony to the great advantages which have resulted to the subject from the establishment of the College of Fort William. The influence of this institution on the Honorable Company's civil servants under this Presidency is now seen to be great and salutary indeed : formerly, a young man, after his arrival in India, could remain in privacy at

\* The sentiments expressed by the Most Noble the Marquis of Hastings, in his speech delivered to the students of the College of Fort William, on the 30th July, 1817, have formed for him an imperishable wreath of honour ; and it cannot be doubted, but that the young gentlemen to whom this most excellent address was delivered, will, by acting up to these dignified sentiments, make the very name of Britons dear to the latest posterity of our Indian subjects.

† The native officers of justice, on account of their want of probity and their excessive cupidity, instead of being faithful assistants to the Superior Magistrates, have always been the greatest scourges of the country.

the capital just long enough to contract habits and debts which extinguished all private virtue and all public spirit ; and, thus prepared, he went to his station, the solitude of which was favourable to the indulgence of every private and public vice. But now, the residence at the College, and the public examinations there, form the character of the individual ; and he proceeds to his station with the eyes of all his fellow-students and of the whole English community following him ; and with this deep conviction also, that every step of his further advancement in the service must depend entirely on his merits.

Respecting this College, it is difficult to say which is most to be wondered at, the wisdom of the man who formed it, or the folly of those who have laboured to prove it unnecessary.—If it was necessary that young men, sent out to superintend, as collectors, judges, &c. large and populous districts, should know the language of the people whose most important concerns were to be placed in their hands,—that those young men who should become magistrates and judges should know the laws which they were to dispense, and be able to weigh the evidence of plaintiff and defendant upon which they were to decide, then the college was necessary.—If it was desirable that the government should know the capacity and sufficiency of candidates for office before it conferred the most important trusts,—and that persons about to be placed in lucrative situations, and beyond the reach of controul, should first be brought to know the necessity of managing their own affairs with discretion, then the college was necessary.—If it was important to the happiness of the governed, that they should be able to make application to their magistrates without the interference of persons under many temptations to become their oppressors,—that the subjects should not always be reminded that their governors were men of a strange speech,—that native men of learning should be patronized, and their diligence excited to give to the world the stores of Hindoo literature, and to lay open the most extensive system of idolatry on earth,—or, if it was important to the interests of science, that Europeans in situations of influence, scattered over the greater part of India, should be capable of exploring the hidden treasures of Hindoo learning, then the college was necessary.—If it was of the last consequence to the happiness of the natives, that the servants of the Company should be able to select with wisdom the vast multitude of inferior native officers spread over the country,—or, in short, if it was necessary to the happiness of the natives, or to the glory of Britain, that the authority of England should be preserved and perpetuated in the east, then the college of Fort-William was necessary, and the most Noble Marquis Wellesley deserves the thanks of every native, and of every man of learning in the world.

Still, the author feels it his duty respectfully to suggest, for the consideration of the Supreme



Government, while this subject is before him, an idea or two, connected, as he humbly conceives, with the further improvement of the country : he would recommend—that the whole body of Hindoo and Müsülmán law now in use, and the Regulations of Government, be laid before a select body of law officers, assisted by the oldest, and the most enlightened of the Hon. Company's servants, and that these persons, corresponding with the most intelligent persons in every part of India, be directed to form a body of civil and criminal law suited to the present circumstances of our Indian empire ; to be presented for revision to the great Law Officers of the Crown, and to the Parliament of England ;—that this code of law, when ratified, be translated into the language of every district containing a court of justice, and two copies of it deposited in each court, for the use of the council both of the plaintiff and defendant ; the Judge and first law officers to be also supplied with copies ; and further, that every student be expected to read this code thrice over during his stay in the college, and to attend regular lectures in which it shall be explained ;—that the proceedings of every court of law be conducted in the language of the district in which each court-house is situated ; that every Judge understand, and every attorney plead in this language ; that the proceedings be open to all, and that no cause be examined, nor any witnesses heard, in private, by the officers of the court, previously to the open trial in court, on pain of a very heavy fine ;—that there be formed at the Presidency, a College for the instruction of native law officers in the legitimate meaning of this code, and that no native attorney (after a certain period) be permitted to act in a court of justice without a certificate from this college ;—that every instance of bribery, perjury, and extortion, connected with the administration of justice, or the execution of the laws, be punished in some mode most likely to counteract these crimes, so common at present, and so exceedingly destructive of the happiness of the subject ;—that no person be appointed to the office of a t'hanadar, or to any other office filled by natives, without a recommendation from ten of the most respectable inhabitants of the town or village where such officer is to be placed ;—that some mode be sought of interesting the inhabitants of towns in improving their roads, in removing nuisances, in watching over inferior officers of the police, in promoting different objects of benevolence, and especially charity-schools, which might be supported by an annual collection from the inhabitants themselves.

The principle so justly recognized by the Parliament of Great Britain, that it is the duty of the Government to improve the civil and moral condition of our Indian subjects, though this recognition was preceded by a long and painful delay, was hailed with joy by every philan-

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celebration of their marriages. Girls sometimes pray that the gods would choose for them good husbands.

There is still another instance in which the customs of the Hindoos contribute to render them unfeeling : we allude to their funerals, described in p. 207 ; and to the paragraph to which the reader is here referred, we may add the fact, that the wood which is to burn the body is sometimes brought and laid in the presence of the dying man, who is thus treated like an English criminal when his coffin is carried with him to the place of execution.

The Hindoos divide the year into twelve months, each month containing thirty or more days. The month they divide into two equal parts of fifteen days, according to the increase and decrease of the moon. Though they do not reckon by weeks, they acknowledge a revolution of seven days, named after the sun, the moon, Mars, Mercury, Jupiter, Venus, and Saturn, exhibiting in this instance a most remarkable coincidence with the custom of our Saxon ancestors : *Rūvee-varū*, (Sunday) is named from *Rūvee*, the sun, as Sunday was derived from the Saxon 'idol of the sun ;'—*Somū-varū*, (Monday) from *Somū*, the moon, and *Mō* from the Saxon 'idol of the moon ;'—*Mūngūlū-varū*, (Tuesday) from *Mūngūlū*, the Hindoo Mars, and Tuesday, from the Saxon god *Tuesco* ;—*Boodhū-varū*, (Wednesday) from *Boodhū*, the Hindoo Mercury, and Wednesday from *Woden* ;—*Vrihūspūtee-varū*, (Thursday) from *Vrihūspūtee*, the Hindoo Jupiter, and Thursday, from *Thor* ;—*Shookrū-varū*, (Friday) from *Shookrū*, the Hindoo Venus, and Friday from the goddess *Friga* ;—*Shūnee-varū*, (Saturday) from *Shūnee*, the Hindoo Saturn, and Saturday from the Saxon god *Seater*, 'fondly of some supposed to be Saturnus,' says Richard Verstegan, in the dedication to king James of his work, "*Of the Originall of Nations*."—The Hindoos divide the day and night into sixty *dāndīs* or eight *prūhūrīs*, each *prūhūrī* making about three of our English hours, or a fourth of the day or night whether long or short.

The features of the Hindoos are more regular than those of the Burmans, the Chinese, or the Malays ; and did they possess all the advantages of European science, they would no doubt rank among the most polished nations. Their children are exceedingly precocious, perhaps far more so than European lads of the same age. Their ancient sages, we know, were capable of the deepest researches into the most difficult and abstruse subjects.

The dress of the rich is really graceful, and well suited to the climate ; but the indigent must

be great sufferers from the scantiness of their clothing. The irrational animals are in this respect in better circumstances, even when exposed day and night to the elements, than the great body of the Hindoos. The great exposure of the body also is very offensive to the sight of Europeans.

The politeness of the Hindoos, even of many of the poorest, has been generally noticed, though the effect of this is greatly counterbalanced by their proneness to flattery and deception, and by their frequent use among themselves of the foulest strains of obloquy. Nor does their politeness arise so much from urbanity of disposition, as from early discipline and example; and we must add, that in many respects, according to European ideas, the Hindoos are guilty of the grossest infraction of good manners.

The houses of the rich display a miserable taste, being neither elegant in appearance, nor convenient in their interior arrangements. To secure privacy, if the house adjoin the street, the front has no windows, and on the other sides the windows and doors are contemptibly small; the rooms are seldom more than ten feet square. The Hindoos, in some instances, have reared large edifices; but the style of architecture shews that they never travelled to Greece. The poor suffer exceedingly from the dampness of their floors, and from the slightness of the roofs and sides of their houses. Great numbers know nothing of the comfort of a bedstead; and the inconveniences to which they are subject are greatly increased by the pits of stagnant water often made close to their doors.—The author would respectfully recommend to the benevolent notice of Government the deplorable state of the poor in these respects; and he submits it to their consideration whether a municipal regulation committed to the direction of the village constables, might not prevent many diseases, and remove a great portion of the misery which arises from these and similar errors.

The prejudices of the Hindoos prevent them from rearing poultry, and but few possess the convenience of a kitchen garden: hence their comforts are much abridged, and their houses look naked and desolate.

In the management of their families, the father or the eldest son has assigned to him a kind of patriarchal authority. In some instances several branches of the original stock live together, and derive their subsistence from a common fund. But these families are not in general happy: human nature is too weak and depraved to allow of such numbers living in peace and comfort under the same roof. For particulars respecting the internal economy of families, see page 145.

In hospitality, within the rules of the cast, the Hindoos stand as high as most nations. At some of their feasts they expend very large sums, inviting hundreds of guests, and bestowing handsome presents at their dismissal. In these feasts they are exceedingly tenacious of precedence, and are very careful that none but persons duly qualified by cast be invited.

Their towns, their markets, their shops, their manufactures, their coins, their weights and measures, all shew, that the Hindoos are to a considerable degree civilized ; but it may be adduced as another proof of the small value set on the cultivation of the mind, that there is not a single bookseller's shop in any town in India, Calcutta excepted, and these are for the sale of English books.—The Hindoos have no idea of regular streets, of spacious roads, or of forming open squares for markets : the benefits of order, regularity, and cleanliness, seem never to have attracted their attention, and the beauties of architecture or of a landscape they are utterly incapable of perceiving. A large house without a window in front, or a brick house destitute of plaister, and remaining unfinished for years, never offends their sight ; nor does it appear ever to occur to them, that an unsightly or an offensive object should be removed into a less prominent situation. In the planting of trees, they are not aware that there is any other line of beauty except a straight one ; nor that any other benefit can be derived from them than what arises from fruit and shade. In forming an orchard, they observe no order, and seldom consult the nature of the soil : the only enquiry is, how many trees can be wedged into an acre.

The author has filled nearly thirty pages of this chapter with remarks on country scenery ;—with a collection of proverbial sayings descriptive of manners ;—with conversations on different subjects ;—with forms of letters and specimens of songs, and with an account of pantomimical entertainments : and he has closed the chapter with remarks on the state of the Hindoos at death, and on their funeral ceremonies,—adding reflections on the tendency of the Hindoo system, and on the social state of this people at the present day.

In the FOURTH CHAPTER, he has entered upon an examination of the *Literature* of the Hindoos, prefacing it with a summary of the grammar of the Sūṅskritū ; and he now, for the gratification of the reader, inserts the Nagūree alphabet, which is used in Sūṅskritū works, and also the Bengalee alphabet, with a paragraph respecting the nature of the Bengalee grammar.

# INTRODUCTORY REMARKS

## The Dēvū-Nagūree, or Sūngskritū Alphabet.

### The Consonants.

क kñ	ख khñ	ग gñ	घ ghñ	ङ gnoo'ñ
च chñ	छ chhñ	ज jñ	झ jhñ	ञ gnee'ñ
ट tñ	ठ t'hñ	ड dñ	ढ dhñ	ण anñ
त tñ	थ t'hñ	द dñ	ध dhñ	न nñ
प pñ	फ phñ	ब bñ	भ bhñ	म mñ
य jñ	र rñ	ल lñ	व vñ	—
श shñ	ष shñ	स sñ	ह hñ	क्ष kshñ.

### The Vowels.

अ ã	आ a	इ ee	ई ã
उ oo	ऊ oo	ए ree	ऐ ree
ऋ lee	ॠ lee	ऌ é	ॡ oi
ओ o	औ ou	अंग ōng	अः ãh

## The Bengalee Alphabet.

### The Consonants.

ক kñ	খ khñ	গ gñ	ঘ ghñ	ঙ gnoo'ñ
চ chñ	ছ chhñ	জ jñ	ঝ jhñ	ঞ gnee'ñ
ট tñ	ঠ t'hñ	ড dñ	ঢ dhñ	ণ anñ
ত tñ	থ t'hñ	দ dñ	ধ dhñ	ন nñ
প pñ	ফ phñ	ব bñ	ভ bhñ	ম mñ
য jñ	র rñ	ল lñ	ব vñ	—
শ shñ	ষ shñ	স sñ	হ hñ	ক kshñ

### The Vowels.

অ ã	আ a	ই ee	ঈ ã
উ oo	ঊ oo	এ ree	ঐ ree
ঋ lee	ৠ lee	ঌ é	ৡ oi
ও o	ঔ ou	অং ōng	অঃ ãh

Many Europeans despise the Bengalee as a poor sterile language, incapable of being the vehicle of communication except on the most common and trifling subjects. Yet they admire the Hindoost'hanee, though it is entirely without a character, and speak of it as a universal language, though it is not the language of even one Hindoo village throughout India, nor does a single Hindoo in any part of the country speak it as his mother tongue. Still, however, as a colloquial dialect very extensively diffused, it must be acknowledged, that the Hindoost'hanee is very important. This prejudice against the Bengalee arises from want of information. It is certainly a copious language, and with the help of its parent the Sūngskritā, there are no ideas, however metaphysical, which it is not capable of expressing. The whole Bible has been translated and printed in Bengalee; and every one must confess, that to give a faithful translation of some parts of the Scriptures, especially the epistles of the apostles Paul and Peter, a language must be very copious. It is an excellency in the Bengalee, that every one of its letters has uniformly one unvarying sound: to read and pronounce it, therefore, is very easy, when compared with the difficulty of pronouncing the English. Its construction is very different from the English, but somewhat similar to the Greek. When well spoken, the Bengalee has a pleasant sound, though the nasals are far from adding to its sweetness. Every second letter among the consonants is an aspiration of the preceding letter, as kū, khū, &c. and the fifth consonant in the first five series has a nasal sound. There is no distinction between the masculine and feminine pronouns, nor between the masculine and neuter pronouns in the third person, with the exception of the oblique cases. In addressing superiors, they use an honorific pronoun, and to inferiors, a pronoun which expresses inferiority. The verbs also in their terminations receive signs of respect or inferiority. These are imperfections: respect or familiarity in the use of language cannot be improper, but written forms invented to remind a person that he is an inferior being, are a blot upon every form of speech.

In the first part of the chapter, the author, from a variety of Hindoo sources, principally the pooranūs, has collected brief accounts of their most ancient *Philosophers*, as well as of their celebrated writers of later periods, prefixing some observations on the age of the védūs and dūrshūnūs, and on the surprising agreement between the opinions of many of the Greek and Hindoo sages; and though he regrets the want of more ample materials for this interesting subject, he has collected a variety of facts connected with *fifty-nine* writers who assisted either in the védūs, the dūrshūnūs, or the law books.—It is a painful circumstance, that no copious *Biographical Accounts* of men of so high an order amongst the sages of antiquity should be

obtainable. How interested do we feel in the early, domestic, and closing histories; as well as in the scholastic disputes, of Socrates, Plato, and the other eminent Greek philosophers; and yet histories of the Indian sages equally interesting might doubtless have been compiled. We are not yet certain that they were not; but as it appears that the Hindoos never had a civil historian, it is too probable that they never had a philosophical one. If this be the case, these philosophers perished in the forests and groves where they studied and instructed their disciples, without one of these disciples possessing either sentiment, ambition, or gratitude enough to perpetuate the memory of his master.—In this dearth of biographical materials, the author has collected what he was able, but he hopes much more may be published by persons of greater leisure: he is persuaded that more enlarged notices of these sages may be found amidst the immense stores of Hindoo literature, though he fears they will scarcely supply a volume like the first part of Brucker's *Historia Critica Philosophiæ*.

The next chapter commences with the Hindoo arrangement of their shastrûs under eighteen heads; and the second section contains a LIST of the TREATISES still extant under the title of *Védû*, as far as found in the libraries of H. T. Colebrooke, Esq. of the College of Fort William, and of the society of Missionaries at Serampore; arranged according to their subjects. In the TRANSLATIONS from the *Védû* the following order is observed:

Account of the WRITERS of the védû;

the TEACHERS of the védû;

the DIVISIONS of the védû;

the SUBJECTS treated of in the védû;

Specimens of the HYMNS and PRAYERS of the védû;

the FORMULAS connected with ceremonies;

the PHILOSOPHICAL PARTS of the védû.

The whole is concluded with some remarks on the merit of these works which were once so famous.

In section xiii. of this chapter, the author has begun an account of the *Philosophical Works*, or *dârshânûs*, commencing with some conjectures on their antiquity, and comparing the six schools from which they proceeded with the six Grecian schools.

The translations from the *Dūrshūnūs* are arranged in the following order :

1. *The Sankhyū Dūrshūnū*.—A TRANSLATION of the *Sankhyū-Sarū*, occupying thirty-six pages, to which is prefixed a list of works belonging to this school.
2. *The Védantū Dūrshūnū*.—A list of Védantū works, and a TRANSLATION of the *Védantū-Sarū*.
3. *The Patñjālū Dūrshūnū*.—The TRANSLATION of part of a comment on the original *Patñjālū*, by Bhojū-Dévū.
4. *The Nyayū Dūrshūnū*.—TRANSLATION of an abridgment of the *Sōōtrūs of Goutāmū*, as explained by Vishwū-Nat'hū-Siddhantū, with prefatory remarks, and a catalogue of works on the Nyayū philosophy.
5. *The Voishēshikū Dūrshūnū*.—TRANSLATION of an abridgment of the *Voishēshikū-Sootropūskarū*.
6. *The Mēemangsa Dūrshūnū*.—A list of works on this system of philosophy, and TRANSLATIONS from the *Dhārmū-Dēēpika*, the *Mēemangsa-Sarū*, and the *Mēemangsa-Sūngrihū*.

The author has thus endeavoured to supply something from all these schools, with the view of enabling the reader to form an opinion of what was taught by these philosophers, who conferred so much honour on their country.

It may not be improper in this place to attempt a comparison of the Hindoo philosophy with the systems which obtained among the Greeks and other nations :—

The nature of the *Divine existence*, however deeply examined by the Hindoo sages, appeared to them so incomprehensible, that some of them gave up the subject in despair : Kopilū says, 'The most excellent spirit is known only to himself. The nature and existence of God are inscrutable ; he has nothing to do with creatures, nor they with him : we know nothing of God but by inference.'<sup>1</sup> The expressions of others on this subject appear to be very little better than the language of despair : Harētū says, 'God and all the inferior deities exist only in the formulas of the védū, and have no bodily shape.'<sup>2</sup> Chyvūnū affirms, 'Sound alone is God.'<sup>3</sup> Joimineē says the same, 'God is simple sound ; the power of liberation lies in the sound God, God.'<sup>4</sup> Ashwūlayūnū declares, 'God is not a being separate from his name.'<sup>5</sup> Damascius, in his book of Principles, says, According to certain Egyptian writings, there is one principle of all things, praised under the name of the unknown darkness, and that thrice repeated : which unknown darkness is a description of that supreme deity which is incompre-



hensible.'<sup>1</sup> 'I am all that hath been, is, and shall be; and my veil no mortal hath ever yet uncovered.'<sup>2</sup>

Indeed three out of the six philosophical sects are charged with undermining the proofs of a separate and intelligent first cause—the Sankhyā, the Voishéshikū, and the Mēemangsa; and though the founders, in some instances, write as though they meant to defend the orthodox opinions, it is quite clear, that while they admitted an isolated deity, they asserted that the world was eternal, and that material forms sprang out of an energy in some way confined exclusively to matter. In page 372 the reader will find not less than nine *atheistical* propositions mentioned and combated, and in pages 414 and 420 five similar propositions. Thus Kōpilū unblushingly denies to God the creation of the world: he says, 'The universe is the work of nature as possessed of the three qualities: nature is capable of the work of creation, for behold the spider producing the web from its own bowels; see the fall of inanimate bodies, and the production of milk in the udder of the cow.'<sup>3</sup> 'If when you say, that matter is inactive, you mean that it is destitute of motion, you will contradict the védū and smritees, for they declare that matter possesses motion [agitation;] therefore when we say, that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence.'<sup>4</sup> 'Nature is the root or the origin of the universe, since every thing proceeds from it, or is to be traced to it.'<sup>5</sup> 'There is in nature an uncreated seed, from which all beings spring.'<sup>6</sup> 'Nature or chaos is the mother of the universe.'<sup>7</sup> 'Nature is the source of all, and of actions too.'<sup>8</sup>—The Egyptians, it would appear, held the idea that the Supreme Being was something perfectly distinct from the creator: Jamblicus says, According to the Egyptians, before all entities and principles there is one God, who is immovable, always remaining in the solitariness of his own unity, there being nothing intelligible nor any thing else complicated with him.'<sup>9</sup> 'Anaximander, Anaximenes and Hippo acknowledged no other substance besides body, and resolved all things into the motions, passions, and affections of it.'<sup>10</sup> And this agrees with the opinions of some of the Hindoo atheists, 'that the body was to be identified with spirit.'—Cudworth describes four forms of atheism as prevailing among the Greeks: 1. 'The Democritic, which derives all things from dead and stupid matter in the way of atoms and figures:—2. the Hylozoic or Stratonical, which attributes to all matter as such, a certain living and energetic nature; but deprived of all animality, sense, and consciousness:—3. the Anaximandrian, which with the Democritic fetches all things

1 Cudworth.

2 Inscription upon the Egyptian temple at Sals.

3 Page 222.

4 Page 220.

5 Kōpilū, p. 222.

6 Soomāntoo, p. 262.

7 Vyaghra-padū, p. 263.

8 Pūṭāṅgīlō, p. 261.

9 Cudworth.

10 Cudworth.

from dead and stupid matter, but in the way of forms and qualities generable and corruptible ;

4. the Stoical atheism, which supposes one plastic and methodical but senseless nature to preside over the whole corporeal universe.<sup>1</sup>—The same writer remarks, that ‘Hesiod and Homer were both suspected by Plato and Aristotle for atheistic theologians.’—‘The greatest defect in the system of Epicurus is, that it attempts to account for all the appearances of nature, even those which respect animated and intelligent beings, upon the simple principles of matter and motion, without introducing the agency of a Supreme Intelligence.’—Strato’s opinions were, ‘that there is inherent in nature a principle of motion, or force, without intelligence, which is the only cause of the production and dissolution of bodies.’—‘What Heraclitus says concerning fate, as an intelligent and rational principle in nature, the cause of motion and consequently of production and dissolution, must be understood, not of a substance or being distinct from the primary fire, but of the intrinsic power of this first principle, the necessary energy by which all things are produced.’—‘The stoical system teaches, that the efficient cause is pure ether, or fire, which comprehends all the vital principles by which individual beings are necessarily produced.’—‘Democritus either entirely rejected the nature of deity, or allowed him no share in the creation or government of the world.’—‘He admitted no other soul of the world than one similar to that which he allowed to man, a blind force, resulting from the combination of certain subtle atoms, of a round form, which produce fire.’—‘Epicurus ascribed every appearance in nature to a fortuitous collision and combination of atoms.’<sup>2</sup>—One sect of Hindoo atheists actually attributed the rise of things to nonentity or vacuum, thus contradicting Plato and Epicurus, whose axiom was, ‘from nothing can nothing proceed.’—Goutāmī very pointedly combats this idea of the world proceeding from nature ; ‘If it be said, that nature is to be identified with things themselves, then you make the cause and the effect the same ; or if you mean that nature is something separate from things, then what have you obtained, for this which you call nature must be competent to the work of creation, &c. and this is what we call God.’

Having thus exhibited the nature and similarity of the Hindoo, Greek and Egyptian systems on this subject, let us next compare the ideas of these different schools relative to the *Divine Nature*.

The Védantists speak of God, unconnected with creation, as a being perfectly abstracted, dwelling in a state of profound repose, similar to deep sleep, in which the person has no men-

<sup>1</sup> Cadworth.

<sup>2</sup> Enfield.

tal intercourse with the world, p. 366. In a passage already quoted, we find the Egyptians entertained a similar idea, that 'God always remains in the solitariness of his own unity, there being nothing intelligible in him.'<sup>1</sup> Epicurus 'considers the condition of the gods as wholly separate from the world, and enjoying no other felicity than that which arises from inactive tranquillity.'<sup>2</sup>

Another idea much inculcated among all the ancient philosophers was, that God was the soul of the world. 'He is the soul of all creatures.'<sup>3</sup> 'Horus Apollo, an Egyptian, affirmed that God was a spirit that pervaded the whole world, and that nothing at all consisted without God.'<sup>4</sup> Agreeing with this also are these lines of Virgil :

'Know first that heaven and earth's compacted frame,  
And flowing waters, and the starry flame,  
And both the radiant lights—one common soul  
Inspires, and feeds, and animates the whole.'—*Cudworth*.

'Anaxagoras and Plato affirmed that God, passing through, pervaded all things : ' Epic-  
tetus and Antoninus also asserted, that as soon as the soul is released from the body, it returns  
to the soul of the world.'

Some philosophers taught, that although God pervaded all things, he remained untouched by visible objects : 'Spirit has no intercourse with visible objects : the intercourse is that of intellect.'<sup>5</sup> 'Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer or lord, than the faults of things made visible are in the sun.'<sup>6</sup> 'Spirit is distinct both from matter and from the works formed from matter, for spirit is immutable.' 'The vital spirit through its vicinity to the world as sovereign, influences inanimate things as the load-stone the needle.' 'When the universe falls upon spirit [as a shadow upon a wall], it becomes visible : spirit is said to be empty like space.'<sup>7</sup> The idea which is evidently meant to be inculcated here is, that spirit is the mere manifester, and that it has nothing to do either with the creation or the government of the world. Aristotle taught, that 'God observes nothing ; he cares for nothing beyond himself.'—Cudworth says, 'Jamblicus tells us, that the Egyptian hieroglyphic for material and corporeal things, was mud or floating water ; but they pictured God as sitting upon the lote tree, above the watery

<sup>1</sup> Cudworth.  
<sup>6</sup> Kūpilā, p. 362.

<sup>2</sup> Enfield.

<sup>3</sup> Vēdū-Vyasā, p. 363.  
<sup>7</sup> Kūpilā, p. 325, 326, 347.

<sup>4</sup> Cudworth.

<sup>5</sup> Pātanjālee, p. 362.

mud, which signifies the transcendent eminency of the deity above matter, and its intellectual empire over the world.'

In direct contradiction to this was the doctrine inculcated principally in the Védantū school, that God was matter as well as life : ' Brūmhū is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow, that he was indebted to some other for the clay.'<sup>1</sup> ' We have now made it manifest,' says Cudworth, ' that, according to the ancient Egyptian theology, from which the Greek and European systems were derived, there was one intellectual deity, one mind or wisdom, which, as it produced all things from itself, so does it contain and comprehend the whole, and is itself, in a manner, all things.' Seneca says, ' What is God ? He is all that you see ; and all that you do not see ; and he alone is all things, he containing his own work, not only without, but also within.'<sup>2</sup> ' Chrysippus maintained the world itself to be God, and that God is the power of fate.'

Bearing a near affinity to this idea was another, that the whole material universe is as it were the clothing or body of the deity, while the vital part is the soul. God in this state is called the Viratū-Poorooshū. For a particular description of this universal body and soul, see page 289. Cudworth says, ' The pagans did not worship the several parts of the world as really so many true and proper gods, but only as parts and members of their one supreme God, that great mundane animal, or whole animated world, taken altogether as one thing.' ' Man, according to the stoics, is an image of the world.'<sup>3</sup>

A number of the Hindoo philosophers declared that God was visible. One says, ' God is to be seen by the yogēē.'<sup>4</sup> ' The visible form of God is light.'<sup>5</sup> ' God is not without form, but none of the five elements contribute to his form.'<sup>6</sup> ' God is possessed of form.'<sup>7</sup> Kūpītū objects to this doctrine, ' When the védū speaks of spirit as being visible, it merely means, that it is perceived by the understanding only ; for the understanding cannot make spirit known ; it can only make known its own operations ; nor is there any reason why another should make known God : he is made known, and makes himself known.' page 325.

1 Védū-Vyasū, p. 364. 2 How closely does this agree with the fragment of Orpheus, ' God from all eternity contained within himself the unformed principles of the material world, which consisted of a compound creation, the active power directing the passive.' 3 Enfield. 4 Pārīnjālee, page 238. 5 Kōnadū, page 239. 6 Bhrīgōo, page 238. 7 Kūshyāpū, page 247 ; Ashwālayānū, page 262 ; Vishwamitrū, page 264 ; Jīmūdāgnēe, page 264 ; Pōit'hēdāśee, page 265 ; Prājāpatee, page 266 ; Narāḍ-jūṅghū, page 267 ; Karskūnājinee, page 269 ; Lokakshēe, page 261 ; Jatōokārū, page 263.

By other sages the Great Spirit and the spirit in man are identified as one: 'I and all other living creatures, like the vacuum, are one.' 'The yogās worships atmā [self], viewing himself equally in all beings, and all equally in himself.'<sup>1</sup> 'Brūmhū and individuated spirit are one.' 'That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit; and that which pervading the whole universe, gives life and motion to all, is Brūmhū.'<sup>2</sup> 'There is no difference between the incarcerated and the perfectly abstracted spirit; the body is mere illusion.'<sup>3</sup> 'There is no difference between spirit and the soul.'<sup>4</sup> 'If a person well understands spirit, he [knows himself to be] that spirit.'<sup>5</sup> 'This is the voice of the védū and the smritees, Spirit know thyself.'<sup>6</sup> These philosophers maintained also that spirit does not receive the consequences of actions: Kōpilū says, 'spirit receives pleasure and pain as a wall the shadow, but that which enjoys or suffers is the understanding.'

Respecting the unity of God, Kūpilū thus speaks, 'The védū and smritees teach us, that spirit is one when we apply to it discriminating wisdom, and many when united to matter.'<sup>7</sup> The Hindoo sages had evidently no idea of a trinity in the one God; and it is unreasonable to expect that so deep a mystery, peculiar to divine revelation, should be discovered by them: the only semblance of this doctrine is found in the three created gods, Brūmha, Vishnoo and Shivū, and to these three gods are assigned the affairs of the whole universe as comprised in the work of creation, preservation and destruction. These form the Supreme Government, and all the other gods are the subordinate officers of government, judges, magistrates, constables, &c.

The opinions of all these sages respecting God may be thus summed up:—Kūpilū admits a deity, but declares that he is wholly separate from all terrene affairs; and is in fact 'the unknown God'; that the soul in a state of liberation is God; that nature is the source of every thing.—Pūtānjūlee maintains exactly the same opinions.—Jaiminee acknowledges a God distinct from the soul; that this God is subject to actions, and that while in this state of subjection he communicates a power to actions to produce and govern all things.—Védū-Vyāsū speaks of God as sometimes perfectly abstracted, and, according to the Egyptian idea, 'remaining in the solitude of his own unity;' and at other periods as uniting to himself matter, in which union he is considered as the animal soul. The energy necessary to the work of creation he considers as distinct from Brūmhū,<sup>8</sup> but dependent upon him.—Goutāmū and Kū-

1 Kūpilū, page 260.

2 Védū-Vyāsū, page 262.

3 Védū-Vyāsū, page 271.

4 Kūpilū,

page 263.

5 Kūpilū, page 220.

6 Kūpilū, page 222.

7 Page 236.

8 Plato's idea

was, that there were two eternal and independent causes of all things, God and matter.

and speak of God as distinct from the soul ; as an almighty Being, creating the universe by his command, using atoms. They consider the soul as separate from the Great Spirit, and as absorbed in it at the period of liberation.—The Satwütis and the Pouranics speak of God as essentially clothed with body : the former taught, that God, in the energy of joy, gave birth to the world proceeding from himself ; that human souls are separate from the divinity.—The Pouranics believe, that Vishnoo, full of the quality of truth, is God ; and that he, taking the form of Brümha, as possessing the quality leading to activity, created the world ; that he preserves it in his own proper character ; and that, assuming the form of Shivü, he, possessing the quality of darkness, will destroy all things.—The Joinüs deny the existence of such a being as God ; contend that nature is the source of all things, and that merit and demerit govern the world.—Many Bouddhüs appear to have denied the divine existence, as well as the existence of human souls, and a future state.

When speaking of God in his abstract state, some of the Hindoo sages could express sublime conceptions though mixed with error : Thus Kûpilü, ‘I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure ether, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable.’<sup>1</sup> ‘God is a spirit without passions, separated from matter. He is pure wisdom and happiness ; everlasting, incomprehensible, and unchangeable. After describing all existences, he is that which is none of these.’<sup>2</sup> ‘Spirit is lovely, and is identified with love.’<sup>3</sup> Goutüm’s ideas of the divine nature appear to come nearer to divine revelation than those of any other of the Hindoo philosophers : ‘God is placable, glorious, the creator, the preserver and the regenerator of all things.’ And yet almost with the same breath he speaks in a most confused manner : ‘God is capable of unity, of division, of increase, of assigned dimensions ; he possesses wisdom, desire, and thought.’<sup>4</sup> Kûpilü, on the other hand, strips God of all attributes : ‘Spirit has no qualities. Where the operations of the understanding are wanting, spirit perceives nothing.’<sup>5</sup>

The Hindoo system never recognizes God under the Christian idea of Providence : Kûpilü says, ‘When we speak of spirit as the sovereign, we merely mean, that it receives the operations of the understanding, as a mirror receives the shadow.’ ‘Spirit as the sustainer of the embryo [atomic] world, may be called its supporter.’<sup>6</sup> Pütinjülee says in the same strain, ‘Spirit is not excluded, but is necessary as the manifester, through intellect.’ ‘Spirit has no

intercourse with material objects,' page 392. It is true, indeed, that Védū-Vyasū speaks of Brūmhū as the charioteer, but in this character he himself is subject in his dispensations to the merit or demerit of the governed. Kūpilū plainly maintains, that 'God has nothing to do with creatures, nor they with him.'<sup>1</sup> Epicurus says, 'It is not consistent with our natural notions of the gods, as happy and immortal beings, to suppose that they encumber themselves with the management of the world, or are subject to the cares and passions which must necessarily attend so great a charge. We are therefore to conceive that the gods have no intercourse with mankind, nor any concern with the affairs of the world.'

On the subject of *Creation*, the Hindoo philosophers were as much at variance as on that of the divine nature:

We have already seen, that by several philosophers matter itself was considered as capable of the work of creation. Kūpilū, Soomūntoo, Vyagrū-Padū, and Pūtūnjlee all maintain this doctrine. Kānadū appears to maintain the same opinion, when he says, 'In creation two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose.'<sup>2</sup> The Pythagoreans held, that motion is the effect of a power essential to matter, and that no separate cause was required or employed. It was the doctrine of Plato, that there is in matter a necessary but blind and refractory force.

Védū-Vyasū, Vūshisht'hū, and Vrishūspātee believed that God united to himself matter, and thus formed the world. 'In this union, says Vūshisht'hū, the quality of darkness prevailed, and hence arose the desire of giving birth to creatures.'<sup>3</sup> These philosophers speak of the power or force which causes the procession and continued progress of things, as residing in this illusion. They thus argue: the yogēē, abstracted from all sublunary objects, perceives no necessity for a thousand things called for in a secular state; but he is happy in himself, and seeks no human intercourse; but should this yogēē fall from this elevation, and become ensnared by worldly attachment, his mind will then become concentrated on this object of his affection, and he will feel immediate subjection to a thousand wants. This mode of reasoning they apply to God, and thus account for creation: God becomes united to illusion, and he then feels the desire of creation, and forms the world. Thus Védū-Vyasū, 'The mass

of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. In creation, God united to himself *shūktee*, or energy, in which reside the three qualities.<sup>1</sup> Cicero tells us, 'that the *vis* or force which was in all those things called God or deified, was really no other than something of God in every thing that is good.'<sup>2</sup> In conformity with these ideas, God is spoken of by the Hindoo sages as the active power, and matter as passive in the work of creation, and hence the terms male (*poorooshū*) and female (*prūkrītee*) are frequently found in their writings: 'God, when the active and passive powers are united, possesses form.'<sup>3</sup> 'The supreme cause exists in two parts like the seed of the cicer arietinum, which represent the active and passive powers of nature.'<sup>4</sup> 'In creation the active power directed the passive.'<sup>5</sup> 'According to some writers, the monad [of Pythagoras] denotes the active principle in nature, or God; the duad, the passive principle or matter.'<sup>6</sup> Empedocles says, 'The first principles of nature are of two kinds, active and passive; the active is unity or God, the passive matter.' Plato seems to express a similar opinion, when he attributes all the evils of the present state to matter; that is, union to matter. The terms *shūktee*, energy, *ividya*, crude matter, and *prūkrītee*, illusion, all expressive of the properties of matter, are used to signify that from which material things arose; and hence says Védū-Vyasū, 'Illusion is the producing cause of consciousness, of the understanding, of intellect, of the five senses, the five organs, the five kinds of air in the body, of crude matter, and of all other material things.'<sup>7</sup> Here we have the doctrine that matter, &c. were created; and Védū-Vyasū adds, 'The universe was formed from vacuum, air, fire, water, and earth. The first thing created was vacuum.'<sup>8</sup> In direct opposition to this last sentence, Kūpilū says, 'There are some remarks in the védū and smritees which lead to the conclusion, that the intellectual part [of the universe] was first created.'<sup>9</sup> 'God,' says Plato, 'produced mind prior in time as well as excellence to the body.'—Goutūmū, not acknowledging the opinions either of Kūpilū or of Védū-Vyasū, says, 'God being possessed of eight qualities or dispositions, existing eternally within himself, manifested himself in a body of light [Védū-Vyasū contends for his uniting to himself darkness or matter], from whence the primary atoms issued.'<sup>10</sup> Kūpilū on the other hand, maintains, that the world was produced by the twenty-four principles of things as an assisting cause.'<sup>11</sup> Enfield says, that the Persians, the Indians, the Egyptians, and all the celebrated Grecian philosophers held, that principles were the first of all things.

1 See pages 365 and 381.

2 Cudworth.

3 Uḡṣṭyā, p. 246.

4 Vishnoo, p. 249.

5 Uḡṣṭyā, page 247.

6 Enfield.

7 Page 367.

8 Page 231: Anaximenes taught, that

the subtle ether was the first material principle in nature.

9 Page 332.

10 Page 226.

11 Page 336.



Goutāmū taught the doctrine of an archetype or pattern from which all things were created: 'The creator next, using the primary atoms, gave existence to the first form or pattern of things, from which, in union with merit and demerit, creation arose.'<sup>1</sup> Kūpilū also says, 'from the elements water, fire, air, and space, and the primary atoms, combined, a pattern or archetype is formed, from which the visible universe springs.'<sup>2</sup> 'God,' says Plato, 'that he might form a perfect world, followed that eternal pattern,' &c.

Several philosophers taught that the world was eternal. Hence, says Kūpilū, 'This universe is the eternal tree Brūmhū, which sprung from an imperceptible seed [matter].'<sup>3</sup>—Chyūnū says, 'The world has no creator.'<sup>4</sup> Epicurus says, 'the universe always existed, and will always remain.' 'Aristotle acknowledged no cosmogonia, no temporary production of the world, but concluded it to have been from eternity.'<sup>5</sup> He supposed it absurd to think, that 'God who is an immoveable nature, and whose essence is act or energy, should have rested or slept from eternity, doing nothing at all; and then, after infinite ages, should have begun to move the matter, or make the world.'<sup>6</sup> Pūnchanjūnū, a Hindoo sage, entertained more correct ideas, and says, 'To make any thing besides God eternal, is to make more than one God.'<sup>7</sup>

There were others who taught that matter, atoms, and the primary elements, were eternal: Vrishūspūtee says, 'From ten elements every thing arose, one of which, āyidyū [matter] was uncreated.'<sup>8</sup> Goutāmū maintains that 'atoms are eternal.'<sup>9</sup> He is followed by Pōit'hēnūsee, 'the universe is composed of uncreated atoms, incapable of extension.'<sup>10</sup> Kūnadū says, 'Atoms are uncreated, and are of four kinds, from which arose earth, water, light and air.'<sup>11</sup> The idea of the Hindoo philosophers was, that crude matter and the primary elements partake of the three qualities in equal proportions; but matter, or the passive principle, in the stoical system, is destitute of all qualities. 'Matter,' according to Plato, 'is an eternal and infinite principle.'<sup>12</sup> Democritus says, 'Whatever exists must owe its being to necessary and self-existent principles: the principles of all things are two, atoms and vacuum.'<sup>13</sup> Epicurus says, 'These first principles, or simple atoms, are divisible by no force, and therefore must be immutable.'<sup>14</sup>—As though self-contradiction and variety of opinion were to have no bounds, two of these philosophers appear to affirm, that atoms are not eternal: Goutāmū says, 'From

1 Page 287.	2 Page 323.	3 Page 336.	4 Page 267.	5 Enfield.	6 Cadworth.
7 Page 212.	8 Page 330.	9 Page 286.	10 Page 335.	11 Page 433.	12 Enfield.
13 Enfield.	14 Enfield.				

God, as a body of light, the primary atoms issued ;<sup>1</sup> and Védā-Vyās delivers a similar opinion : ' The primary elements, at creation, were produced in an atomic form.'<sup>2</sup>

Yet there were some philosophers whose conceptions of God as the creator were more correct : Pūtūnjūlee says, ' The universe arose from the will or the command of God, who infused into the system a power of perpetual progression ;'<sup>3</sup> and Jatookūrñ, another sage, delivers a similar opinion : ' Creation arose out of the will of God, who created a power to produce and direct the universe.'<sup>4</sup> Yet here the christian reader will perceive an essential error in the idea that the power to create was something *derived* from the deity. None of the ancient heathen could divest themselves of the idea, that the creation and government of the universe would be too troublesome to the Divine Being ; an idea which contains the grossest reflection on the infinite wisdom, power, and benevolence of God.

Such were the ideas of the Hindoo philosophers relative to the origin of things. Respecting the *world* itself, both as the product of divine wisdom and as a stage of action, their opinions were equally incorrect :—Vyāghrākūrñ says, ' The world is false, though God is united to it.'<sup>5</sup> Kūpilū delivers a similar idea : ' That part of the world which is permanent is intellect : all the rest is contemptible, because unsubstantial.' Again, ' This error-formed world is like a bubble on the water : we can never say that it does not exist, nor that it does. It is as unreal as when the thirsty deer mistakes the fog on the meadow for a pool of water.'<sup>6</sup> Visible things were regarded by Plato as fleeting shades. Yet Kūpilū speaks more rationally when he says, ' The world resembles a lodging-house ; there is no union between it and the occupier :'<sup>7</sup> and Kānadū thus corrects the folly of these ascetics : ' Visible objects are not to be despised, seeing the most important future effects arise out of them.'<sup>8</sup>

As far as these philosophers were yogēes, or advocates for the system of abstraction, they necessarily felt but little reverence for *the gods*, since they considered absorption, to which the gods themselves had not attained, as a felicity far greater than all their heavens could supply : hence says Kūpilū, ' Even the residence of Brāhma is hell, for it is full of the impurity of death : among the inhabitants of that place, those who are more glorious than yourself, are

<sup>1</sup> Page 327. Those philosophers, says Enfield, who held the system of emanation, conceived God to have been eternally the source of matter. <sup>2</sup> Page 231. <sup>3</sup> Page 208. <sup>4</sup> Page 202. <sup>5</sup> Page 264. <sup>6</sup> Page 340. <sup>7</sup> Page 353. <sup>8</sup> Page 437.

miserable in consequence of their subjection to the three goonās ; and being constantly terrified with the fear of transmigratiōn, even they seek liberation.’

The Hindoo philosophers never directed their disciples to worship Brūmhū, the one God, except by the forms denominated yogū, and in which we find little that can be called worship : their object was not to enlarge the understanding and elevate the passions, but rather to destroy both in their attempts to attain perfect abstraction of mind. So that what Cudworth says, ‘ Some contend that the supreme God was not at all worshipped by the pagans,’ is substantially true respecting the Hindoos.

When these ascetics condescend to notice the gods, they speak of Brūmha just as Hesiod and others speak of Jupiter, that he is ‘ the father of the gods, and that to him the creation of all things is to be attributed.’<sup>1</sup> They also give Brūmha two associates, Vishnoo and Shivū, and in the hands of this triumvirate place the work of general creation, preservation, and destruction, thus holding up a most surprising and unaccountable union between the Hindoos, the Greeks, and Romans : ‘ Maximus Tyrius observes,’ says Cudworth, ‘ that Homer shares the government of the world among the triumvirate of gods, Jupiter, Neptune, and Pluto. The Roman and Samothracian trinity of gods, worshipped altogether in the capitol, were Jupiter, Minerva and Juno.’

It is inculcated in every part of the Hindoo writings that the gods were created. All the sages, though some of them made matter and even the world eternal, agree with Vrihaspūtee, who certainly meant to include the gods, ‘ God is from everlasting : every thing else has a derived existence.’<sup>2</sup> ‘ All beings,’ says Harēētū, ‘ from Brūmha to the smallest insect, constantly reap what they have sown in former births.’<sup>3</sup> Cudworth says, ‘ the heathen poets, though seeming sticklers for polytheism, except one only unmade deity, asserted all the other to be generated, or created gods.’

It might be asked, If Brūmha, Vishnoo, and Shivū preside over human affairs, what work is there assigned to the other gods ? Most of the gods, who are not the varied forms of these three, preside over some particular part of creation or of terrene affairs : thus Kartikēyū is the god of war, Lukshmēē is the goddess of prosperity, &c. ‘ Cicero did not suppose,’ says Cud-

worth, 'the supreme god to do all things immediately and by himself, but he assigned some certain parts and provinces to other inferior gods.' 'Amongst the pagans,' adds the same writer, 'there was nothing without a god: one presided over the rocking of the cradle, another over the sweeping of the house, another over the ears of corn, another over the husk, and another over the knots of straw and grass.'

Exactly the same idea prevailed among the Hindoo philosophers as is attributed to Sævola and Varro, who, says Cudworth, 'agreed that the civil theology then established by the Roman laws, was only the theology of the vulgar, but not the true; that there was another called the theology of wise men and of truth.' Still we must remind the reader, that it was not the grossness or absurdity of image worship that offended the Hindoo sages; they aspired to a state of abstraction from earthly things which was beyond the reach of the vulgar, and which they proudly expected would elevate them to a perfect union with the deity, leaving the gods and their worshippers in a state of subjection to death, and to transmigration through every reptile form.

*Respecting the state of man in this world* the Hindoo philosophers appear to have taught, that all men are born under the influence of the merit or demerit of actions performed in some prior state;<sup>1</sup> and that the preponderance of merit or demerit in these actions regulates the quantity of each of the three qualities (goonūs) in each individual, viz. of the quality leading to truth and consequent emancipation, of that to activity, and of that to darkness, respectively termed the sūtwū, rūjū, and tāmū goonūs; which qualities have an overwhelming influence on the actions and effects of the present birth. Kūpilū thus describes these qualities: 'The quality leading to truth, produces happiness; that giving rise to activity, inclines the person to seek his happiness among the objects of sense; and that leading to darkness, produces insensibility. The first quality leads to liberation; the second to temporary happiness in the heavens of the gods, and the last to misery.'<sup>2</sup>

According to this system, therefore, men are not born as candidates for a celestial prize, or as probationers having life and death set before them, every thing depending on their cha-

<sup>1</sup> Poit'hēntsee says, 'Merit and demerit, as well as the universe, are eternal.' p. 255. Chyvlū says, 'The fates of men arise out of works having no beginning.' p. 257.

<sup>2</sup> Pages 223, 224.

acters and conduct in the present state; but they are placed under the effects of actions which are said to have had no beginning, and which regulated the qualities or complexion of the character so entirely as to remind us of what is said of the doctrine of fate according to Zeno and Chrysippus, that 'it implies an eternal and immutable series of causes and effects to which the deity himself is subject.' On this point, take the following authorities: 'Men are born subject to time, place, merit and demerit.'<sup>1</sup> 'God formed creatures according to the eternal destiny connected with their meritorious or evil conduct.'<sup>2</sup> 'God treated every thing in an inseparable connection with the merit and demerit of actions.'<sup>3</sup> 'God himself is subject in his government to the merit and demerit of works.'<sup>4</sup> 'Some say, that the very body, the senses, and the faculties also, are the fruits of actions.'<sup>5</sup> 'Works of merit or demerit in one birth, naturally give rise to virtue or vice in the next.'<sup>6</sup> 'When the appointed periods of passing through the effects of meritorious and evil actions are expired, the soul will obtain emancipation.'<sup>7</sup> 'Birth is an evil, for with birth all manner of evils are connected.'<sup>8</sup> Seneca says, 'Divine and human affairs are alike borne along in an irresistible current; cause depends upon cause; effects arise in a long succession.'

Respecting the human *body*, the opinions of three distinguished philosophers may suffice: Kūnadū says, 'The body is composed of one element, earth: water, light, air, and ether are only assistants,' page 436. Kūpilū, respecting the origin of bodies, delivers this opinion: 'In the midst of that universe surrounding egg,<sup>9</sup> which is ten times larger than the fourteen spheres, by the will of the self-existent was produced the st'hōlū-shūrē'rū<sup>10</sup>,' page 335.—'Causing the rare or subtle parts of his own lingū-shūrē'rū<sup>11</sup> to fall as clothing upon the souls proceeding from himself, God created all animals:' page 334. Vūshist'hū says, 'From the quality leading to truth in space, arose the power of hearing; from the same in air, arose feeling; in fire, the sight; in water, taste; in matter, smell. From the quality leading to activity united to space, arose speech; from the same in air, arose the power of the hands; in light, that of the feet; in water, that of production; and in earth, that of expulsion; and from this quality in the whole of the five elements, arose the power of the five breaths, or air received into or emitted from the body. The five senses, the five organs of action, the five breaths, with the mind and the understanding, form the embryo body: a particular combina-

1 Goutāmū, page 227.

2 Barigoo, page 226.

3 Dūksbū, page 212.

4 Ushira, page 256.

5 Goutāmū, page 407.

6 Dēvūlū, page 243.

7 Dūksbū, page 242.

8 Goutāmū, page 423.

9 An orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg.

10 From st'hōlū, gross, and shūrē'rū, body.

11 From lingū, atomic.

tion of these forms the body in its perfect state.<sup>1</sup> Plato says, 'When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and those forms are produced from which arises the diversified and coherent system of the universe.'

The *soul* was considered by all these philosophers as God. The védantists were of opinion, that there existed no distinction between spirit and the soul, while Kūpilū and Pūṭinājīlee maintained, that besides the soul there was no such thing as spirit, preserving a distinction at the same time between the soul as liberated from birth, and as confined in a bodily state. Those who made a distinction between the soul and spirit contended, that spirit as connected with the body was there in an unmixed and intangible state, as simple light or energy, and not as in any respect polluted by evil actions, the painful consequences of which, in a sense of misery, they contended were confined to the soul; and if in any part of this work an idea should have been given, that the Great Spirit, in an individuated state, enjoys or endures the fruits of actions, except by its confinement to a bodily state, the reader is entreated to substitute, in any such passage, the term soul. By the term jēvū, or soul, the Hindoos understand an uncreated being or power, separate from spirit, the subject or worshipper of spirit, which though individuated has one source common to all souls. Kūpilū says, 'some maintain the doctrine of the individuality of souls; but this is false; for all souls have the same vitality.'<sup>2</sup> Jēvū signifies life, and the author knows no term by which to identify it; but that of soul in a lower sense. The soul thus, according to some of these sages, is dependent on spirit for all its power, and under spirit regulates all the motions of the body: to the soul is also ascribed all the merit and demerit of actions. The seat of spirit is said to be in the brain, and of the soul in the heart. Strato taught, 'that the seat of the soul was in the middle of the brain.' The soul is also said to be subject, in its powers and actions, to the bodily state in which it is placed.

These philosophers further taught, that mānū, the *mind*, and booddhee, the *understanding*, were assistants to the soul, and not faculties of the spirit. They considered all living creatures as possessed of souls; the soul of a beast being the same as that in rational creatures, that in beasts being only more confined than that in man. 'All life is Brūmhū,' says Védū-Vyasū. Archelaus of Miletus taught, that animals have souls which differ in their powers according to the structure of the bodies in which they reside. The Hindoo sages distinguished, however, between the soul and animal life, the latter of which they spoke of as being mere vital breath. The following opinions on the intellectual part of man are found in the Hindoo

writings : 'Mind cannot be the source of life and motion, for if this had been the case, when this power had been pursuing something else, the body would have become inanimate.'<sup>1</sup> 'The understanding, though not the cause of light, in consequence of its nearness to spirit, possesses a degree of radiance superior to every other part of nature.'<sup>2</sup> 'The understanding receives the forms of things, and they are reflected upon spirit. It is through the operations of the understanding that things are perceived.'<sup>3</sup> 'The understanding is without beginning, for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate.'<sup>4</sup> Empedocles, maintained that 'not only man but brute animals are allied to the divinity, for that one spirit which pervades the universe unites all animated beings to itself and to one another. It is therefore unlawful to kill or eat animals which are allied to us in their principle of life.'

Having thus brought man on the stage of action, the Hindoo sages point out three modes of religion, the lowest of which relates to the popular ceremonies, and the fruit of which will be a religious mind, and a portion of merit and happiness. If these religious works are splendid, a residence with the gods is promised. The next mode is that of devotion, the blessings promised to which are comprised in a dwelling near God in a future state. But that which these sages most exalted was the pursuit of divine wisdom, either in connection with ceremonies or without them, by discrimination, subjection of the passions, and abstraction of mind. The fruit promised to this abstraction is liberation or absorption. On these subjects we have the following opinions : 'Future happiness is to be obtained by devotion, assisted by a sight of the image, by touching it, by meditation on its form, worshipping its feet or in its presence, bowing to it, serving it from affection,' &c.<sup>5</sup> 'Those ceremonies by which the knowledge of the divine nature is obtained, and by which all evil is for ever removed, we call religion.'<sup>6</sup> 'Perform the appointed ceremonies for subduing the passions ; listen to discourses on the divine nature, fix the mind unwaveringly on God, purify the body by incantations and other ceremonies, and persuade thyself that thou and the deity are one.'<sup>7</sup> 'The inferior fruit following works is happiness with the gods.'<sup>8</sup> Ashwālayānī and Védā-Vyāsī, however, protest against the performance of works for the sake of reward : the former says, 'It is improper to seek for a recompense for works ;' and the latter says, 'Works are not to be considered as a bargain.' Other philosophers, and among them Shāṅkārachārya, are opposed to all works :

1 Goutāmī, page 399.

2 Pūtnīhlee, page 304.

3 Kūpilī, page 341.

4 Kūpilī,

page 337.

5 Védā-Vyāsī, page 254.

6 Kūnadī, page 420.

7 Ughistī, page 236.

8 Védā-Vyāsī, page 300.

the latter says, 'Works are wholly excluded, and knowledge alone, realizing every thing as Brümhū, procures liberation.'<sup>1</sup>—In direct opposition to this, Gūrgū says, 'The man who is animated by an ardent devotion, whatever opinions he embraces, will obtain final emancipation.'<sup>2</sup> Narādū suggests another way to beatitude : 'Reliance on a religious guide, singing the praises of God, and abstraction, lead to future blessedness.'<sup>3</sup> All these philosophers agreed with Shūtātūpū, that 'The candidate for future bliss must renounce the indulgence of the passions.'<sup>4</sup>

Although many things are found in the philosophical writings of the Hindoos favourable to the practice of religious ceremonies and to devotion, yet the ancient system, it is evident, strongly recommended abstraction and the practice of those austerities which were intended to annihilate the passions. In this work, wisdom, or rather discrimination, was considered as the most effective agent, united to bodily austerities. On this subject Kūpilū thus speaks : 'We call that discriminating wisdom which distinguishes spirit from matter according to their different natures : the immateriality of the one from the materiality of the other, the good of the one from the evil of the other, the value of the one from the worthlessness of the other.' 'Nothing destroys false ideas so much as discrimination.' 'Every one through visible objects knows something of God, but abstract ideas of God none possess, except as discrimination is acquired.' 'Discrimination, seeing it prevents false ideas, is the cause of liberation.'<sup>5</sup> The reader will perceive that this discrimination was to be connected with yogū, which is thus described : 'The restraining of the mind, and confining it to internal motions, is called yogū.' 'Of the eight parts of yogū, the first five serve the purpose of subduing the passions.'<sup>6</sup> 'When the yogēē renounces all assistance from the understanding, and remains without the exercise of thought, he is identified with Brümhū, and remains as the pure glass when the shadow has left it.'<sup>7</sup> The exalted powers possessed by the yogēē are thus mentioned by Pūtūnjālee : 'The yogēē will hear celestial sounds, the songs and conversation of celestial choirs.'<sup>8</sup> He will have the preception of their touch in their passage through the air.' 'The yogēē is able to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. He is able to enter a dead or a living body by the path of the senses, and in this body to act as though it were his own.'<sup>9</sup> The happy state of stoicism to which he is raised is thus described by Kūpilū : 'To a yogēē, in whose mind all things are identified as spirit,

<sup>1</sup> Page, 302.  
p. 321, 323 and 342.

<sup>2</sup> Page 252.  
6 Pūtūnjālee, page 384.

<sup>3</sup> Page 239.

<sup>4</sup> Page 342.  
7 Védū-Vyāsū, page 274.

<sup>5</sup> Kōpilū,  
8 Pythagoras  
is said to have been permitted to hear the celestial music of the sphere.  
9 Pages 386, 389.



what is infatuation? what is grief? He sees all things as one: he is destitute of affections; he neither rejoices in good, nor is offended with evil.<sup>1</sup> 'A wise man sees so many false things in those which are called true, so many disgusting things in those which are called pleasant, and so much misery in what is called happiness, that he turns away with disgust.' 'He who in the body has obtained liberation, is of no cast, of no sect, of no order, attends to no duties, adheres to no shastrs, to no formulas, to no works of merit; he is beyond the reach of speech; he remains at a distance from all secular concerns; he has renounced the love and the knowledge of sensible objects; he is glorious as the autumnal sky; he flatters none, he honours none, he is not worshipped, he worships none; whether he practises and follows the customs [of his country] or not, this is his character.'<sup>2</sup> Still Pütunjülee admits the possibility of this abstraction being broken: 'If the gods succeed in exciting desire in the mind of the yogee, he will be thrown back to all the evils of future transmigrations.'<sup>3</sup>

On the subject of *death*, these philosophers entertained no idea either just or solemn. Shoo-nü-Shéphü says, 'Material things undergo no real change; birth and death are only appearances.'<sup>4</sup> Goutümü says, 'Some affirm, that death is to be identified with the completion of those enjoyments or sufferings which result from accountability for the actions performed in preceding births.' Others call the dissolution of the union between the soul and the body, death; and others contend that death is merely the dissolution of the body.'<sup>5</sup> Künadü expresses similar ideas in these words: 'Religion and irreligion, at birth, taking the form of the understanding, the body, and the senses, become united to them, and the dissolution of this union is death.'<sup>6</sup>

Of *transmigration* these philosophers thus speak: 'The impress of actions [the mark of merit or demerit left on the mind by actions] is to be attributed to illusion. Actions performed under the influence of illusion are followed by eight millions of births.' 'He who at death loses the human form, loses the impressions received in the human state; but when he is born again as a man, all the impressions of humanity are revived.'<sup>7</sup>—'It is the thirst-producing seed of desire that gives birth to creatures.'<sup>8</sup> 'Passion is the chief cause of reproduction.' 'The five sources of misery, that is, ignorance, selfishness, passion, hatred, and

1 Zenshang said his wisest man, void of all passions and emotions, and capable of being happy in the midst of torture.—Shoo-nü-Shéphü. 'This is the philosophy produces a contemplative life, in which the mind, occupied on meditation, acquires a resemblance to the divinity.'

page 349, 354.

2 Page 330.

4 Page 250.

5 Page 407.

6 Page 426

7 Pütunjülee, pages 337, 338.

8 Pages 320, 321.

fear, which spring from the actions of former births, at the moment of a person's birth become assistants to actions: the existence of pride, passion, or envy, infallibly secures a birth connected with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is steadfastly fixed.' The Pythagoreans taught, that 'after the rational mind is freed from the chains of the body, it assumes an ethereal vehicle, and passes into the regions of the dead, where it remains till it is sent back to this world, to be the inhabitant of some other body, brutal or human. These ideas were the foundation of their abstinence from animal food, and of the exclusion of animal sacrifices from their religious ceremonies.' 'The rational soul,' adds Pythagoras, 'is a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state.'

*Liberation*,<sup>1</sup> or absorption, was thus treated of by the Hindoo sages: 'Emancipation consists in the extinction of all sorrow.'<sup>2</sup> 'Future happiness consists in being absorbed in that God who is a sea of joy.'<sup>3</sup>—'Exemption from future birth can be obtained only by a person's freeing himself from all attachment to sensible objects.' 'Discriminating wisdom produces emancipation.' 'The Védantū teaches, that discriminating wisdom produces absorption into Brūmhū; the Sankhyū says, absorption into life.'<sup>4</sup> 'Emancipation is to be obtained by perfect abstraction of mind.'<sup>5</sup>—'Liberation is to be obtained only by divine wisdom, which, however, cannot exist in the mind without wholly extinguishing all consciousness of outward things by meditation on the one Brūmhū. In this manner the soul may obtain emancipation even in a bodily state.'<sup>6</sup>—'By ascending through the states of a student, a secular, and a hermit, a person will obtain absorption.'<sup>7</sup> 'The practice of ceremonies and divine knowledge are both necessary to procure liberation.'<sup>8</sup> 'Absorption will immediately succeed the removal of mistake respecting matter, or the value of material things.'<sup>9</sup> Pythagoras thought, that the soul after successive purgations would return to the eternal source from which it first proceeded.—Chrysippus and Cleanthes taught, that even the gods would at length return to Jupiter, and in him lose their separate existence. Jāmūdāgneś, a Hindoo sage, however, rejects this idea of the extinction of all identity of existence in a future state: 'The idea of losing a distinct existence by ab-

1 'Souls,' says Plato, 'are sent down into the human body as into a sepulchre or prison.' 2 Goutāmā, p. 227. 3 Vāsisht'hū, p. 237. 4 Kūpilū, pages 221, 321 and 323. 'It is only,' says Plato, 'by disengaging itself from all animal passions, that the soul of man can be prepared to return to its original habitation.' 5 Pūtnjīlee, p. 238. 6 Védū-Vyāsū, p. 232. 7 Vrihispātee, page 239.

sorption, as a drop is lost in the ocean, is abhorrent : it is pleasant to feed on sweetmeats, but no one wishes to be the sweetmeat itself.<sup>1</sup>

The Hindoo sages were not all agreed respecting the *dissolution* of the *universe*, or in what the Greeks called the periodical revolution of nature, or the Platonic or Great Year. Kūpilā and others clearly taught that the world would be dissolved : Kopilū says, ‘ That in which the world will be absorbed is called by some crude matter, by others illusion, and by others atoms.’<sup>2</sup>—Zeno says, ‘ At this period, all material forms are lost in one chaotic mass ; all animated nature is reunited to the deity, and nature again exists in its original form as one whole, consisting of God and matter. From this chaotic state, however, it again emerges, by the energy of the Efficient Principle, and gods and men, and all the forms of regulated nature, are renewed, to be dissolved and renewed in endless succession.’ The Egyptians ‘ conceived that the universe undergoes a periodical conflagration, after which all things are restored to their original form, to pass again through a similar succession of changes.’—Joiminec, on the other hand, maintains, that ‘ The doctrine of the total dissolution of the universe is not just.’<sup>3</sup> ‘ The world had no beginning, and will have no end :<sup>4</sup> as long as there are works, there must be birth, and a world like the present as a theatre on which they may be performed, and the effects passed through.’<sup>5</sup> Goutūmū, Dīkshū and others taught, that some parts of the universe, or of the order of things, were eternal : among these they included space, time, the védā, the animal soul, the primary atoms, &c.

Having thus carried this summary through the most distinguished parts of the Hindoo philosophy, the reader may be anxious to know how far these philosophers, thus incessantly contradicting each other, were persuaded of the truth of the doctrines they taught : Goutūmū says, ‘ Evidence of the truth of things is to be obtained through the senses, by inference, by comparison, and by sensible signs or words.’<sup>6</sup> Joiminec says, ‘ Truth is capable of the clearest demonstration, without the possibility of mistake,’<sup>7</sup> while Katyayānū maintains, that ‘ nothing is certain but existence and non-existence,’<sup>8</sup> and Goutūmū adds, ‘ God has placed in our nature a disposition to err.’<sup>9</sup> Arcesilaus ‘ taught, that every thing is uncertain to the human understanding.’ Protagoras is said to have taught, that contradictory arguments may be advanced upon every subject ; that all natural objects are perpetually varying ; that the senses convey different reports to different persons, and even to the same person, at different

1 Page 255.

2 Page 340.

3 Page 232.

4 Diæarchus maintained that the

human race always existed.—Pherecydes was of opinion that Jupiter, duration, and chaos, were eternal.

5 Page 443.

6 Page 223.

7 Page 232.

8 Page 250.

9 Page 408.

times.' The Pyrrhonists maintained, that the inferences which philosophers have drawn from the reports of the senses are doubtful, and that any general comparison drawn from appearances may be overturned by reasonings equally plausible with those by which it is supported.

From all these quotations the reader will perceive such an agreement between the philosophical systems of all the ancients as may well excite the highest astonishment. The Greek and Hindoo sages, it might be supposed, lived in one age and country, imbibing the principles of each other by continual intercourse.

There are many other remarkable coincidences not noticed in these remarks : for instance, the Pythagoreans taught, that after the rational mind is freed from the chains of the body, it assumes an aerial vehicle : this vehicle the Hindoos call a *prétū shūrēērū* ;—Pythagoras thought with the *vēdū*, that he could cure diseases by incantations ;—Epicurus was of opinion that the earth was in form a circular plane, and that a vast ocean surrounded the habitable world ;—both the Greek and Hindoo ascetics concealed their ideas respecting the popular opinions and worship ;—the subjects controverted amongst them were substantially the same ;—their modes of discussion were the same ;—their dress and manners were very similar, of which Diogenes may afford an example : this sage, it is said, wore a coarse cloak, carried a wallet and a staff, and made the porticos and other public places his habitation.

But after all these efforts of the greatest minds, Greek and Hindoo, that ever were sent down to earth, how deplorable, that, on subjects so infinitely important to man, the results should have been so painfully uncertain ; and how irresistibly are we brought to the scripture doctrine, that human wisdom is utterly insufficient, without the promised assistance from above, to lead us into the path of truth, especially as it respects the knowledge of the divine nature and will.

The author thinks he cannot conclude this part of the introductory chapter better, than by inserting from Barthelemy, a short but very animated description of the clashing opinions of the Greeks :—

" I one day found in the portico of Jupiter, some Athenians engaged in philosophical discussions. No, sorrowfully exclaimed an old disciple of Heraclitus, I can never contemplate nature without a secret horror. All living creatures are only in a state of war or ruin ; the inhabitants of the air, the waters, and the earth, are endowed with force or cunning only for

“ the purpose of mutual persecution and destruction : I myself murder and devour the animal  
 “ which I have fed with my own hands, until I shall be devoured in my turn by vile insects.

“ I fix my attention on more pleasing objects, replied a young follower of Democritus. The  
 “ flow and ebb of generations afflicts me no more than the periodical succession of the waves of  
 “ the ocean, or of the leaves of trees.<sup>1</sup> What matters it that such and such individuals appear  
 “ or disappear ? The earth is a theatre changing its scenery every moment. Is it not annually  
 “ clothed with new flowers and new fruits ? The atoms of which I am composed will one day  
 “ re-unite after their separation, and I shall revive in another form.<sup>2</sup>

“ Alas ! said a third, the degree of love or hatred, of joy or grief with which we are affected,  
 “ has but too much influence on our judgments.<sup>3</sup> When sick, I see nothing in nature but a  
 “ system of destruction ; but when in health, I behold only a system of reproduction.

“ It is in reality both, observed a fourth : when the universe emerged from chaos, intelligent  
 “ beings had reason to flatter themselves that the Supreme Wisdom would deign to unveil to  
 “ them the motive of their existence ; but this secret he reserved to himself alone, and, ad-  
 “ dressing himself to second causes, pronounced only these two words ; Destroy ; Reproduce :<sup>4</sup>  
 “ words which have for ever fixed the destiny of the world.

“ I know not, resumed the first, whether it be for their diversion, or with a serious design,  
 “ that the gods have formed us ;<sup>5</sup> but this I know, that it is the greatest of misfortunes to be  
 “ born, and the greatest happiness to die.<sup>6</sup> Life, said Pindar, is but the dream of a shadow :<sup>7</sup>  
 “ a sublime image, and which depicts with a single stroke all the inanity of man. Life, said  
 “ Socrates, should only be meditation on death :<sup>8</sup> a singular paradox, to suppose that we are  
 “ compelled to live only to learn to die. Man is born, lives, and dies, in the same instant ;  
 “ and in that instant so fugitive, what a complication of sufferings ! His entrance into life is  
 “ proclaimed by cries and tears ; in infancy and adolescence come masters to tyrannise over  
 “ him, and duties which exhaust his strength ;<sup>9</sup> next follows a terrific succession of arduous la-

<sup>1</sup> Mimnerm. ap. Stob. serm. 96. p. 528. Simonid. ap. eund. p. 530.—<sup>2</sup> Plin. Hist. Nat. lib. 7. cap. 55. t. i. p. 411. Bruck. Hist. Philos. t. i. p. 1195.—<sup>3</sup> Aristot. de. Rhet. lib. 1. cap. 2. t. ii. p. 515.—<sup>4</sup> Æsop. ap. Stob. serm. 103. p. 561.—<sup>5</sup> Plat. de Leg. lib. 1. t. ii. p. 644.—<sup>6</sup> Sophocl. in Œdip. Colon. v. 1289. Bacchyl. et alii ap. Stob. serm. 96. p. 530 et 531. Cicero. Tuscul. lib. 1. cap. 48. t. ii. p. 273.—<sup>7</sup> Pind. in P. thic. od. 8. v. 136.—<sup>8</sup> Plat. in Phædon. t. i. p. 64 et 67. Id ap. Colem. Alexand. Stromat. lib. 5. p. 686.—<sup>9</sup> Sophocl. in Œdip. Colon. v. 1290. Axioch. ap. Plat. t. iii. p. 366. Teles. ap. Stob. ap. 535.

“ hours, overwhelming cares, bitter affliction, and conflicts of every kind ; and all this is terminated by an old age which renders him an object of contempt, and a tomb that consigns him to oblivion. You have but to study him. His virtues are only the barter for his vices : if he refrains from one, it is only to obey the other.<sup>1</sup> If he avails not himself of his experience, he is a child beginning every day to live : if he makes use of it, he is an old man who has lived only too long. He possesses two signal advantages over other animals, foresight and hope. What has Nature done ? She has cruelly poisoned them with fear. What a void in every thing he does ! What varieties and incongruities in all his propensities and projects ! I would ask you, What is man ?

“ I will tell you, answered a giddy youth who entered at the moment. Then drawing from under his robe a little figure of wood or paste-board, of which the limbs might be moved by certain strings that he stretched and relaxed at pleasure.<sup>3</sup> These threads, said he, are the passions, which hurry us sometimes to the one side and sometimes to the other.<sup>4</sup> This is all I know of the matter ; and having so said, he immediately walked away.

“ Our life, said a disciple of Plato, is at once a comedy and tragedy ; in the former point of view it can have no other plot than our folly, nor in the latter any catastrophe but death ; and as it partakes of the nature of both these dramas, it is interspersed with pleasures and with pains.<sup>5</sup>

“ The conversation was perpetually varying. One denied the existence of motion ; another that of the objects by which we appear surrounded. Every thing external, said they, is only deceit and falsehood ; every thing internal only error and illusion. Our senses, our passions, and reason, lead us astray ; sciences, or rather idle opinions, force us from the repose of ignorance to abandon us to all the torment of uncertainty ; and the pleasures of the mind have contrasts a thousand times more painful than those of the senses.

“ I ventured to speak. Men, said I, are becoming more and more enlightened. May we not presume that, after exhausting all their errors, they will at length discover the secret of those mysteries which occasion them such anxiety ?—And do you know what happens then ? an-

<sup>1</sup> Plat. in *Phædon*. t. i. p. 69.

<sup>2</sup> Herodot. lib. 2. cap. 48. *Lib. de Mund.* ap. Aristot. cap. 6. t. i. p. 611. *Lucian. de Deâ Syr.* cap. 10. t. iii. p. 469. *Apul. de Mund. &c.*—3. *Plat. de Leg.* lib. 1. t. ii. p. 644.

<sup>4</sup> Plat. in *Phileb.* t. ii. p. 50.

“ swered some one. When this secret is on the point of being discovered, nature is suddenly  
 “ attacked with some dreadful disease.<sup>1</sup> A deluge or a conflagration destroys the nations, with  
 “ all the monuments of their intelligence and vanity. These fearful calamities have often de-  
 “ solated our globe. The torch of science has been more than once extinguished and rekind-  
 “ led. At each revolution, a few individuals who have escaped by accident re-unite the thread  
 “ of generations ; and behold a new race of wretches laboriously employed for a long series  
 “ of ages in forming themselves into societies, making laws, inventing arts, and bringing their  
 “ discoveries to perfection,<sup>2</sup> till a new catastrophe swallows them up likewise in the gulf of  
 “ oblivion !

“ Unable any longer to sustain a conversation to me so extraordinary and novel, I precipi-  
 “ tately left the portico, and, without knowing whither I directed my steps, presently found  
 “ myself on the banks of the Ilyssus. My mind was violently agitated with the most melanco-  
 “ ly and afflicting reflections. Was it to acquire such odious knowledge, then, that I had quit-  
 “ ted my country and relations ! And do all the efforts of human understanding only serve to  
 “ shew us that we are the most miserable of beings ! But whence happens it that these beings  
 “ exist ? whence does it happen that they perish ? What mean those periodical changes which  
 “ eternally take place on the theatre of the world ? For whom is this dreadful spectacle intend-  
 “ ed ? Is it for the gods who have no need of it ; is it for men who are its victims ? And  
 “ why am I myself compelled to act a part on this stage ? Why was I drawn from non-entity  
 “ without my knowledge, and rendered wretched without being asked whether I consented to  
 “ be so ? I interrogate the heavens, the earth, and the whole universe. What answer can they  
 “ give ? They silently execute orders without any knowledge of their motives. I question the  
 “ sages : cruel men ! They have answered me. They have taught me to know myself ! They  
 “ have stripped me of all the claims I had to my own esteem ! Already I am unjust toward  
 “ the gods, and ere long perhaps I shall be barbarous towards men !

“ To what a height of violence and enthusiasm does a heated imagination transport us ! At a  
 “ single glance I had run over all the consequences of these fatal opinions ; the slightest appear-  
 “ ances were become to me realities ; the most groundless apprehensions were converted into  
 “ torments : my ideas, like frightful phantoms, maintained a conflict in my mind with the vio-  
 “ lence of contending waves agitated by the tempest.

Plat. in. Tim. t. iil. p. 22. Aristot. Meteor. lib. 2. cap. 14. t. i. p. 548. Polyb. lib. 6. p. 453. Heracit.  
 ap. Clem. Alex. lib. 5. p. 711. Not. Potter. ibid.—2 Aristot. Metaph. lib. 14. cap. 8. t. ii. p. 1003.

“ In the midst of this storm of warring passions I had thrown myself, without perceiving it, at the foot of a plane tree, under which Socrates used sometimes to converse with his disciples.<sup>1</sup> The recollection of this wise and happy man served only to increase my anxiety and delirium. I called on him aloud, and bathed with my tears the spot where he had once sat, when I discovered at a distance Phocus, the son of Phocion, and Ctesippus, the son of Chabrias,<sup>2</sup> accompanied by some young men of my acquaintance. I had barely time to recover the use of my senses before they approached, and obliged me to follow them.”

The Hindoo at the hour of death finds nothing to support him in the system of philosophy and idolatry in which he has been educated ; he is not an ascetic who has spent his days in a forest, and obtained perfect abstraction of mind, and therefore he has no hopes of absorption. He has performed no splendid acts of merit, and therefore cannot look for a situation in the heavens of the gods. He has been the slave of his passions and of the world, and therefore some dreadful place of torment, or transmigration into some brutal form, is his only prospect. —However awful it may be, the author has been surprized to find that the Hindoos at large have no expectation whatever of happiness after death. They imagine that continuance in a state of bodily existence is of itself a certain mark that further transmigrations await them. They say, that while they are united to a body full of wants, they must necessarily sin to meet these wants ; that is, worldly anxiety cannot be shaken off, and that therefore it is in vain to think of heaven.

All this load of ceremonies—all these services to spiritual guides and bramhüns—these constant ablutions—these endless repetitions of the name of God—these pilgrimages—these offerings for the emancipation of the dead—all is come to this : at death the man is only a log of wood which Yümü is going to throw upon the fire ; or he is an ill-fated spark of the ethereal flame become impure by its connection with matter, a connection which it never sought, and separation from which it can never obtain, till thoroughly emancipated from all material influence ; but in endeavours to do which (and these depending not on its free agency but on the complexion of former actions) no aid from above is promised. So that in the origin of his mortal existence, in its continuance, and in its close, the Hindoo supposes himself to be urged on by a fate not to be changed or resisted ; that therefore all repentance, all efforts, are useless ;—when the stream turns, it will be proper to row, but never till then. While he re-

<sup>1</sup> Plat. in Phædr. t. lii. p. 229.

<sup>2</sup> Plat. in Phoc. t. i. p. 744 et. 750.



tains these ideas therefore, a Hindoo can never avail himself of the help and consolation held out to him by divine Revelation. It is of no avail to invite a man, unless his views can be changed, to the use of prayer, who firmly believes that an almost endless succession of transmigrations inevitably await him, and that in these states he must expiate by his own sufferings every atom and tinge of his offences. Such a Hindoo can have no idea that the Almighty is accessible; that he "waits to be gracious;" that "this is the accepted time and the day of salvation;" that "if the wicked forsake his way, the Lord will abundantly pardon;" and that "whosoever shall call on the name of the Lord shall be saved."—O horrid system! O deplorable infatuation! Never was there a people more ardent, more industrious, more persevering in the pursuit of secular schemes. Never was there a people reduced to so fatal an apathy respecting eternal redemption, an apathy brought on by belief in doctrines having for their basis an unchanging necessity, without beginning and without end.

The author would here have closed these observations, but as many of the remarks scattered up and down in this work, on the manners, the character, and moral condition of the Hindoos, will, he fears, appear to some of his readers harsh and over-coloured, he cannot believe that he should be doing justice to a subject so important, or to his own character, if he were to leave these statements to rest on his solitary testimony; and if he did not avail himself of the powerful name and unquestioned veracity, of a gentleman from whose testimony there can be no appeal, and who has, in the succeeding extracts, as perfectly caught the moral features and very expression of the character of the Hindoo as though the whole nation had sat to him, and he had been the very Reynolds of his age. This testimony will be found in *Mr. GRANT'S Observations on the State of Society among the Asiatic Subjects of Great Britain, particularly with respect to morals; and the means of improving it.* Written chiefly in the year 1792.—Ordered, by the House of Commons, to be printed 15 June, 1813."

"In prosecuting the proposed inquiry, the state of society and manners among the people of Hindoostan, and more particularly among those who inhabit our territories, becomes in the first place a special object of attention. It is an object which perhaps has never yet received that distinct and particular consideration, to which from its importance in a political and moral view, it is entitled.

"It has suited the views of some philosophers to represent that people as amiable and res-

pectable; and a few late travellers have chosen rather to place some softer traits of their characters in an engaging light, than to give a just delineation of the whole. The generality however of those who have written concerning Hindostan, appear to have concurred in affirming what foreign residents there have as generally thought, nay, what the natives themselves freely acknowledge of each other, that they are a people exceedingly depraved.

“In proportion as we have become better acquainted with them, we have found this description applicable, in a sense beyond the conception even of former travellers. The writer of this paper, after spending many years in India, and a considerable portion of them in the interior of our provinces, inhabited almost entirely by natives, towards whom whilst acknowledging his views of their general character, he always lived in habits of good will, is obliged to add his testimony to all preceding evidence, and to avow that they exhibit human nature in a very degraded humiliating state, and are at once, objects of disesteem, and of commiseration. Discriminations in so vast a body as the whole Hindoo people, there must be; though the general features are very similar.

“Among that people, the natives of Bengal rank low; and these as best known and forming the largest division of our Asiatic subjects, are held more particularly in view in this essay. The Mahomedans who are mixed with them, may, in regard to manners and morals, often be comprehended under the same observations; but something distinct shall afterwards be subjoined concerning them.

“Of the Bengalize, then, it is true most generally that they are destitute, to a wonderful degree, of those qualities which are requisite to the security and comfort of society. They want truth, honesty, and good faith, in an extreme, of which European Society furnishes no example. In Europe those principles are the standard of character and credit; men who have them not are still solicitous to maintain the reputation of them, and those who are known to be devoid of them sink into contempt. It is not so in Bengal. The qualities themselves are so generally gone, that men do not found their pretension in society upon them; they take no pains to acquire or to keep up the credit of possessing them. Those virtues are not the tests by which connections and associations are regulated; nor does the absence of them, however plain and notorious, greatly lower any one in public estimation, nor strip him of his

acquaintance. Want of veracity especially, is so habitual, that if a man has truth to defend, he will hardly fail to recur to falsehood for its support. In matters of interest, the use of lying seems so natural, that it gives no provocation, it is treated as an excusable indulgence, a mode of proceeding from which general toleration has taken away offence, and the practice of cheating, pilfering, tricking, and imposing, in the ordinary transactions of life are so common, that the Hindoos seem to regard them as they do natural evils, against which they will defend themselves as well as they can, but at which it would be idle to be angry. Very flagrant breaches of truth and honesty pass without any deep or lasting stain. The scandalous conduct of Tippoo in recently denying to Lord Cornwallis, in the face of the world, the existence of that capitulation\* which he had shamefully broken, was merely an example of the manners of the country, where such things occur in common life every day.

“ In the worst parts of Europe, there are no doubt great numbers of men who are sincere, upright, and conscientious. In Bengal, a man of real veracity and integrity is a great phenomenon; *one conscientious in the whole of his conduct*, it is to be feared, is an unknown character. Every where in this quarter of the globe, there is still much generous trust and confidence, and men are surprised when they find themselves deceived. In Bengal, distrust is awake in all transactions; bargains and agreements are made with mutual apprehensions of breach of faith, conditions and securities are multiplied, and failure in them excites little or no surprise.

“ A serious proposal made to a native, that he should be guided in all his intercourses and dealings by the principles of truth and justice, would be regarded as weak and impracticable. “ Do you know,” he would reply, “ the character of all those with whom I have to act? How “ can I subsist if I take advantage of nobody, while every person takes advantage of me?” Frauds, deceptions, evasions, and procrastinations, in every line of life, in all professions, perpetually occur, and forgeries also are often resorted to with little scruple.

“ If confidence is from necessity or credulity at any time reposed, it is considered by the other party as the season of harvest. Few will omit to seize such an opportunity of profit. The chief agent or steward of a landholder or of a merchant, will commonly endeavour to transfer to himself what he can gradually purloin of the property and the influence of his principal; this agent is in the mean time preyed upon in a similar way, though on a smaller scale,

\* Coimbetere.

by his dependents, especially if prosperity has rendered him less vigilant. But suppose him, by a slow, silent, and systematic pursuit, to have accumulated a large fortune, and to leave it on his death to his son; the son, rich and indolent, is in turn imperceptibly fleeced by his domestic.

“ Menial servants who have been long in place, and have even evinced a real attachment to their masters, are nevertheless in the habitual practice of pilfering from them. If a nephew is entrusted by an uncle, or a son by his father, with the management of his concerns, there is no certainty that he will not set up a separate interest of his own. Wardships and executorships, trusts of the most necessary and sacred kind, which all men leaving property and infant children must repose in surviving friends, are in too many instances grossly abused. The confidence to which the Bengaleze are most true, is in the case of illicit practices, on which occasions they act upon a point of honour.

“ Even the Europeans, though in general possessed of power and of comparative strength of character, which makes them to be particularly feared, yet as often as they are careless or credulous in their transactions with the Bengaleze, find that they have fallen into the hands of harpies.\*

“ Through the influence of similar principles, power entrusted to a native of Hindoostan seldom fails of being exercised tyrannically, or perverted to the purposes of injustice. Official, or ministerial employments of all sorts, and in all gradations, are generally used as means of peculation.

“ It has already appeared that the distribution of justice, whenever it has been committed

\* “ If the reader should here advert to the many large fortunes which are brought from India, and thence infer that the Europeans make their own part good there, notwithstanding all the dishonest artifices of the Hindoos whom they are obliged to employ, he may be answered, that according to the judgment of the person who writes this, the great mass of the fortunes now acquired, is not by any mode of extortion or exaction taken out of the pockets of individuals. A considerable portion of it is derived from the offices, salaries, contracts, and emoluments, enjoyed under government. Another portion from commerce, particularly foreign commerce, in which Europeans have superior enterprize, character, and advantage. And if any part is obtained by forbidden means, still the acquisition may in general be traced ultimately to what is strictly public property, not the property of private individuals. These slight remarks are thrown out as worthy the consideration of those persons, who without examination or inquiry are apt to suspect, that every fortune gained in India is got by extortion. More might be added upon the subject, but it would not suit the design of the present work.”

to natives, whether Hindoos or Mahomedans, has commonly\* become a traffic in venality ; the best cause being obliged to pay for success, and the worst having the opportunity of purchasing it. Money has procured acquittance even for murder. Such is the power of money, that no crime is more frequent, hardly any less thought of, than perjury. It is no extraordinary thing to see two sets of witnesses swearing directly contrary to each other, and to find, upon a minute investigation, that few probably of the evidences on either side have a competent knowledge of the matter in question. Now as these corruptions begin not in the practice of the courts of law, but have their origin in the character of the people, it is just to state them in illustration of that character ; for although the legal reforms introduced by Lord Cornwallis will purify, it may be hoped, the fountains of justice, yet the best administration of law will not eradicate the internal principles of depravity.

“Selfishness, in a word, unrestrained by principle, operates universally ; and money, the grand instrument of selfish gratifications ; may be called the supreme idol of the Hindoos. Deprived for the most part of political power, and destitute of boldness of spirit, but formed for business, artful, frugal, and persevering, they are absorbed in schemes for the gratification of avarice.

“The tendency of that abandoned selfishness is to set “every man’s hand against every man,” either in projects, or in acts of open force. From violence however, fear interposes to restrain them. The people of the lower provinces in particular, with an exception of the military caste, are as dastardly as they are unprincipled. They seek their ends by mean artifices, low cunning, intrigue, falshood, servility, and hypocritical obsequiousness. To superiors they appear full of reverence, of humble and willing submission, and readiness to do every thing that may be required of them ; and as long as they discern something either to expect or to fear, they are wonderfully patient of slights, neglects, and injuries. But under all this apparent passiveness and meanness of temper, they are immoveably persisting in their secret views. With inferiors, they indemnify themselves by an indulgence of the feelings which were controuled before, and towards dependents, especially towards those whom an official situation subjects to their authority, they carry themselves with the mean pride of low minds. In the interior, and by far the most numerous class of the community, where each man is nearly on a level with his neighbour, the native character appears with less dis-

\* “There may be exceptions ; Ibrahim Ali Khan of Benares is reckoned a man of probity.”

gaize. The passions have a freer range, and new consequences are seen to result from the absence of the primary virtues of society. Discord, hatred, abuse, slanders, injuries, complaints, and litigations, all the effects of selfishness unrestrained by principle, prevail to a surprising degree. They overspread the land, they come perpetually before all men in authority. The deliberate malice, the falshood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of the society. It is seen in every village, the inhabitants live among each other in a sort of repulsive state, nay it enters into almost every family. Seldom is there a household without its internal divisions, and lasting enmities, most commonly too on the score of interest. The women partake of this spirit of discord. Held in slavish subjection by the men, they rise in furious passions against each other, which vent themselves in such loud, virulent, and indecent railings, as are hardly to be heard in any other part of the world.

“ Though the Bengaleze in general have not sufficient resolution to vent their resentments against each other in open combat, yet robberies, thefts, burglaries, river piracies, and all sorts of depredations where darkness, secrecy, or surprize can give advantage, are exceedingly common, and have been so in every past period of which any account is extant. There are castes of robbers and thieves, who consider themselves acting in their proper profession, and having united their families, train their children to it. No where in the world are ruffians more adroit or more hardened. Troops of these banditti, it is well known, are generally employed or harboured by the zemindars of the districts, who are sharers in their booty. They frequently make attacks in bodies, and on those occasions murder is very common. But besides these regular corps, multitudes of individuals employ themselves in despoiling their neighbours. Nor is it only in large and populous places and their vicinity, that such violences are practised; no part of the country, no village is safe from them. Complaints of depredations in every quarter, on the highways, on the water as well as the land, are perpetual. Though these are the crimes more immediately within the reach of justice, and though numbers of criminals have been, and are executed, the evils still subsist. Doubtless the corrupt administration of criminal justice in Bengal, for many years under the authority of the Nabob, has greatly aggravated disorders of this nature; but they have their origin from remoter springs. Robbers among the Hindoos, and frequently thieves also, are educated from their infancy in

the belief that their profession is a right one. No ray of instruction reaches them to convince them of the contrary, and the feeble stirrings of natural conscience are soon overborne by example and practice. Besides this, they hold, in common with other Hindoos, the principle of fatalism, which in their case has most pernicious effects. They believe that they are destined by an inevitable necessity to their profession, and to all that shall befall them in it; they therefore go on without compunction, and are prepared to resign life, whenever the appointed period shall come, with astonishing indifference; considering the law that condemns them, not as the instrument of justice, but as the power of a stronger party. And here again it is evident, that a radical change in principle must be produced, before a spirit of rapine, thus nourished, can be cured.

“Benevolence has been represented as a leading principle in the minds of the Hindoos; but those who make this assertion know little of their character. How is it possible that benevolence should be vigorous where justice, truth, and good faith are so greatly wanting? Certain modes indeed of distributing victuals to mendicants, and a scrupulous abstinence from some sorts of animal food, are prescribed by the religion of the Hindoos. But the ostentatious distribution is frequently commutative; an offering from the gain of iniquity bestowed on idle and sturdy priests. And though a Hindoo would shrink with horror from the idea of directly slaying a cow, which is a sacred animal among them, yet he who drives one in his cart, galled and excoriated as she often is by the yoke, beats her unmercifully from hour to hour, without any care or consideration of the consequence. Though therefore the institution of the two practices in question, may be urged as an argument for the originally benevolent turn of the religion which enjoined them, it will not at all follow that individuals, who in future ages perform them in obedience to that religion, must also be benevolent; and he who is cruel even to that creature for which he is taught by his religion to entertain the highest reverence, gives the strongest proof of an unfeeling disposition. It is true that in many cases they are strict in observing forms. These are indeed their religion, and the foundation of their hopes; their castes are implicated in them, and in their castes their civil state and comfort. But of the sentiments which the forms would seem to indicate, they are totally regardless. Though from the physical structure of their bodies they are easily susceptible of impressions, yet that they have little real tenderness of mind, seems very evident from several circumstances. The first that shall be mentioned is the shocking barbarity of their punishments. The cutting off legs, hands, noses, and ears, putting out of eyes, and other penal inflictions of a similar kind, all performed in the coarsest manner, abundantly justify our argument.

“A similar disposition to cruelty is likewise shown in their treatment of vanquished enemies. And in general a want of sensibility for others is a very eminent characteristic of this people. The apathy with which a Hindoo views all persons and interests unconnected with himself, is such as excites the indignation of Europeans. At any rate his regards extend but to a very narrow circle. Patriotism is absolutely unknown in Hindostan.

“These observations lead us to another striking proof of want of benevolence in the Hindoos ; namely, their deficiency of natural affection. It is admitted that examples are not very uncommon of parents who show much tenderness to their children, especially during their infancy ; but instances on the other side are so general, as clearly to mark the dispositions of the people. The following fact is one out of many, by which this assertion might be justified. In the scarcity of grain which prevailed about Calcutta in the year 1788, a gentleman then high, now still higher in office there, ordered his servants to buy any children that might be brought for sale, (for in times of dearth Hindoo parents frequently sell their offspring,) and to tell their mothers, that when the scarcity should be over, they might come again and receive their children back. Of about twenty thus humanely preserved, most of whom were females, only three were ever enquired for by their mothers. The scarcity was neither extreme nor long. The unnatural parents cannot be supposed to have perished from want, for each received money for her child, and by the liberal contribution of the inhabitants of Calcutta, and chiefly of the Europeans, rice was distributed daily to multitudes at various stations about the city. And yet notwithstanding this facility of obtaining food, a woman was at that time seen, in broad day, to throw away her infant child upon the high road. Most of the slaves in Hindostan (where they are used only for domestic services) have lost their freedom by the act of their parents. If the necessity is such at times as to lead to this expedient, is it not also an occasion to call forth the warmth of parental affection ? Filial and paternal affection appear equally deficient among them ; and in the conjugal relation, the characteristic indifference of the people is also discernible among those who come most within the sphere of European observation, namely, the lower orders.

“The domestic state of the better ranks is more concealed from general view ; but from the knowledge which is acquired, and from the peculiar usages by which marriage is governed among the Hindoos, we have no reason to believe that it is often sweetened by generous attachment or rational enjoyment. The parties betrothed by their parents whilst mere chil-



dren, transplanted with minds uncultivated and inexperienced, from the maternal zenana<sup>a</sup> into one of their own, united whilst reason is still in its infancy, can give little more account of the situation in which they find themselves than animals of a lower species. Affection and choice have had no influence in this connection, nor does it often happen that the former is studied and improved. The parties continue passive under that law which first brought them together. According to the despotic manners of the East, the husband is lord, and the wife a servant; seldom does he think of making her a companion or a friend. Polygamy, which is tolerated among the Hindoos, tends still more to destroy all rational domestic society. The honour of the family, and the preservation of its caste, the most awful of its concerns, depends on the reputation of the wife. She is secluded from all eyes but those of her nearest relations, and the most terrifying and disgraceful punishments are held out against misconduct. From so early an union, and such subsequent care, Europeans may suppose that order and decorum reign in the Hindoo zenanas; but the conclusion is founded on conjecture, rather than upon actual knowledge. The profound reserve and caution observed by the men in their conduct, and even in their conversation, respecting their family connections, keep all foreigners at a distance; and it is to the honour of the English, that there is perhaps no instance of their attempting an invasion of the domestic recesses of the Hindoos. But those who have an opportunity of living among the natives in the interior of the country, see reasons for apprehending that the purity of the female character is not always so well preserved in reality, as in appearance.

“In a residence of several years entirely among the natives, the present writer heard so many charges of irregularity, and saw so many disorders among the inferior ranks, that he could not but believe the existence of a gross laxity of behaviour and principle in this great branch of morals, in some degree at least reaching to the better classes. But the disgrace and loss which follow to the family from the proof of dishonour in the wife, are such as to induce the parties concerned to hush up all matters of that sort, and to take their revenge in some secret way; they will seldom seek redress openly, unless the affair has already become notorious. Accusations by others of such contaminations in families, are very common among the lower Hindoos, and scandals of the same kind pass among the higher orders. Enmity, it is true, may be supposed to have its share in these charges; it may occasionally fabricate them, and is undoubtedly active in bringing them forward; but that it should always invent them, and should per-

<sup>a</sup> The private apartments of the women.

severe in a succession of inventions which experience was ever ready to discredit, is not to be conceived. The truth is, the Hindoo writers, and the Hindoo laws, express the worst opinion of their women, and seem to place all security in vigilance, none in principle. And indeed what fund of principle can minds which have received no improvement in education, and in which reason as yet has hardly begun to act, carry into a premature and unchosen conjugal relation? a relation, the early commencement of which, is probably to be ascribed to the apprehension of parents for the conduct of their children. Imperious dominion, seclusion and terror, are the means afterwards used, to enforce the fidelity of the wife. But opportunities of guilt are not wanting. In the hours of business, men are generally at a distance from the retirements of the women; they are often, and for considerable periods, far from home; females, who are the great instruments of corrupting their own sex, are permitted access to the zenanas; besides the Hindoo law allows women to converse with Soneassees, a set of vagrant devotees, some of them most indecent in their appearance. The consequences are such as might be expected.

“It is not however asserted or believed, that the infection of depravity has overspread the whole mass of females, many of whom, doomed to joyless confinement through life, and a violent premature death, are perhaps among the most inoffensive and suffering of the Hindoo race. As to the men, they are under little restraint from moral considerations. The laws of caste impose restrictions and fines for offences of the nature in question, so far as *that distinction* is concerned, but leave great scope for new connections, and for promiscuous intercourse, which is matter of little scruple or observation. Receptacles for women of infamous character are every where licensed, and the women themselves have a place in society. The female dancers, who are of this order, make the principal figure in the entertainments of ceremony given by the great. Indecency is the basis of their exhibitions; yet children and young persons of both sexes are permitted to be present at these shows, which have admittance even into the principal zenanas.\* Licentious connections are therefore most common, though subsisting apparently without that intoxication of passion which hurries on the mind against conviction, and carried on without much concealment, nay almost with the insensibility of brutes. On such points, the Hindoos seem to advert to no rule except what the law enjoins; there is no sentiment, diffused at large through society, which attaches shame to criminality.

\* “Lord Cornwallis, soon after his arrival in Bengal, refused to be present at an entertainment of this sort, to which he was invited by the Nabob.”

Wide and fatal are the effects of this corruption of manners ; a corruption not stopping here, but extending even to the unnatural practices of the ancient Heathens, though in these the Mahomedans are still more abandoned."

In the thirty-second section of this chapter the author, after an Introductory paragraph, has given a list of Law Treatises, and has added some account of the Laws, and of the method of administering justice, under the Hindoo monarchs.

The next article relates to the Astronomy of the Hindoos, comprising Introductory Remarks, a list of astronomical works, and translations from the Söoryü-Siddhantü, and the Jyotish-Tüt-wü. The account of the Medical shastrüs is drawn up in the same order, containing Remarks, a List of works, and Translations from the medical writings.—The state of medical science among the Hindoos is so deplorable, and this ignorance is attended with such melancholy effects, that a greater good to the country could hardly be afforded than the establishment of a MEDICAL COLLEGE at Calcutta, for the instruction of a certain number of natives yearly in the true principles of this Science, and in the practise of medicine. The number of students should be large, and each person duly qualified should be furnished with a certificate, which should be an essential pre-requisite before any native could receive an appointment under the Company's surgeons, or in any of the establishments of Government. By such an institution, in a few years every town, in Bengal at least, might be furnished with medical practitioners ; and thousands of lives might be saved annually. This diffusion of light on one science also would, no doubt, operate in a very beneficial manner to excite the attention of the natives to the value of European knowledge on other subjects intimately connected with the illumination and comfort of the country.—Similar institutions might, in time, be spread all over the country, and thus the blessings of thousands ready to perish, and indeed of the whole population, would be showered on the British government.

The thirty-ninth section notices the works on Theogony, (the pooranüs,) and the two following sections refer to the works on Religious Ceremonies under the head of Tüntrüs, with a list of these treatises.

The author has devoted twenty-six pages to the Poets, in which he has made some remarks on the different kinds of Hindoo poetry, giving Explanatory Specimens ; Lists of their larger

Poems, of their Dramatic Works, of their smaller Poems, Satires, Hymns, &c. ; Translations on the Seasons, a Dramatic Piece, and a Poetical Translation from the Ramayāntī.

The three following sections refer to Rhetoric, Music, and Ethics. On the last subject he has given six pages of Proverbs or Maxims, translated from the Pīnchū-Tāntrū.

The forty-seventh section notices works on General History, and contains a table of contents of the Mūhabharūtū ; and the following sections to the end of the volume relate to Geography, to the Military Art, to works on the Arts, to Grammars, Dictionaries, and Translations from the Sūngskritū into the different dialects of India.

The author would recommend, that a SOCIETY should be formed, either in Calcutta or London, for improving our knowledge of the *History, Literature, and Mythology*, of the Hindoos ;—that after collecting sufficient funds, this Society should purchase an estate, and erect a *Pantheon* which should receive the images of the most eminent of the gods, cut in marble—a *Museum* to receive all the curiosities of India, and a *Library*, to perpetuate its literature. Suitable rooms for the accommodation of the officers of the society, its committees, and members, would of necessity be added. To such a Society he would venture to recommend, that they should employ individuals in translations from the Sūngskritū, and offer suitable rewards for the best translations of the most important Hindoo works.—On some accounts, the metropolis of British India appears to be most eligible for this design, though such an institution might, the author conceives, do the highest honour to the capital of Britain, crowded as it is already with almost every thing great and noble.—The author recommends an Institution of this nature from the fear that no Society now existing, that no individual exertions, will ever meet the object, and that, if, (which may Providence prevent) at any future period, amidst the awfully strange events which have begun to rise in such rapid succession, India should be torn from Britain, and fall again under the power of some Asiatic or any other despotism, we should still have the most interesting monuments of her former greatness, and the most splendid trophies of the glory of the British name in India. Another argument urging us to the formation of such a Society is, that the ancient writings and the monuments of the Hindoos are dai-

ly becoming more scarce, and more difficult of acquisition : they will soon irrecoverably perish. Should the funds of the society be ample, literary treasures would pour in daily into the Library, and scarce monuments into the Museum, from all parts of India. And if it were formed in London, how interesting would a visit to such an establishment prove to all England, and to all foreigners visiting it, and how would it heighten the glory of our country ! And if formed in Calcutta, how would persons from all parts of India, European and native, and indeed from all parts of the world, be drawn to it ; and how greatly would it attach the Hindoos to a people by whom they were thus honoured. By the employment of an artist or two from England, all the sculptured monuments of India would soon be ours, and thus be carried down to the latest posterity.

**History.**



*IT appears certain, that the Hindoos never formed the idea of writing a history of their country, keeping the chronology and the events of different periods separate, and carrying forward the whole as a History of Hindoostan: that which is contained in their writings possessing the nature of history, is blended with so many philosophical dogmas, fables, &c. and is so imperfect and contradictory, as to afford few valuable materials for forming a history of the country. The design of the author is to give only a brief sketch of what he has obtained on this subject; selecting the most prominent events, as he has been able to find them, in their scattered state, in the Hindoo writings.*

*To render the succeeding accounts more intelligible, it is necessary to give the reader some idea of the extravagant chronology of the Hindoos: they say, that Brümha, one of whose days (called a kûlpû) comprehends 432,000,000 of our years, has lived, since the original creation of the universe, rather more than fifty (of his) years;\* that at the close of one of his days, the universe is destroyed; that it remains in a state of destruction during the same length of time, after which it is recreated; that thus the world undergoes periodical destructions and renovations; that over each kûlpû fourteen mānoos preside, six of whom have reigned since the commencement of the present kûlpû; and that we are now under the seventh, who is closing the third revolution of the four yoogûs.*

*The author proposes, in this first section, to confine himself to an account of these six mānoos, and in the second, to begin the sūtyû yoogû with the seventh mānoo, and thus pass on to the close of the Hindoo history.*

\* The birth of time, according to the Hindoos, therefore, was only 7,884,000,000 years ago.





A V I E W  
OF THE  
*HISTORY, LITERATURE, AND RELIGION OF THE HINDOOS.*

PART I. HISTORY.

CHAPTER I. SECTION I.

AT the close of the preceding kŭlpū, Vishnoo was sleeping on the waters of the deluge, and from his navel had grown a water-lily : from this flower sprang Brŭmha, who, in the form of Narayŭnū, created, by his word, Shŭnŭkŭ, Sŭnatŭnŭ, Sŭnŭndŭ, and Sŭnŭt-koomarŭ ; but these persons embracing a life of austerity, mankind did not propagate ; in consequence of which Brŭmha applied himself to severe austerities, to obtain the blessing of the gods on the work of creation ; and continued them for a very long period, but without effect ; till at length he burst into a flood of tears : from these tears a number of titans arose ; his sighs gave birth to the god Roodrŭ. At the request of his father, Roodrŭ continued the work of creation, but in his hands it dragged on so heavily, that Brŭmha was obliged to resume it : \* he created water, fire, æther, the heavens, wind, the simple earth, rivers, seas, mountains, trees, climbing plants, divisions of time, day, night, months, years, yoogŭs, &c. He formed Dŭkshŭ by his breath ; Mŭrēchee and Ŭtree proceeded from his eyes ; Ŭngira from his head ; Bhrigoo from his heart ; Dhŭrmŭ from his breast ; Sŭngkŭlpŭ from his mind ; Poolŭstyŭ from the air in his body ; Poolŭhŭ from the air which is inhaled into the body ; Krŭtoo from air expelled downwards, and Vŭshisht'hŭ from the air which produces deglutition. After this, in the night, he assumed a body possessing the quality of darkness, and created the giants ; then assuming, in the day, a body possessing the quality of truth, he created certain gods, and in the evening, the progenitors of mankind ; he next assumed a body possessed of the quality which stimulates to activity, and created men. To this succeeded the creation of birds, cows,

\* What a striking contrast does the perplexity of these creators form to the divine fiat----“ Let there be light, and there was light !”

horses, elephants, deer, camels, fruits, roots, with all other animate and inanimate substances, forms of verse, &c.; yūksūrās also, and pishachūs, gūndhūrūrūs, ūpsūras, kūnūrūs, serpents, &c. to all of whom he appointed their proper work. Perceiving however that men did not yet propagate, he divided his body into two parts, one of which became a female, Shūtī-Bhōpa, and the other a male, Swayūmbhoovū.\*

The earth still remained covered by the waters,† and Swayūmbhoovū, anxious to obtain its emersion, addressed himself to the powers above. As the first act of divine favour, he obtained a boat, containing the védūs, into which he, together with his wife, and Ūlōrkū and Markūdēyū, two sages who had survived the deluge, entered; they bound the vessel to the fins of a fish, (an incarnation of Vishnōo,) and then prayed to Brūmha for the emersion of the earth. As the reward of their devotions, Vishnōo, assuming the form of the boar, with his tusks drew the earth from the waters, and fixed it, according to some shastrās,‡ on the thousand heads of the serpent-god Ūnūtū; while others declare,§ that it remains suspended in the air by the invisible hand of God.

I know not where to introduce better than in this place the following description of the earth: The earth is circular and flat, like the flower of the water-lily in which the petals project beyond each other: its circumference is 4,000,000,000 of miles. In the centre is mount Sōmērōo, ascending 800,000 miles from the surface of the earth, and descending 128,000 below it. It is 128,000 miles in circumference at its base, and 256,000 wide at the top. On this mountain are the heavens of Vishnōo, Shiyū, Indrū, Ūgneē, Yūmū, Noiritū, Vāroonū, Vayoo, Koovérū, Eeshū, and other gods. The clouds ascend to about one third the height of the mountain. At its base, are the mountains Māndūrū, Gūndhū-madūnū, Vipoolū, and Sooparahwū; on each of which grows a tree 8,800 miles high. On each side of the mountain are several countries divided by ranges of mountains, the farthestmost of which is bounded by the salt sea.

\* See the Koorāṁ pōoranā.

† It may seem unaccountable, that Brūmha did not first raise the earth, and then create the beings who were to occupy it; but the Hindoo historians declare, that the work of creation was performed in one of the higher heavens, untouched by the waters of the deluge, and that the creatures were afterwards let down to the earth.

‡ The pōoranās and poetical works.

§ The writer of the Sōryūś-siddhāntū, and other astronomers.

All these countries are called Jūmboo-dwēpū. The Hindoo geographers further add, that beyond this sea, are six other seas dividing from each other, in a circular form, six other countries, as Plākshū-dwēpū, surrounded by Ikshoo, the sea of sugar-cane juice; Shalmū-dwēpū, by Soora, the sea of spirituous liquors; Kooshū-dwēpū, by Ghrītū, the sea of clarified butter; Kroñchū-dwēpū, by Dūdhee, the sea of curds; Shakū-dwēpū, by Doogdū, the sea of milk; and Pooshkūrū-dwēpū, by Jalarnūvū, a sea of sweet water. Beyond all these countries and their circular seas is a country of gold, as large as the rest of the earth; then a circular chain of mountains called Loka-lokū; and then the land of darkness, or hell.\*

To this description may be added the situation of the heavenly bodies: The firmament is of equal dimensions with the surface of the earth; the earth is 800,000 miles distant from the sun, the space between which is called Bhoovūr-lokū, and is the residence of the siddhūs.† The distance from the sun to the moon is 800,000 miles. At the total wane of the moon, this planet is in a perpendicular line with the sun, by which the light of the moon is prevented from descending to the earth. The distance from the moon to the constellations, still ascending, is 800,000 miles. 1,600,000 miles above this, is the planet Mercury (Boodhit); 1,600,000 miles above Mercury, is Venus (Shookrū). 1,600,000 miles above Mercury, is Mars (Māngulū.) At the same distance, ascending, is Jūpiter (Vrihū-pūtee); 1,600,000 miles beyond him, is Saturn (Shūnee); and 800,000 miles above Saturn is Ursa major, the seven principal stars, the heavens of seven rishees;‡ 800,000 miles above these is Dhroovū, the polar star. The space from the sun to Dhroovū, is called Sārgū-lokū. At the destruction of the world, the earth, and every thing between it and this star, is destroyed. 8,000,000 miles above Dhroovū, the chief gods reside. Beyond this, is the residence of the sons of Brūmha, ascending 16,000,000 of miles. Still higher, 3,200,000 miles, is the residence of the regents of the quarters and other sons of Brūmha. The highest elevation, the residence of Brūmha, is 4,200,000 miles above the last-mentioned heaven.§ Some affirm, that all these regions also are destroyed at the time of the dissolution of the world.

\* See the Markāndēyū pooraṇ and Śrī-ṣ-ḥagvītī.

† A race of demigods.

‡ Canonized saints.

§ See the Brahmā-pooraṇ.

## HISTORY, LITERATURE, AND RELIGION, [PART I. CHAP. I.]

Descending now to the earth, let us pursue the sources marked by the pooranās, and trace the progress of human events as laid down in these writings :

Swayāmbhōovū, from the védās found in the boat, formed the work known at present by his name,\* and governed the world by the laws which he had thus compiled. After some time, he gave himself up to a life of devotion, and placed his eldest son Priyū-vrātū on the throne, who married a daughter of Vishwū-kūrma, the Hindoo Vulcan, by whom he had thirteen sons, and one daughter. Six sons embraced an ascetic life, and the others governed the seven divisions of the earth under their father, who gave Plūkshū-dwāpū to Médha-tit'hee; Kooshū to Jyotishman; Krounchū to Dyootiman; Shakū to Bhūvyū; Pooshkūrū to Sūvūlū; Shalmālū to Vūpooshman, and Jāmbōō to Agnidhrtū. After reigning 1,200,000,000 years, Priyū-vrātū placed his youngest brother Oottanū-padū over his seven sons, abandoned the world, and, by the power of devotion, obtained celestial happiness. Oottanū-padū was succeeded by his son Drūvū, who reigned 36,000 years, and then had a separate heaven assigned him, as the reward of his virtues. Ootkūlū, the son of Drūvū, reigned a short time, and then embraced the life of an ascetic; his son Vūtsūrū had five children, the eldest of whom, Pooshparnū, succeeded to the kingdom, and was followed by his eldest son Vyooštū. His son Chūkshooshū, at the close of his reign, was exalted to the state of a mūnoo, and was succeeded in the kingdom by Oolmōōkhū, the eldest of his eleven sons. After him reigned Ūrgū, whose son Vēnū was so abandoned, that his father, through grief, renounced the world, and retired to a forest. Vēnū forbade the exercise of all the offices of religion, and directed that worship should be paid to him alone; but being cursed by Doorvasū, and other sages, he died. The kingdom being left without a sovereign, the sages produced from the dead body of Vēnū two children, a son and a daughter: the son's name was Prit'hoo, who is spoken of as the first Hindoo king, those who had preceded him being considered rather as patriarchs than kings. Prit'hoo divided his kingdom into separate provinces, taught his subjects the use of agriculture, manufactures, &c. and raised his empire to the highest state of prosperity. At length, having performed the sacrifice of a horse one hundred times, he placed his son Vijitashwū† on the throne, and, entering a forest, obtained celestial happiness. Ūbhidhanū, the next monarch, had six sons: the eldest, Vrishū-dū, who succeeded to the kingdom, married the daughter of the sea, and was famous

\* The Institutes of Mūnoo. † This son conquered Iadrū, the king of heaven, and hence obtained this

for his religious austerities. His ten sons had all one name, *Pracheta*; were all married to one female; and all reigned at once; their son *Daksh* was the last of the race of *Oottanipadi*. After the extinction of this race, the seven sons of *Priyavrata* governed alone the kingdoms which had been assigned to them.

*Médhatit'hee*, the sovereign of *Plakshu*, had seven sons, *Shantubhuy*, *Shishiru*, *Sookhoduyti*, *Nundu*, *Shivu*, *Kshémukti*, and *Dhroovu*. He divided his territories into seven parts, which were distinguished by the names of his sons, to whom he had assigned them; they were separated by seven chains of mountains, called *Gomedu*, *Chundru*, *Narudu*, *Doondooabee*, *Somuku*, *Soomuna*, and *Voibhraj*; and by seven rivers, *Unootupta*, *Shikhæ*, *Vipasha*, *Tridiva*, *Krumoo*, *Prusrita* and *Sookrita*.

*Vipooshmanu* had also seven sons, *Shwetu*, *Rohitu*, *Jemootu*, *Hritu*, *Voidyootu*, *Manstu*, and *Sooprubhu*, among whom he also divided his kingdom, which contained the same number of mountains, rivers, &c. as that of his brother. The *bramhuns* in these countries were light coloured; the *kshetriyus*, red; the *voishyus*, yellow, and the *shoodrus*, (as might be expected) black.

The sovereigns of *Kooshu*, *Krounchu*, and *Shaku*, had each seven sons, among whom they divided their kingdoms, which were separated by seven mountains and seven rivers, like the other *dwæpäs*.

In these five *dwæpäs* the manners of the *tréta-yoogu* always prevail; the people live to the age of 5000 years; nor do they then die through disease, which is unknown in these regions. Beside men and giants, gods, celestial choiristers, satyrs, &c. reside here.

*Shuvulu* had two sons, *Muhavestu* and *Dhatuke*. His kingdom was divided by a circular chain of mountains, 400,000 miles high. The eldest son obtained the central part of the kingdom, and gave his own name to it: his subjects lived 10,000 years; were of one cast, and were distinguished for their virtue: in short, they were equal to the gods. They worshipped God only in the mind.

Agasthri divided Jumboo-dwēpū into nine parts, and distributed them among his nine sons born of a celestial courtesan, viz. Nabhee, Kingpoorooshū, Hūree, Roo-roo, Hirūnpāyū, Rūmyūkū, Ilavritū, Bhūdrū-shivū and Kétoomalū. These nine sons married the nine daughters of Sooméeroo. Nabhee, whose history we shall now trace, had a son named Rishūbhū, who married Jāyūntē, a virgin presented to him by the king of heaven, and by whom he had a hundred sons, eighty-two of whom became bramhūns, and nine hermits. The other nine were Bhūrutū, Koosha-vūrttū, Ilavūrttū, Mūlūyū, Kétoomalū, Bhūdrū-sēnū, Indrū-sprīk, Vidūrbhū, and Kēēkūtū. Rishūvū divided his kingdom into nine parts, but gave the whole to his eldest son Bhūrutū; who however, retaining the nominal supremacy in his own hands, gave eight parts to his brethren, while he governed only one part, which received the name of Bharūtū-vūrshū, or the country of Bharūtū, and embraced the whole of India from the Himalūyū mountains to the sea.

### *Description of India.\**

In the centre are Mūtsyū, Kōormūkūtū, Koolya, Kashē,† Ūyodhya,‡ Ūt'hūrva, Kūlingū, Mūsūkū, Vrikū, Mēdūmatrū, Mandūvyū, Shallū, Pashūkū, Oojjihanū, Vūt-sū, Kamyū, Khyatū, Yamoonū, Mūdhū-sarāyōōtū, Shōōrūsēnū, Mat'hoorū,§ Dhūrmārūnyū, Jyotishikū, Shourāgrēvū, Goochū, Shūkū, Voidēhū, Panchalū, Sūnkitū, Kūnkūmarootū, Kālūkōōtū, Pashūndū, Kapisht'hūkū, Kooroo, Vahyū, Oodooswūrū, Jūnū, and Hūstina.||

In the east are, Chandrū-poorū, Khūsū, Mūgtidhū, Shivee, Moit'hilū,\* Būdūnū-dāntoorū, Prag-jyotishū,† Poorooshadūkū, Poornotkūtū, Bhūdrū-gourū, Oodiyū, Kashayū, Ménūkū, Ūmbūst'hū, Tamūliptū, Ekpadūpū, and Vūrdhūmanū.

In the south-east are, Būngū,‡ Jūt'hūrū, Mūlūkū, Chēdee, Oorvū-kantū, Andh-rū,§ Vindhyū, Vidūrbhū, Narikélū, Dhūrmū-dwēpū, Ilika, Vyaghrū-grēvū, Troi-

\* See the Markōndēyū pooranū.  
capital.     † A place near Delhi.

‡ Benares.

\* Jūnūk-poorū.

† Ramū's capital. Oude.

‡ Assam.

§ Bengal.

§ Krishnū's

§ Telinga.

poorū, Nishūdhū, Kūtōkōst'hōōnū, Dūsharnū, Hūrikū, Nūadū, Kakolū, Ūlūka, and Vārnūshūvūrū.

In the south are, Lūnka,\* Karajinū, Kélikū, Nikūtū, Mūlāyū,† Dūrddoorū, Kūrkotūkū, Bhrigookūkshū, Kongūgū,‡ Shūvūrū, Vénna, Ūvūntōō, Dasū-poorū, Mūhēōkūtū, Kūrnātū,§ Gonūdū, Chitrū-Kōōtū, Cholū, Kolūgiree, Kroūnchū, Jūtadhūrū, Nasikū, Yojūnū, Voidōōryū, Kolū, Chūrmū-pūtū, Gūnū-rajyū, Krishnū, Gourū, Rishūbhū, Singhūlū, Kanchō,¶ Frilingū,|| Koonjūrū, and Kookshee.

In the south-west are, Kambojū, Pūnhūvū, Vūrvamookhū, Sindhoo, Souvēērū, Anūrttū, Vūnīta-mookhū, Yavūnū, Sagūrū, Shōōdrū, Kūrnū-prodhūyū, Vūrvūrū, Kiratū, Parūdū, Shūndū, Parshēshwūrū, Kūlū, Choochookū, Hémūgirika, Sindhoo-kalū, Roivūtū, Sourashtrū, Durūdū, and Mūharnūvū.

In the west are, Mūniméghū, Kshooradree, Khūnjūnū, Ūpūrantū, Hoihūyū, Shantikū, Ūhiprūst'hū, Konkūlū, Pūnchūnūdū,\* Vūrūnū, Parūdū, Tarūkshoo, Vahyūngūtū, Sarvūrū, Sashmūvéshtuku, Ekékshūnū, Shūshū-roohū, Dēērgū-grēēvū, and Chōōlikū.

In the north-west are, Mandūvyū, Toot'hara, Ūshmūkalanūlū, Hūla,† Chōrmābūnga, Oolōōka, Moorookōōorma, Phūlgoonū, Morū, Goorakūlika, Dēērgū-roma, Vayū, and Rūt'hūjūnū.

In the north are, Himūvanū, Koilasū, Dhūnooshman, Vūsooman, Krounchū, Koorūvū, Kshoodrū-vēēnū, Vūsūtoyū, Koikéyū, Bhogū-prūst'hū, Yamoonū, Ūntūr-dwēēpū, Trigūrtū, Ūgnijya, Sarjūna, Ūshwū-mookha, Dosévkū, Vatūdhanū, Shūrūdhanū, Popshkūlū, Vūnūkoiratū, Ūnoolomū, Tūkshūshōōla, Mūdrū, Vénookashūrū, Dāñdūkū, Pingūla, Kūlāhū, Bhōūtīpoolūkū, Kolahūkū, Shaūlū, Hémūtalūkū, Jūshomūtē, Gandharū, Kārūśū, Gūrūdū, Youdhéyū, Shyamūkū.

\* Ceylon. † Malabar. ‡ Konkōnū. § Carnāt. ¶ Telinga. • Panjab. † Governed by a queen.



In the north-west are, Kinnūrū, Pūshoopalū, Kāschūkū, Dūrtūdū, Shāvūlū, Koolūta, Vūnūrashtūrū, Brūmhū-poorū, Vūnūvadyū, Vishū, Koālinādū, Prūgyūbūlū, Dārva, Ūpājēevūkū, Ekūpadū, Khūsū, Swūrū-bhounū, Yūvānū, Hingū, Chēerū-pravūrūnū, Trinétrū, Poūrūvū, and Gūndhūrūvū.

The same pooranū gives the names of some other countries, scattered up and down at the feet of mountains, in different parts of India; the Brūmhū pooranū and the Kishkindhya chapter of the Ramayūnū,\* contain different lists of names; but these works give us no account of the dimensions or geographical situation of these countries; nor do they agree in the names of countries mentioned as lying in the same direction.

*Mountains in India.* Kolahūlū, Voibhrajū, Mūndūrū, Dūrdoorū, Vatūkrūmū, Voidyootū, Moinakū, Soorūmū, Tūnkūprust'hū, Nagū, Godhūnū, Pooshpā, Doorjyūntū, Roivūtū, Ūrvoodū, Rishyūmōōkū, Gomūnt'hū, Kōōtū-shailū, Kritūsmūrū, Shrēē, Kolū, Mūhēndrū, Mūlūyū, Sūjhyū, Gūndimanū, Rikshū, Vindhyū, and Paripatrū. These mountains and their vallies contain many inhabitants.

*Rivers.* From *Himalūyū* descend the following rivers: Gūnga, Sūrūswūtēē, Sindhoo, Chūndrū-bhaga, Yūmoona, Vipasha, Vitūsta, Oiravūtēē, Gomūtēē, Dhootū-papa, Bahooda, Drishūdyūtēē, Vipaka, Sébita, Nichēēra, Gūndūkēē, Koāshikēē, Védūvūtēē, Mitrūgūēē, Vēnna, Nūndinēē, Sūdanēēra, Mūhēē, Para, Chūrmūnwūtēē, Kōōpēē, Vidishā, Vétrūvūtēē, Shipra, Ūvūntēē, Patrashrūya, Shonū,† Nūrmūda, Swūvūsha, Kripa, Mūndakhinēē, and Dūsharnna.—From mount *Rikshū* descend Chitrotpūla, Tūmūsa, Kūrūmoda, Shūrēērūja, Shooktimūtēē, Kooshūlēē, Tridiva, and Krūmoo. From mount *Vindhyū* descend Shipra, Pūyoshnēē, Nirvindhya, Tapēē, Sūlilūdhavūtēē, Vēnna, Voitūrūnēē, Shinēēvalēē, Koomoodwūtēē, Mūhagourēē, and Ūntūshiva. From mount *Mūlūyū*, descend the Godāvūrēē, Bhēēmūrūt'hēē, Krishnū-vēnna, Toongū-bhūdra, Sooprūyoga, Vajhūkara, Kritūmala, Tamrūpūrnēē, Pooshpūjatēē, and Ootpūlavūtēē. From mount *Mūhēndra* descend Pitrisoma, Rishikoolya, Iks-

\* The latter account is said to have been given to Ramū by the monkey Soogrēēvū, who of course, in consequence of his agility, was very capable of surveying countries. † A male river.

hoona, Tridiva, Langūlinē, and Būngshūkura. From mount *Shooktimanū*, Koomarē, Nūndūga, Mūndūvahinē, Kripa, and Pūlashinē.—All these rivers flow into the sea, some of them, however, after their junction with others:—bathing in them removes all sin.

Bhūrūtū had five sons: after reigning 10,000 years, he placed Soomūtee, the eldest, on the throne, and retired to a forest, where, becoming attached to a fawn, he relaxed in his devotions, and at death was transformed into a deer: in the following birth, he was born a bramhūn, and discovering his former mistake, resolved to refrain from all living intercourse, and to keep perpetual silence. Amidst these austerities he obtained absorption. Soomūtee was succeeded by his son Devñtajit, and was followed by Dēvñdyoomnū, Pūrūmēsht'hē, Prūtēhū, Prūtēhūrta, Ūjūbhoomūn, Oodgāt'hū, Prūstēerū, Vibhoo, Prit'hoosēnū, Nāktū, Ritee, Gūyū, \* Chitrū-rūt'hū, † Śūmrāt, ‡ Mūrēchee, Vindooman, Mūdhoo, Vēerūvrūtū, Mūnt'hoo, Bhoūmūnū, Twūsh-ta, Virūja, and Shūtñjit. With this last prince ended the posterity of Swayūmbhoovū, the first mūnoo, and seventy-one yoogūs of the gods.

The mūnoo Swarochee|| began the second mūnwūntūrū: his son Choitrū reigned 100,000 years; after him King-poorooshū, Rochismūt, § Jūyūt-sēnū,\* and a long succession of kings, of whom I have obtained no account. This trifle has been extracted from three works, the *Shrēē-bhagūvūtū*, the *Markūndēyū pooranū*, and the *Yogū-vashisht'hū Ramayūnū*. In this mūnwūntūrū, Rochūnū was raised to the throne of heaven. The gods who had the supremacy during this period, were the *Tooshitūs*, and the names of the seven rishees were, *Ooryūstūmbū*, &c.

The first monarch in the third mūnwūntūrū was Oottūmū: he was succeeded by his son Srinjūyū, who reigned 30,000 years. To him succeeded Pūvūnū who founded *Pragyotishū*, a city in the north of India, and delivered the people of *Parsikū* and *Gandharū* from foreign invasion. Hotrū, the son of Pūvūnū, followed, and then *Sooshantee*, *Shantū* and *Shivasūyū*. The last monarch obtained this name on ac-

\* A great and successful warrior. † It is said of this prince, that he taught his subjects the doctrines of the smritees. ‡ A great archer. § Famed for his knowledge of auriferous gems. ¶ A great conqueror.

\* He cut off his youngest brother's arm as a punishment for theft.

count of his great regard for truth. Dēvūrat is said to have been a universal conqueror.—The three works above-mentioned give the names of the king of heaven the gods, the rishees, &c.

The fourth mūnoo was Tamūsū, whose son, Nūrū-khyatee, reigned 30,000 years. Shantūbhūyā, Janoojūnghū, and Vrishū-khyatee succeeded; the latter was celebrated for sacrificing many cows, and for prohibiting falsehood in his kingdom; his son Ké-too built a palace at Apūdjunika. The rest of the kings of this mūnwūntūrū the author has not been able to find. The names of Indrū, of the rishees, and of the gods of this period, are given as usual in the pooranūs.

In the fifth mūnwūntūrū reigned Roivūtū, Swūyūngkūroo\* Mūha-vēerjū,† Sūtyūkū, Vūlee, Vindhū, and their successors.

In the sixth mūnwūntūrū reigned Chakshooshū,‡ Pooroo, Soodyoomnū,§ Rūhoo-gūnū, || &c. and a long list of successors.

## SECTION II.

*From Ikshwakoo, the first king of the race of the sun, to the end of the tréta yoogū.*

THE present mūnwūntūrū is the seventh, over which is placed Voivūs-wūtū and his posterity, who, in the year of the Christian æra 1814, had reigned 1,232,611 years. Voivūs-wūtū had nine sons, viz, Ikshwakoo, Nabhagū, Dhrishtū, Sūryatee, Nūrish-yūntū, Kūrooshūkū, Prishūdhroo, Nrigū, and Ūrishtū, among whom he divided the earth; placing them, however, in separate kingdoms in Bharūt-vārshū; Ikshwakoo obtained the centre. A tenth part was afterwards given to Poorōōrūvū, of the race of the moon, the son of Voivūs-wūtū's grand-daughter Ila.

Ikshwakoo founded the city of Ūyodhya, and made it the capital of his kingdom.

\* He built the city of Vijyūntee. † A great conqueror. ‡ His kingdom was called Aryābhrītū, and consisted of the countries between the mountains Vindhū and Himālūyū. § A powerful sovereign.

|| The character of this prince is described in very favourable terms in the Yogū-vashist'hū Ramayūntū.

He had 100 sons; the eldest, Vikookshee, succeeded to the throne, but at the celebration of the funeral rites for his father, eating of the flesh which he was sacrificing before it had been offered to the gods, he was deposed, and was succeeded by his son Kūkootst'hñ, after whom, in a direct line, reigned Pritoovanū, Vistūrashwū, Ardrū, Yoobūnashwū, Shrabūstū,\* Vrihūdūshwū, Koobūlashwū,† Drirhashwū, Hūr-yūshwū, Nikoombhū, Singhūtashwū.‡ Prūsénūjit,§ the nephew of the last monarch, succeeded, and was followed by Yoobūnashwū and Mandhata: the latter conquered the whole earth. Mandhata had two sons by his wife Choitrū-rūtū; she was the eldest of ten thousand children born to Shūshū-vindoo. Poorookootsū, the eldest of Mandhata's sons, succeeded his father; and the youngest, Moochookoondū, having, at the intreaty of the gods, conquered their enemies, they requested him to ask a blessing at their hands. He asked them how they could hint such a thing to him, who had proved himself to be greater than themselves, by conquering their enemies; but after a little litigation, he condescended, to accept of the blessing of a long sleep after the toils of war; and they laid him to rest during two yoogūs. In a direct line, Poorookootsū, Sāmbootū, Tridhūnna, Trūyarpoonū, and Sūtyū-vrūtū succeeded. Sūtyū-vrūtū was for some fault driven by his father from the throne, and the father himself became a hermit; the kingdom also was cursed by the bramhūns, and obtained no rain during twelve years. Vishwamitrū, the sage, placed the mother of Sūtyū-vrūtū on the throne; and he, after a considerable time had elapsed, applied to his spiritual guide, Vūshisht'hñ, for power to ascend to heaven in his bodily state; but was refused. The monarch then, rejecting Vūshisht'hñ, made Vishwamitrū his spiritual guide, who immediately transferred all his merits to his new disciple, and directed him to ascend to heaven: he ascended, but the gods ordered him to descend again. While descending, with his head downwards, helter skelter, he called on his spiritual guide—who ordered him to ascend again,—which he did. The gods order him down, again he descends. At length, Vishwamitrū, perceiving that he was involving himself with the gods, directed Sūtyū-vrūtū to remain where he was. This

\* He erected a city, and called it by his own name.

† This king had a hundred sons.

‡ A great archer.

§ This monarch turned his wife into a river, and called it Bahooda.

man's son was the famous Hürishchündrū,\* who ascended the throne, and was followed in succession by Rohitū, Chünchoo, Bijäyū, Brikū, and Bohoo.—Here closes the Sūtyū-yoogū, a period comprizing 1,728,000 years.

\* Hürishchündrū's kingdom extended over the whole earth; he was so famed for liberality that Vishwamitrū, the sage, desirous of seeing the extent of it, went to him, and asked a gift. The king promised to grant him whatever he would ask. The sage demanded his kingdom, and it was granted. He then asked for the fee which accompanies a gift, which the king promised to give in a month. But where should the king reside, since he had surrendered the earth to Vishwamitrū? The latter ordered him to go to Benares, which was not reckoned a part of the earth. Vishwamitrū, tearing a piece of cloth into three pieces, divided it amongst the king, the queen, and their son, and the family departed: the king attempted to take with him a gold drinking cup, but Vishwamitrū prevented him. They were nearly a month in walking to Benares, where they had no sooner arrived, than Vishwamitrū came, and demanded the fee. The king asking from whence he should procure this, seeing he had surrendered his all, the sage directed him to sell his wife. A covetous bramhūn bought her, who allowed her food only once a day. Vishwamitrū now complained, that the sum raised by the sale of the queen was too little, and refused to accept of it. The king was then led round the market, with a blade of grass in his hair, to signify that he was for sale, when a man of the lowest cast bought him, and made him a swine-herd, and superintendant of the place where the dead are burnt. With the money thus raised, the fee was paid, and Vishwamitrū returned home.

Hürishchündrū's son remained at the house of the bramhūn with his mother; but the bramhūn resolving that he should not live idle, sent him daily to gather flowers to offer in worship to the gods. This boy used to go, with other children, to gather flowers in a forest, near a hermit's hut of leaves, where they broke down the trees, and did much mischief; upon which the hermit forbade them once, twice, thrice, but they still continued obstinate. At last, he denounced a curse on the next boy who should dare to transgress, and Hürishchündrū's son was soon bitten by a snake and died. The distressed mother intreated the bramhūn, her master, that, as they were of the kshūtriyū cast, the dead body might not be thrown into the river. The bramhūn promised to send wood to burn the body, when the mother, carrying her child to the landing place where they burn the dead, laid it down, and began to weep aloud and bitterly. Hürishchündrū was aroused by her cries, and, going to the spot, saw a female who had brought a dead body to be burnt. He demanded the usual fee for liberty to burn the corpse. She in vain pleaded, that she was a poor widow, and could give nothing; he demanded that she should tear the cloth in two which she wore, and give him the half of it. and was proceeding to beat her with the iron crow in his hand, when she wept, and began to tell him her miserable tale; her descent; that she was the wife of king Hürishchündrū, and that this dead child was her son. All the feelings of horror, sorrow, and love, started up in his bosom at once, and he confessed to the poor broken-hearted mother, that he was her husband, the father of the dead child,—that he was Hürishchündrū. The woman was unable to believe him, but he related some secrets that had passed betwixt them when king and queen, from which she knew he must be Hürishchündrū. She then put his dead son into his arms, and they both sat down and wept bitterly. At last, resolving to burn themselves with the dead child, they prepared the fire, and were about to throw themselves into it, when Yāmā and Indrā arrived, and assured Hürishchündrū, that they had assumed those forms, and carried him through these scenes, to try his piety, with which they were now completely satisfied. They raised the dead child to life, and sent the king and queen to take possession of their kingdom. Hürishchündrū, having obtained his kingdom, reigned some years, after which, he, and all his subjects, a man and woman of each house excepted, (through

## SECTION III.

*The history continued to the end of the tréla yoogü.*

THE first king of the tréta, or second age, was Sögürü,\* the son of Vahoo. He destroyed a number of chiefs of the name of Hoihüyü, &c. and purged his kingdom of the wicked. By one of his wives he had 60,000 children, and by the other a son, named Püñchüjünü. The 60,000 sons were born in a pumpkin, and were nourished in pans of milk, but when grown up were reduced to ashes by the curse of Kúpilü, the sage. Püñchüjünü should have succeeded to the throne, but was set aside as incompetent, and the grand-child of Sögürü, Üngshoomanü, obtained the kingdom: he was succeeded by Dwilēpü, who had two sons, the eldest of whom became a hermit: Bhügēerüt'hü, the youngest, was crowned king. This monarch, by his religious austerities, obtained the descent of Gunga, (the Ganges) who, by the efficacy of her waters, resuscitated his 60,000 ancestors.† Shrootü, the son of Bhügēerüt'hü, was the next monarch, and then followed, in direct succession, Nabhagü, Ümbürēeshü, Sindhoo-dwēepü, Üyootajit, Ritü-pürnü, Art'hñ-pürnee, Soodasü, Soudasñ, Sürvü-kürma, Üñürünyü, Nighnü, Üñümitrü, Bhoomidbüñü, Dwilēpü, Rūghoo, Üjñ, and Dūshü-rüt'hü. Dūshü-rüt'hü had four sons, Ramü, Bhürütü, Lükshmünü and Shütrooghñü, whose names are famous in the celebrated poem the Ramayünü. Ramü ascended the

the king's piety), went to heaven. When the king arrived in the presence of the gods, they all arose to receive him, and Indrü was compelled to descend from his throne. In the greatest agitation, the gods bethought themselves of Narüdü: no one appeared likely to extricate them but Narüdü.—He came, and, placing himself before Häriñh-chüñdrü, after the usual compliments respecting his health, &c. said, "And so you are arrived in heaven!" "Yes." "But how is it that you are sitting on the throne of Indrü?" The king then, with a degree of pride, began to rehearse his merits: "I have given my kingdom (the seven dwēēpüs) to a bramhün. I have sold my own wife, and have been sold myself, to make up the fee attached to a gift; I have given to the bramhün every thing they have asked; I have governed my kingdom according to the shastrüs; I have fed others with my own flesh——;" [The king, when hunting on a certain day, to preserve the life of a deer which a tyger was pursuing, gave some of his own flesh to appease the hunger of the tyger.] While thus repeating his merits, he and his subjects began to descend. Finding himself falling, he offered a thousand flatteries to the gods, who relented, and fixed him in the air with his head downwards.

\* The Yogü-Vashisht'hü Ramayünü ascribes to Sögürü many improvements in the arts.

† That is, in her passage from mount Himalüyü to the sea, she touched their ashes, (at what is now called Shwētü-dwēēpü, or Sagürü island) and they were raised to life.

man's son was the famous Hürishchündrū,\* who ascended the throne, and was followed in succession by Rohitū, Chünchoo, Bijüyū, Brikū, and Bohoo.—Here closes the Sätüyū-yoogū, a period comprizing 1,728,000 years.

\* Hürishchündrū's kingdom extended over the whole earth; he was so famed for liberality that Vishwamitrū, the sage, desirous of seeing the extent of it, went to him, and asked a gift. The king promised to grant him whatever he would ask. The sage demanded his kingdom, and it was granted. He then asked for the fee which accompanies a gift, which the king promised to give in a month. But where should the king reside, since he had surrendered the earth to Vishwamitrū? The latter ordered him to go to Benares, which was not reckoned a part of the earth. Vishwamitrū, tearing a piece of cloth into three pieces, divided it amongst the king, the queen, and their son, and the family departed: the king attempted to take with him a gold drinking cup, but Vishwamitrū prevented him. They were nearly a month in walking to Benares, where they had no sooner arrived, than Vishwamitrū came, and demanded the fee. The king asking from whence he should procure this, seeing he had surrendered his all, the sage directed him to sell his wife. A covetous bramhūn bought her, who allowed her food only once a day. Vishwamitrū now complained, that the sum raised by the sale of the queen was too little, and refused to accept of it. The king was then led round the market, with a blade of grass in his hair, to signify that he was for sale, when a man of the lowest cast bought him, and made him a swine-herd, and superintendent of the place where the dead are burnt. With the money thus raised, the fee was paid, and Vishwamitrū returned home.

Hürishchündrū's son remained at the house of the bramhūn with his mother: but the bramhūn resolving that he should not live idle, sent him daily to gather flowers to offer in worship to the gods. This boy used to go, with other children, to gather flowers in a forest, near a hermit's hut of leaves, where they broke down the trees, and did much mischief; upon which the hermit forbid them once, twice, thrice, but they still continued obstinate. At last, he denounced a curse on the next boy who should dare to transgress, and Hürishchündrū's son was soon bitten by a snake and died. The distressed mother intreated the bramhūn, her master, that, as they were of the kshūtriyyū cast, the dead body might not be thrown into the river. The bramhūn promised to send wood to burn the body, when the mother, carrying her child to the landing place where they burn the dead, laid it down, and began to weep aloud and bitterly. Hürishchündrū was aroused by her cries, and, going to the spot, saw a female who had brought a dead body to be burnt. He demanded the usual fee for liberty to burn the corpse. She in vain pleaded, that she was a poor widow, and could give nothing; he demanded that she should tear the cloth in two which she wore, and give him the half of it. and was proceeding to beat her with the iron crow in his hand, when she wept, and began to tell him her miserable tale; her descent; that she was the wife of king Hürishchündrū, and that this dead child was her son. All the feelings of horror, sorrow, and love, started up in his bosom at once, and he confessed to the poor broken-hearted mother, that he was her husband, the father of the dead child,—that he was Hürishchündrū. The woman was unable to believe him, but he related some secrets that had passed betwixt them when king and queen, from which she knew he must be Hürishchündrū. She then put his dead son into his arms, and they both sat down and wept bitterly. At last, resolving to burn themselves with the dead child, they prepared the fire, and were about to throw themselves into it, when Yümū and Indrū arrived, and assured Hürishchündrū, that they had assumed these forms, and carried him through these scenes, to try his piety, with which they were now completely satisfied. They raised the dead child to life, and sent the king and queen to take possession of their kingdom. Hürishchündrū, having obtained his kingdom, reigned some years, after which, he, and all his subjects, a man and woman of each house excepted, (through the

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the king's piety), went to heaven. When the king arrived in the presence of the gods, they all arose to receive him, and Indrü was compelled to descend from his throne. In the greatest agitation, the gods bethought themselves of Narüdü: no one appeared likely to extricate them but Narüdü.—He came, and, placing himself before Hürish-chündrü, after the usual compliments respecting his health, &c. said, “ And so you are arrived in heaven!” “ Yes.” “ But how is it that you are sitting on the throne of Indrü?” The king then, with a degree of pride, began to rehearse his merits: “ I have given my kingdom (the seven dwēpüs) to a bramhün. I have sold my own wife, and have been sold myself, to make up the fee attached to a gift; I have given to the bramhüns every thing they have asked; I have governed my kingdom according to the shastrüs; I have fed others with my own flesh——;” [The king, when hunting on a certain day, to preserve the life of a deer which a tyger was pursuing, gave some of his own flesh to appease the hunger of the tyger.] While thus repeating his merits, he and his subjects began to descend. Finding himself falling, he offered a thousand flatteries to the gods, who relented, and fixed him in the air with his head downwards.

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throne, and was succeeded by Kooshū, whose reign closed the tréta yoogū, embracing a period of 1,296,000 years.\*—The Ramayinū gives the dynasty of Sāgūrū in the following order: Sāgūrū, Ūsūmūnjū, Ūngshooman, Dwilēepū, Bhūgēerūt'hū, Kōkootst'hū, Rūghoo, Kūlmashū-padū, Shūmkkhūlū, Soodūrshūnū, Ugnee-vūrnū, Shāghrāgū, Mūroo, Prūshooshrookū, Umbūrēeshū, Nuhooshū, Yūyatee, Nabhagū, Ūjū, and Dāshūrūt'hū.

## SECTION IV.

*The history continued to the end of the dwapūrū yoogū.*

The first king of the dwapūrū, or third age, was Ūtit'hee, the son of Kooshū; then followed, Nishūdhū, Nūlū, Nūvū, Poondūrēckū, Kshémūdhūnwa, Dévanēeka, Ūhē-nūgōo, Soodhūnwa, and Vēerū-sēnū. Here closes the race of Ikshwakoo, called the family of the sun.†

We return to the first king of the family of the moon, Poorūrāvū, the son of Ilā, the daughter of Voivūsūtū, by an illicit connection with the god Boodhū, the son of Chūndrū, (the moon) through which family the history must be carried down to K-hémūkū, the last of this race. The account of the birth of Pooroorāvū is given in the Bramhyū pooranū; but it is too extravagant and filthy for insertion.

Pooroorāvū reigned at Prūyagū 780 years. He had three brothers, to whom he gave Gūya, Ootkūlū, and a kingdom in the west. Five of Pooroorāvū's children had no separate inheritance, but Ūmavūsoo, another son, obtained a separate province, and his posterity, for fifteen generations, reigned in great splendour; among whom were Jūnhoo, the sage who swallowed the Ganges; Kooshū, Gadhee, (a form of Indrū) and Vishwamitrū.‡ Ayoo, who reigned after his father Pooroorāvū, left the throne to his eldest son Nūhooshū, and to three younger sons he gave separate kingdoms. Nūhooshū's second son Yūyatee obtained the kingdom, and, in a chariot given him

\* See the Bramhyū pooranū. † At this time, Soohotrū, of the race of the moon, reigned in another part of India. See the next page.

‡ This king, of the kshātriya tribe, by religious austerities, compelled the gods to create him a bramhūn. He is also said to have been a very learned man.

by the king of heaven, conquered the earth, which he divided into five parts, and gave to his five sons, viz. to Toorvūsoo, a kingdom in the S. E; to Droohyū, one in the W; to Ūnoo, a country northwards; to the eldest Yūdoo, a kingdom in the N. E. and to the youngest, Pooroo, he gave his own capital and kingdom, and the chariot which Indrū had given him. As Yūdoo had been set aside by his father, he never afterwards aspired to the throne, but his children, known by the general name of the Yūdooos, conquered many countries: among his sons were Hoihūyū, Ūrjoonū, Bhojū, Ūndhikū, Vrishtee, Krishnū, &c. The other brothers of Yūdoo also obtained celebrity, and many of their descendants are mentioned in the pooranūs as having greatly extended their conquests. Soovēerū succeeded his father Pooroo, and was followed in succession by Mūhūsyoo, Bhūyūdū, Soodhūnwa, Soorahoo,\* and Roudrashwū, Koukshēyū, Sūbhanūvū, Kalanūlu, Srinjūyū, Poorūnjūyū, Jūnūmējūyū, Muhashalū, Mūhamūna, and Ooshēēnūrū. The last king had five sons, among whom he distributed his kingdom: the king himself built and resided at the city of Ooshēēnūrū, which name is known among the Hindoos to the present day. His eldest son Shivee continued the succession, and was succeeded by Vrishūdūrbhū, Jūyūdūt'hū, Phēloo, and Sootūpa. Vrishūdūrbhū had four brothers, who received separate kingdoms, which became known by their names, as Kēkūyū, (the grandfather of Bhōrūtū,) Mūdrūkū, Vrishūdūrbhū, and Soovēerū. Sootūpa gave to four of his sons different countries which he had conquered, as Vūngū, Soombhū, Pooudrū, and Kūlingū. His eldest son Ūgū succeeded his father, and was followed by Vahuvahūnū, Vēerū-rūt'hū, Dhūrmū-rūt'hū, Chitrū-rūt'hū, Dūshū-rūt'hū, Chūtoorūngū, Prit'hoolakshū, Chūmpū, Hūriyūshwū, Bikūrnū, Ritēyoo, Mūtinārū, Sooroghū, Dooshmūntū, Bhūrūtū, Vitūt'hū, Soohotrū, Vrihūtū, Ūjūmēerhū,† and Rikshū. This was the last king who reigned in the dwapūrū yoogū.‡

\* The Pīdmū-pooranū, in the chapter called Kriya-yogū-sarū, informs us, that Madhūvū, the son of this king, married Soolochūna, the daughter of a king, and also the daughter of the king of Gūnga-sagūrū, who gave him half his kingdom. The Hindoos of the present day affirm, that these parts did once form a separate kingdom, and certain ruins still existing on Sagūrū island appear to confirm the fact. This pooranū says, that at the northern extremity of Gūnga-sagūrū is a temple dedicated to Kūpilū, and the author has seen a temple dedicated to the same sage now standing on this spot.

† Two younger sons of this monarch, Jēnhoo and Sooshantee, reigned with glory over separate kingdoms.

‡ See the Brainhyū and Jarkūndēyū pooranūs.

## SECTION V.

*The history continued from the commencement of the kùlee yoogū to the extinction of the Hindoo power.*

Sūmbūrānū, the son of Rikshū, began his reign at the commencement of the kùlee yoogū, and was succeeded by Kooroo, a great conqueror, who removed his capital from Prūyagū to Kooroo-kshétrū. He was succeeded by Bhēemū-sénū, Prūtēpū, Shantūnoo,\* and Vichitrū-vēeryū. This last king died without issue, but his elder brother, Védū-vyasū, had three sons by his widow, Dhritūrashtrū, Pandoo and Vidoorū. The former obtained the kingdom, and had a hundred sons: the eldest of whom, Dooryodhūnū, was placed on the throne, during the life of the father. Pandoo was interdicted, by a curse, from connubial intercourse, but his wives Koontē and Madrēe had five children by the gods Yāmū, Vayoo, Indrū and Ūshwinē-koomarū: their names were Yoodhisht'hirū, Bhēemū, Ūrjoonū, Nūkoolū, and Sūhū-dévū. When grown up, a dispute arose betwixt them and the sons of Dhritūrashtrū, which terminated in a war, in which Dhritūrashtrū and his family were disinherited, and Yoodhisht'hirū ascended the throne, choosing Delhi for his capital. This contest forms the principal subject in the celebrated poem the Mūhabharūtū.

Yoodhist'hirū reigned 36 years, and was succeeded by Pūrikshitū, the grandson of Ūrjoonū, who, after reigning 60 years, was cursed by Brūhma, and immediately destroyed; after which his son Jūnūméjyū reigned 84 years. In a sacrifice, this monarch offered many serpents,† and afterwards, during the sacrifice of a horse, killed a bramhūn, but was delivered from these sins by hearing Voishūmpayūnū, a disciple of Védū-vyasū, read the Mūhabharūtū. This history is related at large in the Mūhabharūtū.

\* The eldest son of this monarch, Bhēeshmū, though he renounced his claim to the throne, continued to direct the councils of his younger brother. He was learned in various sciences, and published several works on civil polity, religious ceremonies, &c.

† He did this, not as a religious act, but to revenge the death of his father, who was killed by a serpent. He could not, however, complete the serpent-sacrifice, as Tūkshūkū, king of the serpents, and Astikū, a bramhūn, interceded for the serpents, his uncles. On this the king resolved to perform the sacrifice of a horse, but Indrū, entering the horse's head after it was cut off, caused it to dance. This exciting the laughter of a young bramhūn, the king killed him, and incurred the guilt of bramhūnicide.

Jūnūméjyū's son Shūtanēēkū reigned 82 years 2 months, after whom followed in succession Sūhūsrānēēkū, Ūshwūmédhjū, Ūsēemū-krišnū, Nichūkroo, Ooptū, Chitrū-rūt'hū, Shoochee-rūt'hū, Dhritiman, Sooshēnū, Soonēēt'hū, Nrichūkshoo, Pariplūvū, Sootūpa, Médhavēē, Nripūnjyū, Dūrvvū, Timee, Vrihūdrūt'hū, Soodasū, Shūtanēēkū, Doordūmūnū, Vūhēēnūvū, Dūndūpanee, Nidhee, and Kshémūkū. The last king was slain by his nobles, and at his death the race of the moon became extinct.

Kshémūkū was succeeded by Visharūdū, of the Nūndū race, one of the king's counsellors, and doubtless, one of the conspirators. Nūndū, the founder of this dynasty, the son of Mūha-nūndū, born of a female shōōdrū, reigned in Mūgūdhū: he nearly extirpated the kshūtriyūs, having an army of 10,000,000,000 soldiers, and hence received the name of Mūha-pūdmū-pūtee. Visharūdū was succeeded in a direct line by Shōōrū-sēnū, Virūsa, Anūndūsaḥū, Vūrijit, Doorvēērū, Sookripalū, Poorūst'hū, Sānjyū, Ūmrīyodhū, Inipalū, Vēērādhee, Vidyart'hū, and Bodhūmūllū. Bodhūmūllū was slain by Vēērū-vahoo, one of his ministers, of the race of Goutūmū.\* Fourteen generations of the race of Nūndū reigned 500 years.

Vēērū-vahoo reigned 35 years, and was succeeded in a direct line by Yūjatee-singhū, Shūtrooghnū, Mūhēē-pūtee, Viharūmūllū, Sūrōōpū-dūttū, Mitrū-sēnū, Jūyūmūllū, Kūlingū, Koolū-mūnee, Shūtroo-mūrdūnū, Jēēvūnū-jatū, Hūree-yogū, Vēērū-sēnū, and Adityū. This last monarch was murdered by Dhoorūndhūrū, one of his ministers, of the race of Mūyōōrū. The last fifteen kings reigned 400 years.

The race of Mūyōōrū reigned 318 years, viz. Dhoorūndhūrū reigned 41 years, and was succeeded in a direct line by Sēnoddhūtū, Mūha-kūtkū, Mūha-yodhū, Nat'hū, Jēēvūnū-rajū, Oodiyū-sēnū, Vindhūchūlū, and Rajū-palū.

This last monarch, giving himself up to effeminate amusements, his country was invaded by Shūkadityū, a king from the Kūmaoo mountains, who proved victorious, and ascended the throne, after Rajū-palū had reigned 25 years.

The famous Vikrūmadityū, in the 14th year of the reign of Shūkadityū, pretend-

\* This family patronized and spread the Bouddhū doctrine all over India.

ing to espouse the cause of Raju-palū, attacked and destroyed Shūkadityū, and ascended the throne of Delhi; but afterwards lost his life in a war with Shalivahūnu,\* king of Prītist'hanū, a country on the south of the river Nūrmūda.

Vikrūmadityū was the son of Gūndhūrvū-sēnū, the son of Indrū, who was driven from heaven by his father for his lewdness, and doomed to appear on earth in the form of an ass. Through the interposition of the gods, however, he was permitted to assume the human form every night. While in this condition, Gūndhūrvū-sēnū persuaded the king of Dharū to give him his daughter in marriage; but it unfortunately happened, that, at the wedding hour, he was not able to shake off the form of the ass. After bathing, however, he proceeded to the assembly, and, hearing songs and music, resolved to give them an ass's tune. The guests were filled with sorrow, that so beautiful a virgin should be married to an ass: they were afraid to express their feelings, to the king; but they could not refrain from smiling, covering their mouths with their garments. At length, some one interrupted the general silence, and said, "O king, is this the son of Indrū? You have found a fine bridegroom; you are peculiarly happy indeed; don't delay the marriage; in doing good, delay is improper; we never saw so glorious a wedding. It is true, we once heard of a camel being married to an ass, when the ass, looking up to the camel, said—"Bless me! what a bridegroom!" and the camel, hearing the voice of the ass, said, "Bless me! what a sweet voice! In that wedding, however, the bride and the bridegroom were equal, but in this marriage, that such a bride should have such a bridegroom, is truly wonderful." Other bramhūns said, "O king, at the time of marriage, as a sign of joy, the sacred shell is blown, but thou hast no need of that," (alluding to the braying of the ass.) The females cried out, "O mother! what is this! at the time of marriage to have an ass! What a miserable thing! What! will he give such an angelic female in marriage to an ass!" At length Gūndhūrvū-sēnū began to speak to the king in Sūngskritū, and to urge him to the fulfilment of his promise, reminding him "that there was no act more meritorious than speaking truth; that the body was merely like clothes, and that wise men never estimate the worth of a person by the clothes he wears. He added, moreover, that he was in this shape

\* The era of Shalivahūnū is now used by the Hindoos in their births, marriages, &c. and the era of the Hijra in their commercial transactions. The first era commenced A. D. 78.

from the curse of his father, and that during the night he had the body of a man. Of his being the son of Indrū there could be no doubt.' Hearing the ass thus speak Sūṅskritū, the minds of the people were changed, and they confessed, that though he had the body of an ass, he was unquestionably the son of Indrū: for it was never known that an ass could speak Sūṅskritū. The king, therefore, gave him his daughter in marriage.

Vikrūmadityū was the fruit of this marriage. His grandfather gave him a good education, but no inheritance. He gave to Bhūtree-Hūree, another sōn of Gūndhūrvō-sēnū, by a servant-maid, the kingdom of Malooya, the capital of which, Oojjūyūnēē, was twenty-six miles long and eighteen wide. For some time Vikrūmadityū lived at the court of his brother, but in consequence of a quarrel was dismissed, after which he wandered from place to place in the greatest poverty, and at one time hired himself as a servant to a merchant at Goojjuratū. Bhūtree-Hūree, at length, disgusted with the world on account of the infidelity of his wife, to whom he was ardantly attached, became a yogēē, and left the kingdom to its fate. In the course of his travels, Vikrūmadityū came to Oojjūyūnēē, and finding the throne vacant, assumed the sovereignty, and reigned with great splendour, conquering by his arms Ootkūlū, Vangū, Kooch-vēharū, Goojjuratū, and Somūnat'hū. Hearing of the fate of Rajū-palū, he proceeded against Shūkadityū, conquered his country, and ascending the throne of Delhi, reigned as a second Yoodhisht'hirū, till slain in his war with Shalivahūnū, as above-mentioned.

Vikrūmā-sēnū, the infant son of Vikrūmadityū, was raised to the throne, but was supplanted by Sūmoodrū-palū, a yogēē. Vikrūmadityū and his son reigned 92 years.

Sūmoodrū-palū reigned 24 years, two months, and was followed in succession by Chūndrū-palū, Nūyūnū-palū, Dēshū-palū, Nūrū-singhū-palū, Sōōtū-palū, Lūkshū-palū, Ūmritū-palū, Mūhēē-palū, Govindū-palū, Hūree-palū, Bhēēmū-palū, Anūndū-palū, Mūdōnū-palū, Kūrmū-palū, and Vikrōmū-palū. The last king was killed in battle by Tilūkū-chūndrū, king of Vūhūrach, who ascended the throne of Delhi after the kingdom had continued in the family of Sūmoodrū-palū for sixteen generations, or 641 year, 3 months.

Tilūkū-chūndrū reigned two years, and was followed in succession by Vikrūmū-chūndrū, Kartikū-chūndrū, Ramū-chūndrū, Ūdhūrū-chūndrū, Kūlyanū-chūndrū, Bhēemū-chūndrū, Bodhū-chūndrū, and Govindū-chūndrū. This last monarch was succeeded by his wife Prēmū-dévēē, after whom followed Hūrce-prēmū, (a voiragēē), his disciple Govindū-prēmū, then Gopalū-prēmū, and Muha-prēmū. Mūha-prēmū, preferring a forest to a throne, went among the wild beasts, and Dhēē-sénū, the king of Bengal, hearing that the throne was vacant, proceeded to Delhi with an army, and assumed the sovereignty.

Dhēē-sénū, (a voidyū) reigned 18 years 5 months. He was followed by Būllalū-sénū,\* Lūkshmūnū-sénū, Késhūvū-sénū, (the brother of the last king), Madhūvū-sénū, Shōōrū-sénū, Bhēmū-sénū, Kartikū-sénū, Hūree-sénū, Shūtrooghū-sénū, Narayūnū-sénū, Lūkshmūnū-sénū, and Damodūrū-sénū. The ministers of this last king conspired against him, and brought in Dwēēpū-singhū from the Shūttalakū mountains. The voidyū monarchs reigned 137 years, one month.

Dwēēpū-singhū, (a rūjūpoot) reigned 27 years 2 months, and was succeeded by Rūnū-singhū, Rajū-singhū, Vūrū-singhū, Nūrū-singhū, Jēvūnū-singhū. The last monarch, choosing an ascetic life, abandoned his kingdom, after the rūjūpoot kings had reigned 151 years.

Prit'hoo-rayū, the king of Prat'hū, in consequence of this abdication, obtained quiet possession of the throne of Delhi, but was dethroned by Shūhabooddēē, after a reign of 14 years, 7 months. The immediate cause of this revolution was a quarrel betwixt Prit'hoo-rayū and Jūyū-chūndrū, the king of Kanyū-kooobjū, of which quarrel sultan Shūhabooddēē taking advantage, sought the friendship of Jūyū-chūndrū, and joining his army against Prit'hoo-rayū, sent him prisoner to Gūjnén; after which the

\* This king, in order to distinguish the most learned men in his kingdom, instituted the order of Koolēnū brāmhūas. The rules of the order require certain qualifications, but Būllalū-sénū continuing these honours among the posterity of those first created, it happens that the great body of this order in Bengal are amongst the most ignorant and corrupt of the brāmhūas; but in some parts of the Doab personal merit is still required to entitle a man to these honours. During the reign of Ballalū-sénū, two learned men composed a work on the qualifications of the order: this work is much esteemed at present, and is called Mishrū.

sooltan, placing Kotüb-ooddēen, an illegitimate child of his father, on the throne of Delhi, returned to his own capital at Gūjnén.

Thus for 4,267 years, from the beginning of the külee yoogū, to the extinction of the Hindoo monarchy at Delhi, a number of Hindoo kings, of different casts, from Yoodhist'hirū to Kshémükū, reigned on the throne of Delhi 1,812 years. These (of the race of the moon,) were of the genuine kshūtriyū cast. To them succeeded fourteen generations of kings proceeding from a kshūtriyū father (Mūha-nündū) and a female shōōdrū, who reigned 500 years, viz. from Visharūdū to Bodhū-müllū. This mixture of casts gave rise to the rūjūpoots. After this, fifteen generations of the family of Goutūpū held the throne 400 years. Then nine kings, of the Mūyōōrū family reigned 318 years, from Dhooründhūrū to Rajū-palū. Next a king from the mountains reigned fourteen years, with whom 5044 years of the külee yoogū,\* and the kingdom of Yoodhist'hirū, passed away. The kingdom of Vikrūmadityū next commenced, who, with his son, reigned 93 years. From Sumoo-drū-palū to Vikrūmū-palū, sixteen kings, yogēes, reigned 641 years, and 3 months. From Tilūkū-chūndrū to Prémū-dévēē, the wife of Govindū-chūndrū, ten persons reigned 140 years, 4 months. From Hūree-prémū to Mūha-prémū, four persons, voiragēes, reigned 45 years, 7 months. From Dhēē-sēnū to Damodūrū-sēnū, thirteen persons of the voidyū cast, from the east of Bengal, reigned 137 years, and one month. From Dwēepū-singhū to Jēēvūnū-singhū, six kings (Chohanū rūjūpoots) reigned 151 years. Prit'hoo-rayū reigned 14 years 7 months. The kingdom of Vikrūmadityū thus continued 1223 years, at the close of which period 4,267 years of the külee yoogū had expired. Here (about the year A. D. 1,162) closed the Hindoo monarchy.

To this succeeded that of the Mūsūlmans, which continued 652 years, through the reigns of fifty-one badshahs, including the late Shah-alūm. The first monarch or badshah, Shūhab-ooddēen was of the Gorēē dynasty, of which race twelve monarchs

\* According to the chronology of Sir M. Hale, 3107 years transpired from the flood to the Christian era; the Hindoos compute 3105 years, from the commencement of the külee yoogū to the same era; and from Fohi to the time of Christ, the Chinese chronology contains 2951 years.



reigned 118 years, 2 months, 27 days. The next dynasty was of the family of Khéjūr-khah: four persons of this family reigned 34 years, 11 months, viz. from Jūlal-ooddeēn to Kotūb-ooddeēn. The next monarchs were Turks, nine of whom reigned 97 years, 3 months, 19 days, from Khésro-khah to Mūhūmōod-shah. After this four oomras reigned 39 years, 7 months, 16 days, viz. from Khéjūr-khah to Ala-ooddeēn. Three kings of the Pat'han tribe followed these, and reigned 72 years, 1 month, 7 days, viz. from Būhlōol to Ebrahēem. Next the family of Toimoor reigned: Babir-shah and his son reigned 15 years, 5 months. After this the Pat'hans again obtained the ascendancy, and four kings of this tribe reigned 16 years, and three months, viz. from Shér-shah to Mūhūmōod-adēel. Then from Hoomayoo to the close of the reign of Shah-alūm, including fourteen badshahs, the race of Toimoor reigned 258 years.

The work compiled by Mrityoonjyū, a brāmhūn, and published in the year 1808, and from which the above history, beginning from the kulee yoogū, has been principally drawn, describes the effects of the Mūsūlman power, when it became predominant, on the different Hindoo kingdoms in Hindoost'hanū; \* most of which were subdued by it. As these events, however, have been published, and are generally well known; and as they succeeded the extinction of that monarchy which had been long considered as the head of the Hindoo power, the author thought it best to close

\* This work says, that Shūhah-ooddeēn, before the taking of Delhi, had invaded Hindoost'hanū seven times, in which he was, in several instances, defeated by different Hindoo kings: Jyūpālū more than once proved himself superior to the Mūsūlmans, but was at length taken prisoner by Mūhūmōod and slain, as was also Vijyūpālū, another Hindoo king. Mūhūmōod invaded Hindoost'hanū twelve times. The eleventh time he took Somūnal'ū, and destroyed the celebrated image found in the temple there, part of which he took with him to form the steps for a mosque in his capital. On his return home, he was attacked by Premū-devū and defeated. After this he invaded the country of Premū-devū, but was obliged to fly from the field of battle. The grandson of Mūhūmōod twice invaded Hindoost'hanū. Sūms-ooddeēn conquered several parts of Hindoost'hanū, broke down a temple of Mūha-kalū, also many images that had been erected in the time of Vikrāmadityū, which he threw under a mosque at Delhi. Ala-ooddeēn bent Kārnā-rayū, the king of Gūzurat. Saieed-khejūr-khah is said to have plundered many Hindoo kingdoms. Sikūndūr overcame six kings, and took Patna and Behar. After the Mūsūlmans had reigned at Delhi 362 years, there were still, however, several powerful Hindoo kings in Hindoost'hanū, one of whom reigned at Vijyūpālū and another at Oodhyūpālū. Onrūngzeb destroyed all the Hindoo images as far as his power extended. In the reign of Alūmgeer, a dreadful war broke out between the Hindoos and Musulmans, in which 3,000,000 of men are said to have lost their lives. This history also relates, that Rūg-singh spent 33,000,000 roopees at the sacrifice of a horse.

the history here. For Remarks on this history, the reader is referred to the preface to this volume. The author here contents himself with giving literally what the Hindoos themselves have supplied, leaving them to answer for every degree of extravagance this history may contain.

## SECTION VI.

*Rise of the British Power in India.*

HAVING conducted my reader thus far in the Hindoo history of this country, it remains only for me to add, from another modern Hindoo historian, an account of the rise of the English power in the East. The author, Rajēvū-lochūnū, a descendant of raja Krishnū-chūndrū-rayū, must be wholly accountable for the truth of these facts.

During the reign of Akbār nine nūwabs, sent from Delhi, presided over Bengal. Mūnam-khah, who fixed his residence at Dhaka, then called Jahagēer, was the first. Jahagēer-shah sent eight nūwabs; Shah-jahan, four; Ourūngzēb, six; Bahadoor-shah, one, whose name was Moorshēd-koolēe-khah: this person continued in office till the seventh year of Mūhūmōod-shah, when he died: he removed the residence of the nūwab from Jahagēer to Moorshēdabad, which he founded; he broke down all the gods by the sides of the Ganges, and destroyed the cast of many of the Hindoos by force. After his death, Shooja-ooddoula was appointed nūwab, who treated the Hindoos with more lenity; and after him Sūrphūraz-khah, who was killed by Mūhabūd-jūng. The latter obtained the nūwabship, and governed 16 years.\*

\* When Raja Rajū-vāllūbhū was this nūwab's head-servant, he invited all the pūndits of Bengal to a feast, and gave them very large presents, to some one thousand, to others two, four, six, and to a few as many as ten thousand roopees. In return for these presents, the bramhūns invested Raja Rajū-vāllūbhū, and a number of other voidyūs, with the poita; from which time the voidyūs have worn this badge of distinction.

Séraj-oddoulah succeeded Mūhabūd-jūng, his grandfather, in the government of Bengal. Even while quite young, his conduct was so tyrannical, that his grandfather's principal ministers were obliged to complain against him ; but after his obtaining supreme power, he was guilty of still greater atrocities : whenever he saw or heard of a beautiful woman, he seized and devoted her to his criminal passions. Sometimes, as a boat was passing by his palace, filled with people, he would sink it, to enjoy the sport of seeing them drown ! He one day ripped open the belly of a living woman in a state of pregnancy, to see the situation of the child in the womb.

On account of these and other enormities, the whole country was filled with terror. The rajas of Nūvū-dwēepū, (Nūdēya), Dinajū-poorū, Vishnū-poorū, Médūnē-poorū, of Vēerū-bhōomce,\* &c. united in a representation to the prime minister on the subject, but the nūwab rejected the advice of his ministers, and even threatened to punish them. The principal ministers, joined by raja Krishnū-chūndrū-rayū, then on a visit at Moorshédabad, seeing all representations vain, and unable to bear his conduct any longer, held a secret meeting to consult on what could be done. After much consultation, with little prospect of uniting in any thing that would be effectual, raja Krishnū-chūndrū-rayū said, that he was acquainted with the English chief at Calcutta, and he thought there was no other alternative but that of inviting the English to take the government into their hands. He related a number of circumstances favourable to the English character, and obviated an objection of one of the company, that they would not be able to understand the language of the English. They at last agreed, that the next time Krishnū-chūndrū-rayū went to worship at Kalēē-ghatū,† he should call upon the English chief, and propose the plan to him.

This work then relates the raja's journey to Calcutta, and the conversation with the English chief, who, it is here said, promised to write to England on this subject, and gave him encouragement to hope, that the English would deliver them from the tyranny of the nūwab.

\* Through excessive complaisance, the Hindoos often call a large land-owner raja, viz. king.

† A place about five miles from Calcutta, where a celebrated stone image of Kalee is worshipped.

Some time after this, the nūwab, seeing the prosperity of the English in their commercial undertakings, raised the duties at the different places where they traded, and preremptorily demanded that two of his servants, Rajū-vüllūbhū and Krishnū-dasū, who had taken refuge under the English flag at Calcutta,\* should be delivered up. The English not complying with this requisition, the nūwab proceeded to Calcutta with his army, compelled most of the English to take refuge on their ships, and imprisoned the rest in the black-hole at Calcutta. This circumstance blasted all the hopes of the Hindoo rajas.

At length the English, in five ships, returned with troops, and landed at Calcutta without opposition.† They immediately gave notice of their arrival to their former friends, and particularly to raja Krishnū-chündrū-rayū, who was in fact the soul of the confederacy. He and his friends won over Japhūr-alēē-khah, the commander in chief of Séraj-ooddoulah's troops, Krishnū-chündrū-rayū obtaining a promise from the English chief, that after deposing Séraj-ooddoulah, he should appoint Japhūr-alēē-khah nūwab in his stead. Every thing being thus arranged, the English began their march towards Moorshédabad, the capital of Bengal, about 128 miles from Calcutta.

‘After this, intelligence arrived at Moorshédabad,’ says Rajēēvū-lochūnū, ‘that the English were marching against the nūwab: this prince immediately ordered the commander in chief to proceed with 50,000 troops to Plassey, and there engage the enemy, while he, with the rest of the army, would follow: the nūwab exhorted the commander, to spare no efforts to destroy the English; and the latter, giving the strongest assurances that he would give a good account of them, departed, and pitched his tents in an orchard at Plassey. Japhūr-alēē-khah, however, reflecting how he might put the power of victory into the hands of the English, commanded the officers not to fight with earnestness, and, by every contrivance, threw the whole army into a state of complete confusion.’

\* Mrityoonjyū, in his history, says, “In a war with the Marhattas Ouringzeb was surrounded by the enemy, and owed his escape to some English, at which he was so much pleased, that he gave them, at their request, some land at Calcutta (Kālikata). This was the first land the English obtained in India.”

† Admiral Watson and Colonel Clive were at the head of this armament.

At length the English arrived, and began the engagement. Some of the troops of the nūwab, perceiving that their leaders did not fight with zeal, and that the balls of the English, which fell like hail, were destroying their fellow-soldiers by hundreds, were seized with frenzy, and, rushing on the English, perished.

Mohūn-dasū, an officer of the nūwab's, went to his master, and informed him, that they were ruined, that the captains displayed no courage, and that Japhūr-al-ā-khah had certainly agreed with the English not to fight against them. He therefore intreated the nūwab to give him some troops, and send him into the orchard to fight, taking the utmost care of his own person. The nūwab was greatly alarmed at this intelligence, and gave Mohūn-dasū 25,000 troops, who immediately attacked the English with such fury, that they began to retreat. Japhūr-al-ā-khah, dreading the consequences of a defeat, sent a messenger, as from the nūwab, informing Mohūn-dasū, that the nūwab wished to speak with him. Mohūn-dasū said, 'How can I leave the army in the midst of the battle?' The messenger asked him if he meant to disobey the commands of his master: but, perceiving that this was a snare, Mohūn-dasū cut off the head of the pretended messenger, and pursued the engagement with fresh energy. The messenger not returning, Japhūr-al-ā-khah was in great perplexity. At length, however, he sent a trusty person, who slew Mohūn-dasū with an arrow, when the soldiers of the nūwab, seeing the fall of their valiant leader, fled in the utmost disorder. In this manner was this victory gained, which decided the fortunes India.

Séraj-ooddoulah now made a precipitate flight, and, without another effort, abandoned his capital to the conquerors, who immediately proceeded to Moorshédabad, where the greatest rejoicings took place, as soon as it was known that the English had gained the victory. The English commander reinstated in their places those servants of Séraj-ooddoulah who had been the friends of the English, and appointed Japhūr-al-ā-khah nūwab.

The wretched Séraj-ooddoula proceeded up the Ganges in a boat, and was in the utmost distress for food. At length seeing a phūkēer's\* hut, he sent one of his

\* A Mūsūlman mendicant.

people to ask for something to eat. The phūkēer came down to the boat, and immediately discovered that it was Sérāj-oddoula who was begging for bread at his hands. This phūkēer had formerly been a merchant at Moorshédabad; but on account of some real or supposed crime, Sérāj-oddoulah had caused his head to be shaved, and ass's urine to be poured upon it. Laying this degradation greatly to heart, he abandoned the world, and became a phūkēer. Now, however, he resolved to take his revenge; and, to secure his victim, he invited the nūwab to sit down in his hut while he prepared some food: the invitation was gladly accepted; but during the preparations for the repast, the phūkēer sent a messenger secretly to some servants of Japhūr-alē-khah, placed near that place, who immediately assembled a number of people, seized the fugitive, and brought him to Moorshédabad.

On their arrival, they gave notice in a private manner to Mēerūn, the son of Japhūr-alē-khah, that Sérāj-oddoulah was in confinement, and requested him to send word to the English. Mēerūn forbade them to tell any one, thinking within himself, 'If the English, or the old servants of the nūwab, hear of his arrival, they will not put him to death; they may perhaps reinstate him as nūwab, and then all the hopes of my family will be cut off.' He resolved therefore, that Sérāj-oddoulah should not live an hour; and, taking an instrument of death in his hands, he proceeded to the spot where the miserable captive was placed. Sérāj-oddoulah, perceiving that Mēerūn was coming to cut off his head, entreated him to spare his life; but finding all his entreaties vain, he remained silent, and Mēerūn severed his head from his body. This event took place in the year 1757.

When Japhūr-alē-khah had been nūwab three years and one month, Kasūm-alē-khah prejudiced the English governor against him, obtained the soobaship, and sent Japhūr-alē-khah a prisoner to Calcutta. Afterwards, by presents, the new nūwab had his appointment confirmed by the young badshah, then in Bengal.

Elated with the success of his schemes, Kasūm-alē-khah shot his wife, the daughter of Japhūr-alē-khah, with arrows,\* and put a number of those to death who had been concerned in killing Sérāj-oddoulah, and betraying his army. He first destroyed the

\* About this time, 600 persons, charged with different crimes, were put to death in one day at Moorshédabad.

two brothers of Jügüt-sétü: he cut their bodies in different places, threw them into a quantity of salt, placed weights on them, and kept them in this situation till they died. Raja Rajü-vüllübhü and his son he threw into the river, with vessels of water fastened to their necks, and raja Ramü-narayünü he put to death by placing a great weight on his stomach. He also killed raja Sükhüt-singhü, and others. He next collected, by various acts of plunder, a vast quantity of wealth; appointed his uncle governor of Moorshédabad, and raising an army of 600,000 men, retired himself to Rajümühülü, resolving to keep the soobaship by force of arms.

The English were not unconcerned spectators of the conduct of Kasüm-alê-khah. By means of Gürgê-khah, an Armenian, they kept the nüwab in play, till they had procured troops from England, and had completed their preparations. The nüwab at length, hearing of these preparations, ordered a general massacre of the English, on the same day and at the same hour, all over Bengal, which was in part accomplished.

As soon as the English troops were ready, they marched against the nüwab, accompanied by Japhür-alê-khah, and other chiefs. The first engagement was at Hoogley, and the next near the village Chavü-ghatê. In both these actions the English proving victorious, pursued their advantage as far as Rajümühülü. The nüwab, being discomfited, slew certain Armenian merchants whom he suspected, and then fled to Benares: here he obtained the promise of assistance from the nüwab of Lucknow Shooja-oddoulah, and the raja of Benares; but the latter did not fulfil his promise and the former helped him but feebly. However they fought again near Vügsürü but in two attacks the nüwab was beaten, and fled to Delhi, where he died; he was nüwab three years and two months.

The English now placed Japhür-alê-khah in his former situation, and he continued to govern as nüwab for two years, when he died. His son Nüjüm-oddoulah was appointed by Lord Clive nüwab in the room of his father, and continued in his situation three years. Soiph-oddoulah, another son of Japhür-alê-khah succeeded and governed three years. After the coming of Mr. Hastings, Moobarük-oddoulah

brother of the last nūwab was superseded, the English taking the whole into their own hands, and granting the family of the nūwab an annual pension of 1,600,000 roopees.

Such is the *Hindoo History*, as given by themselves, or rather an imperfect glean- ing from a great and confused mass of materials, which they have thrown together in the pooranās, to arrange and settle which, so as to select what is true, and reject that which is false, requires a mind more than human. It appears now to be conceded on all hands, that, except in a few particular periods, the Hindoo chronology is inexplicable ;\* it does not admit of being traced, so as to accompany, even for a single century, a course of historical facts, though Mr. Bentley and others have ascertained the period of certain particular events, which completely establishes the Mosaic history. A real and accurate history of this country, therefore, with the dates of the events attached to them, is out of the question. Sir W. Jones says, “ The dawn of true Indian history appears only three or four centuries before the Christian era, the preceding ages being clouded by allegory or fable.”† . Major Wilford, in the viiiith. vol. of the same work, says, “ With regard to history, the Hindoos have really nothing but romances, from which some truths occasionally may be extracted.” The latter gentleman mentions two or three geographical tracts, but it is plain they are undeserving of notice; and the Hindoo maps of the world, founded on a false theory, are still more contemptible.

\* The Hindoos indulge a boundless extravagance in their chronology. Indeed, not satisfied with arranging human affairs, they ascend to the abodes of the gods, write the histories of the celestial regions, and prescribe the bounds of existence to the deities themselves : hence they coolly and confidently assure us, that one day of the father of the gods (Brūhma) comprizes 1,555,200,000 years of mortals; and that the reign of this god extends through 55,987,200,000.000 of years.

Some Hindoo philosophers affirm, that the world is eternal, and that it is in vain to seek for the birth of creation. Other writers agree to give the world a beginning, and add, that it is destroyed at the end of a kūlpū, which consists of 432,000,000 of years; that it remains in a state of chaos during a period as long, and is then re-created. Thirty of these kūlpūs form the reign of a being called a Mūnoo, of whom there are thirty, who reign in succession. The names of these mūnoos, as related in the Kālkee-pooranū, are Swayūmbhoovū, Sarobishū, Oottūmū, Tamūsi, Rēvūtū, Chakshooshū, Voivūshūtū, Savūrnee, Dūkshū-savūrnee, Brūmhū-savūrnee, Dhūrmū-savūrnee, Roodrū-savūrnee, Dēvū-savūrnee, Indrū-savūrnee. These mūnoos, as well as most of the gods, have ascended to their present eminence as the reward of their actions. When they have enjoyed the whole amount of the happiness their works merited, they ascend or descend to the state proper for them.

† Asiatic Researches, vol. ii.



Notwithstanding the fact, that the Hindoos have never had a wise and honest historian, the notices respecting their country appear to be less mixed with fable, and to have considerably more the appearance of sober records, after the era of Salivahanū, which is nearly our own era, than before; yet even here, the reigns of their kings are extended to a length that almost destroys the credibility of the events ascribed to them. A Hindoo can speak of nothing soberly, not even in his common conversation. Let not the reader suppose, however, that this disposition in the Hindoo, to swell and magnify the most common occurrences, arises from his living in the land of the gods. Idolatry, when familiarized to the sight, loses all its fascination. The priest, who daily bathes, wipes, anoints, and dresses the idol of his temple, has perhaps a meaner idea of the gods than any of his countrymen. It is true, a degree of enthusiasm is excited at the festivals, during the idolatrous procession, but it is the enthusiasm of a mob in England, surrounding a Guy Faux. It is the crowd, the music, the shouts, which excite it, and not the whisp of straw. This proneness of the Hindoos to magnify objects and events, may rather be ascribed to climate, to the magnificence of the mountains, the plains, the rivers, and to the various objects of nature around them, than to the florid allusions of their poets. To whatever causes, however, we ascribe this propensity, it must ever be lamented, that it has contributed so much to throw all the events of their country into inextricable confusion.—It is also to be lamented, that the monuments of ancient kingdoms, and the remains of splendid cities, existing after the Musūlman invasion, cast only a glimmering and uncertain light on what was before so obscure.

A few general facts may, however, be drawn from different writings, respecting the state of ancient India.

From the preceding history, though very imperfect, it appears, that at an early period the government of India was divided betwixt two families, distinguished as descendants of the sun and moon, probably on account of the superior power and splendour of the former. Sometimes, monarchs of the race of the sun, and at others successful warriors of the other family, reigned over the whole of Hindoost'hanū; at a later period, it would seem, that several powerful and independent kingdoms

existed at once; and at all times a number of tributary powers were scattered over these extensive empires, many of them, the younger branches of the reigning families. This practice, of allotting small portions of territory to younger sons, as well as to distant relations, led no doubt to those frequent civil wars of which Hindoost'hanū has been so prolific.

It cannot be doubted, but that some of the Hindoo monarchs commanded large armies of well-disciplined and courageous troops, and that, according to the mode of ancient warfare, both the commanders and their soldiers were equal to most of their contemporaries. Prūt'hoo, Ikshwakoo, Pooroorūvū, Mandhata, Pūrūshoo-ramū, Rūghoo, Ramū, Ūrjoonū, Yūyatee, Krishnū, Bhēeshmū, Ūrjoonū, (the brother of Yoodhist'hira,) Purēkshitū, and Jurasūndhū, are all mentioned in the pooranās as next to the gods in military prowess. At a later period, Nūndū is said to have commanded a million of soldiers. Vikrōmadityū increased his empire by his own valour; for, placing himself at the head of his armies, says the Hindoo historian, he conquered Ootkalī, Būngā, Kooch-vēharū, Goojūratū and Somū-nat'hū, and at length fell in the field of battle. An idea of the extent of the territories of some of these monarchs may be formed from this fact, that the capital of Bhūrtree-Hūree, king of Malooya, is said to have been twenty-six miles long, and eighteen wide.

It further appears, that betwixt the two families of the sun and moon frequent matrimonial alliances were formed: About eight generations after the death of Pooroorūvū, Kavérēē, the daughter of Yoovūnashwū, was married to Jūmbū, a descendant of Pooroorūvū, but not in the immediate line of succession; Mandhata, a king of the race of the sun, married the daughter of Shūshūvīndoo; Trishūnkoo married the princess Shūlyū-rūt'hā: Dishū-rūt'hā married Koikēyēē, the daughter of Kēkūyū; Ramū married Sēeta, the daughter of Jūnūkū. These family alliances, however, did not prevent frequent wars: among the most bloody of which may be mentioned that in which Shūgūrū, of the race of the sun, overcame and slew Hoibūyū and his whole family, though the latter was a great warrior; and the slaughter of the kshūtriyās, in twenty-one different battles, by Poorooshū-ramū, who, in consequence of the death of his father, by Ūrjoonū, a kshūtriyū, vowed to exterminate the whole tribe. To

these instances may be added, the dreadful havoc in the war betwixt Dhooryodbhūnū and the Pandūvās, when, says the Mūhūbharātū, more than 7,000,000 of men perished.

Notwithstanding the want of all popular influence upon these governments, and though they were the degraded instruments of a superstitious priesthood,\* there are still many cheering proofs of an attachment to science, and of an enlightened administration, which do them the highest honour. The proofs of these facts are conspicuous in the education of their princes, the patronage afforded to learned men, and in their laws for the administration of civil and criminal justice.

The instructions given by king Dharū to his grand-children, Bhūrtree-Hūree and Vikrūmadityū, as given in the Hindoo history compiled by Mrityoonjyū, shew, that the Hindoo kings did not neglect the education of their children : “ Calling the two boys,” says the historian, “ he gave them good counsel respecting their future learning, directing, that they should diligently learn grammar, the védū, the védangū, the védantū, the dhūnoor-védū, and the dhūrmū shastrūs; the gūndhūrvū science; different arts and manufactures; the riding on elephants and horses; driving chariots; that they should be skilful in all kinds of games; in leaping, and running; in besieging forts; in forming and breaking bodies of troops; that they should endeavour to excel in every princely quality; should learn to ascertain the power of an enemy; how to make war; to perform journies; to sit in the presence of the nobles; to separate the different sides of a question; to form alliances; to distinguish betwixt the innocent and guilty; to assign proper punishments to the wicked; to exercise authority with perfect justice, and that they should be liberal.—The boys were then sent to school, and placed under the care of excellent teachers, where they became truly famous.”

In the chapter of the Mūhabharātū, called Rajū-dhūrmū, we have a large account

\* “ His own power, which depends on himself alone, is mightier than the royal power, which depends on other men: by his own might, therefore, may a bramhūn coerce his foes.” “ A priest, who well knows the law, need not complain to the king of any grievous injury, since, by his own power, he may chastise those who injure him.” *Sir W. Jones's Translation of Mūnvo.* It is easy to conceive what men, placed above the reach of the law, could do.

of the duties of kings, of which the following is a very abridged extract : While the prince is in his pupilage, he is to be taught every branch of learning ; and in his youth, is to be invested with a degree of power necessary to obtain a knowledge of royal affairs. If in these preparatory steps he gives full satisfaction to the subjects, and they express their high approbation of his conduct, he is invested with the regal office.—The king is to be awakened in the morning before day-break by a servant appointed to this duty, who reminds him of his duties to the gods and to his kingdom. As soon as he has risen, the pages in waiting repeat the splendid qualities of the monarch ; and as he goes out, several bramhūns rehearse the praises of the gods. The king now bathes, and worships his guardian deity ; after which he again hears chaunted the praises of the gods. He next drinks a little water ; and afterwards sees alms distributed among the poor. Then, entering his court, he places himself amidst the assembly : on his right hand sit the relations of the monarch, the bramhūns, and all who are of distinguished birth ; on the left the other casts : very near the king, sit the ministers, and those whom the prince consults on the matters brought before him. In the front, at a distance, stand those who chaunt the praises of the gods and of the king ; also the charioteers, elephantcers, horsemen, and men of valour. Amongst the learned men in this assembly are some who are well instructed in all the shastrūs, and others who have studied in one particular school of philosophy, and are acquainted only with the works on divine wisdom, or with those on civil and criminal justice, on the arts, mineralogy, or the practice of physic ; also persons skilled in all kinds of customs, riding masters, dancing masters, teachers of good behaviour, examiners, tasters, mimics, mountebanks, and others, who all attend the court, and wait the commands of the monarch. At noon, repeating the names of the gods, the monarch sits down to dinner ; and after rising, is amused by singers and dancing girls. He then retires, repeats the name of his guardian deity, visits the temples, salutes the gods, and converses with the priests ; and after resting a little, in the midst of a select company of learned, wise, and pious men, he spends the evening in conversation on different subjects, and in reviewing the business of the day. During the night, the king travels, incog. to ascertain the state of his kingdom, and receives from all parts the reports of spies, dressed in every disguise.—It is the duty of kings, adds the same work, to pursue every object till it be accomplished ; to succour their depend-

ants; to be hospitable to guests, however numerous. For their amusement, they are permitted to hunt, and to visit their pleasure gardens.

The pooranās mention several of the Hindoo kings as having been great patrons of learning: During the sūtyū yoogū, in the reign and through the patronage of king Rūhōogūnū, the sage Jārūchūrūtee wrote a work on divine wisdom.\* During the reign of Ikshwakoo many learned works were composed. Pooroorāvū and Mandhata are also celebrated for their love of learning; the latter, as a great warrior, particularly patronized those learned men who assisted him in the art of war. The kings Swūrochee and Nimce are said to have been very liberal to the learned, and to have patronized several works on religious ceremonies.† Jūnūkū encouraged the publication of works on manners and civil polity, and patronized scholars of the védantū school. Shivee, Mūroottū, and Panjikū, three other kings, patronized the vedantēes.‡ Ooshēenūrū greatly encouraged learning, by collecting the best works, and placing them in his capital, and drawing thither learned men from all parts.§

In the tréta yoogū, the sage Katyayūnū implanted the love of learning in the mind of king Chōitrū-rūt'hū, and wrote a work on divine wisdom; learned men of the védantū school were also patronized by king Kékūyū. Lomūpadū patronized men of talents, whom he invited from different countries: several works on the duties of men, as well as on other subjects, were published under his auspices. Ūlūkū, another monarch, educated by the sage Dūtta-tréyū, assisted in the publication of a work on divine wisdom, and patronized learned men at his court.|| Under the auspices of Rūntee-dévu and Ūmbūrēeshū several works on devotion were written.\* Ūrjoonū, the son of Yūdoo, entertained at his court many learned men, and during his reign several works on religion were published. Dooshmāntū, Hārish-chāndrū, Prātūrdhūnū, Rūjee, Chūtoorūngū, Dhūrmū-rūt'hū, Kūtee, Voibhandūkee, Kūlingū, and other kings, in this age, are also mentioned as patrons of learning. In the reign of Prātūrdhūnū a number of poems were published.

In the dwapārū yoogū, through learned men, king Shoonūkū, published several

\* See the Vṛhād-dharm\* pooranā. † See the Ekamrū pooranā. ‡ See the Pādmū pooranā. § See the Pādmū pooranā. || See the Markāndéyū pooranā. \* See the Pādmū pooranā.

works on the arts, and on rhetoric. Shikhidwājū, Pooroomédhū and Bāngū, are also to be placed among the monarchs of the same age, who patronized learning. Sookūrmū encouraged the celebrated poet Bharūvee to write a poem known by his own name, and still very popular among the Hindoos. At the close of this yoogū, Yoodhist'hirū, and his brothers Sāhōdēvū and Nukoolū are mentioned with high commendations for their encouragement of learning. The author is informed, that there is now in the library of Raja Raj-krishnū, at Calcutta, a work by Nūkolū on horsemanship, which contains rough drawings of horses, accompanied by descriptions.

In the kīlee yoogū, Vikrāmadityū stands highest amongst the Hindoo kings as the patron of learning. Nine persons under his patronage are particularly mentioned as having separately or unitedly composed a number of learned works, viz. Dhānwantaree, Kshūpānēkū, Ūmūrū-singhū, Shūnkoobétalū-bhūtū, Ghūtū-kūrpūrū, Kalē-dasū, Mihirū, Vārahū, and Būrūroochee. The first of these nine, wrote a work called Nirghēntū, also another on medicine, and another on incantations. Kshūpānēkū wrote on the primary elements. Ūmūrū-singhū compiled a dictionary of the Sāngskritū, a work on the Mēemangsekū philosophy, &c. Shūnkoobétalū-bhūtū wrote a work on the Ūlūkarīs, and a comment on the Voishēshikū philosophy. Ghūtū-kūrpūrū wrote a poetical work of no great merit. Kalē-dasū wrote the following works : Sankhyū-tatwū-koumoodē, Koomarū-sambhūva, Rūghoo, and Ūbhignanū-shūkoontūla, also a poem on the seasons, a work on astronomy, a poetical history of the gods, &c. Vārahū wrote two works on astrology, and one on arithmetic. Būrūroochee wrote a Sāngskritū grammar, or rather improved the Kūlapū, by Sarvva-vūrma : he also wrote a comment on the Tāntrīs, and a poem in praise of king Madhūvū. These learned men are said to have written works in the eighteen original languages from which, the Hindoos say, all the languages of the earth have been derived.\* At the period when Vikrāmadityū lived, Maghū, another king, caused to be written a poem, which he called by his own name, and for each verse of which he is said to have paid to different learned men a gold mohur, which amounts to 52,800 roopees for

\* The author has not been able to obtain the names of more than nine of these languages : they are, the Sāngskritū, the Prakritū, the Nagū, the Poshachū, the Gandhārvū, the Rakshasū, the Urdhūmagūdē, the Upū, and the Goohyik : these are, next of them, the languages of different orders of fabulous beings. An account of these languages may be found in the work called Pirāṭikā.

the whole work. About the same period, Kūrnatū, a king, was famed for patronizing the same learned men who attained such fame at the court of Vikrāmadityū. A short time before this, Bookmūnū, a king, entertained at his court a number of learned men, and amongst them Madhūvacharyū, who wrote the Ūdhikūrūnū-mala, a work on the Mēemangsūkū philosophy. Dhavūkū, a poet, of the same age, received from king Shrēhūrshū, 100,000 roopees, for a poem called Rūtnū-mala. At the court of Rūnū-singhū, raja of Kashmērū, several learned men acquired great fame; among the rest Vayūbhūtū, Mūmmūtū, and Koiyūtū. The first wrote remarks on the Sūngskritū language; Mūmmūtū wrote the Kavyū-prūkashū, and Koiyūtū a large comment on Panninee's grammar. King Bhojū, who assembled many learned men at his court, is mentioned as being himself the author of Bhojū-bhashyū, a work on the Patūnjölū philosophy. To Soondūrū, the son Goonū-sindhoo, the king of Kanchē-poorū, several poems are ascribed. At the courts of Prūtyapadityū and Adishōorū, numbers of learned men were entertained.

And thus the Hindoo courts, filled with learned men, who could boast of works on every science then known to the world, presented, it must be confessed, a most imposing spectacle: a people who could produce works on philosophy and theology like the védūs, and the dūrshūnūs; on civil and canon law, like the smritees; whose poets were capable of writing the Mūhabharūtū, the Ramayūnū, and the Shrēc-Bhagūvūtū; whose libraries contained works on philology, astronomy, medicine, the arts, &c. and whose colleges were filled with learned men and students, can never be placed among barbarians, though they may have been inferior to the Greeks and Romans.

The author is not aware, that he can present any thing to his reader which will throw more light on the degree of civilization to which the Hindoos had attained in ancient times, than the following extract from the table of contents prefixed to the work of Mūnoo, one of the most celebrated among the Hindoo sages. "*Of the duties of kings*: 'a king is fire and air; he, both sun and moon; he, the god of criminal justice; he, the genius of wealth; he, the regent of water; he, the lord of the firmament; he is a powerful divinity, who appears in a human shape.'—On the necessity of

a king's inflicting punishments; the dreadful consequences to a kingdom of neglecting punishment; a king must act in his own dominions with justice; chastise his foreign enemies with rigour; he must form a council of bramhūns; and appoint eight ministers, having one confidential counsellor, a bramhūn;—other officers to be appointed; their proper qualifications;—qualities of an ambassador;—the commander in chief must regulate the forces;—the proper situation for a capital; necessity of a fortress near the capital; if possible, a fortress of mountains;—of a king's marriage; of his domestic priest, and domestic religion;—of collectors of the revenue;—a king's duty in time of war, and when engaged in battle; he must never recede from combat;—of prizes in war;—of exercising the troops;—of officers and troops for the protection of districts;—of the king's servants;—of governors of towns;—of levying of taxes;—learned bramhūns to pay no taxes; a learned bramhūn must never be allowed so to want as to be afflicted with hunger, or the whole kingdom will perish;—of secrecy in council;—of a king's consulting his ministers; of the important subjects to be debated in council;—the nature of making war;—of invading the country of an enemy;—of forming alliances;—of the conduct of a king in his house, respecting his food, his pleasures, the divisions of his time, his dress, his employments;—of a king's sitting in a court of justice; he must decide causes each day, one after another, under the eighteen principal titles of law, viz. on debt; ownership; concerns among partners; subtracting of what has been given; non-payment of wages or hire; non-performance of agreements; succession of sale and purchase; disputes between master and servant; contests on boundaries; assault; slander; larceny; robbery and other violence; adultery; altercation between man and wife; their several duties; the law of inheritance; of gaming with dice, and with living creatures;—when the king cannot preside, let him appoint a bramhūn as chief judge with three assessors. 'In whatever country three bramhūns, particularly skilled in the three several védūs, sit together, with the very learned bramhūn appointed by the king, the wise call that assembly the court of Brūmha with four faces.' The importance of justice, and the evils of injustice;—on the necessity of condign punishments;—no shōōdrū may interpret the law or sit as judge: 'of that king who stupidly looks on, while a shōōdrū decides causes, the kingdom itself shall be embarrassed,



like a cow in a deep mire.' A king or a judge must not promote litigation, nor neglect a lawsuit ;—the evidence of three persons required ;—who may be witnesses. The judge is to call upon a brāmhūn for his simple declaration ; to a shāṭdrū, address a sentence like the following, on the evils of perjury : ' the fruit of every virtuous act, which thou hast done, O good man, since thy birth, shall depart from thee to dogs, if thou deviate in speech from the truth ; '—false evidence may be given from benevolent motives : ' such evidence, wise men call the speech of the gods ; it is only necessary for such a false witness to make an offering to the goddess of learning ; '—oaths may be properly taken ;—a priest is to swear by his veracity ; a soldier by his horse, elephant, or weapon ; a merchant by his kine, grain or gold ; a mechanic by imprecating on his own head, if he speak falsely, all possible crimes ;—on great occasions, a witness may hold fire, or dive under water, or severally touch the heads of his children and wife. Punishments for perjury : a perjured brāmhūn must be banished, a perjured shāṭdrū fined and banished ;—evil of unjust punishments ;—of copper, silver, and gold weights ;—rates of interest ;—of sureties ;—of deposits ;—of sales ;—of shares in common concerns ;—of gifts ;—of nonpayment of wages ;—of breaking engagements ;—of disposing girls in marriage with blemishes ;—of disputes among owners and feeders of cattle ;—of boundaries for land ;—of defamatory words ;—of criminal punishments ;—of injuries to man or beast ;—' a wife, a son, a servant, a pupil, and a younger whole brother, may be corrected, when they commit faults, with a rope, or the small shoot of a cane, only on the back of their bodies ; '—' men who have committed offences, and have received from kings the punishment due to them, go pure to heaven, and become as innocent as those who have done well ; '—of fines ; ' a twice born-man, who is travelling, and whose provisions are scanty, shall not be fined for taking only two sugar-canes, or two esculent roots, from the field of another man ; '—of the law of adultery ;—of manslaughter ;—a man not to be punished for adultery if the female consent ;—a low man who makes love to a damsel of high birth, ought to be punished corporally ;—regulations for markets ;—of tolls and freight ; ' at sea there can be no settled freight ; '—of the charges for crossing rivers ;—a woman two months pregnant, a religious beggar, a hermit in the third order, and brāmhūns who are students in theology, shall not be obliged to pay toll for their passage ;—' a wife, a

son, and a slave, are declared to have in general no wealth exclusively their own ;  
 ' a bramhūn may seize without hesitation, if he be distressed for a subsistence, the  
 goods of his shōōdrū slave ;'—of the treatment of women ; women to be restrain-  
 ed ; things by which a wife may be ensnared ; women have no business with the  
 védūs ;—duties respecting children ; if a shōōdrū's wife should have no son, the hus-  
 band's brother, or near relation, may raise up one son to his brother ;—a widow  
 may never marry ; but if a shōōdrū have died childless, a brother may cohabit with  
 his widow, for the sake of raising up an heir to his brother, but no farther ;—if a  
 person die before the consummation of his marriage, his brother may be lawfully  
 married to the damsel who has been betrothed to him ;—how far a husband may be  
 separated from a wife ; and a wife from a husband ;—a truly bad wife may be super-  
 seded : a barren wife may be superseded in the eighth year ; if a wife, legally su-  
 perseded, shall depart in wrath from the house, she must instantly be put in con-  
 finement, or abandoned in the presence of the whole family ;—the wife of the same  
 cast must attend personally on her husband ;—a girl should be married before she  
 is eight years old ; the youth should be excellent and handsome ;—if a damsel being  
 marriageable should wait three years, she may choose a bridegroom for herself of  
 equal rank : if she choose her husband, she must not carry her ornaments with her  
 to her husband's house ;—of the law of inheritance ; after the death of the father  
 and mother, the brothers divide the property, or the oldest may take all, and the  
 rest live under him, as they lived under their father ; the younger brothers to be-  
 have to the eldest as to their father ; the eldest brother is to have a twentieth share,  
 the middlemost a fortieth, the youngest an eightieth ; to the unmarried daughters  
 by the same mother each of the brothers may give a fourth part of his share ;—of  
 different kinds of sons ;—who is to perform the obsequies for a deceased relation ;—if  
 an eunuch marry, and have a son by a man legally appointed, that son may inhe-  
 rit ;—on games of chance ; gamesters to be punished ;—the breaker of idols made of  
 clay to be fined ;—a king must not punish a bramhūn for stealing, if he stole to make  
 a sacrifice perfect,"\* &c.

A perusal of the other law books of the Hindoos would convince the reader, that

\* Sir W. Jones's translation of Mūnool.

the Hindoo lawgivers had closely studied the principles of jurisprudence. These works regulate the forms of administering justice ; as, the qualifications of a judge ; the assistants he should employ ; the hours proper for sitting on the seat of justice ; whose evidence must first be heard ; for whom he may appoint council to plead ; what kind of sureties may be admitted ; how a judge may examine a cause by ordeal, and by what kind of ordeal,\* where neither oral nor written evidence remain ; whether

\* The following account of the nine kinds of ordeal, formerly practised by the Hindoos, is translated from the *Pūrēeksha-tūttwī*, a work by Rūghoo-nūdūnī : 1. *Toola*. In this ordeal the accused person is weighed ; and after bathing, is weighed again. If, with his wet clothes, he be lighter than he was before bathing, he is acquitted ; if heavier, he is considered guilty. 2. *The trial by fire* : the accused person makes nine square marks in the ground, each sixteen fingers wide, leaving betwixt each square an empty space, sixteen fingers wide ; he then, through a bramhūn, worships certain god, and afterwards makes an iron ball red hot, and worships it ; after bathing, and clothing himself in new apparel, he sits with his face to the east, near the bramhūn who performs the ceremonies, who puts into his hands some *ūshwūt'h'ū* leaves, barley corns, and *dōrva* grass, and then the red hot ball ; taking which in his open hands, he walks through seven of the nine squares, and then, putting his foot in the eighth square, he lets the ball fall upon some *kooshū* grass in the ninth. After this, he rubs some grains of rice between his hands, and if the skin break, or his hands appear sore, he is supposed to be guilty ; if not, he is declared innocent. In the latter case, he entertains the bramhūns, &c. 3. The next mode of ordeal is with water : the accused person, accompanied by two or three others, proceeds to a pool of clean water ; where he worships a number of gods, and, while a *kahūtriya* shoots an arrow, bathes, and then, descending up to the middle in the water, immerses himself. If he be able to remain under water till a person has leisurely walked to the place where the arrow fell, he is declared innocent, if not, he is considered guilty, in which case he receives the punishment which the *shastrū* has decreed for the alleged offence. 4. The fourth mode of ordeal is with poison : if the person charged with the offence be a female, she accompanies a bramhūn and others to some temple, where the bramhūn, in her name, worships a number of gods, particularly *Shivī*, and offers a burnt sacrifice ; after which she bathes, dresses in a new garment, and purifies herself by incantations repeated by the bramhūn, who next puts on her forehead a paper called *jūyū-pūtrū*, viz. the victory-giving paper ; and upon this paper writes some such words as these in *Sūngskritū* : " I am charged with criminal conduct with the son of such a person. To prove that this is a false charge, I enter upon this ordeal." The accused next takes the poison in her hand, and repeating incantations, and, calling on the sun, the fire, and the bramhūns, to bear witness, she prays, that if the crime alleged be true, the poison may destroy her ; if false, that it may become as the water of life ; and then swallows it : if, in the course of the day, she die, she is supposed to be guilty ; if she sustain no injury, she is pronounced innocent. 5. The next ordeal is called *koshū*, in which the person, after the same preparatory ceremonies as in the last, takes part of a libation, and sips it up, praying, that if he be guilty, this water may bring on him the greatest injuries, and that if innocent, it may be as the water of life. If in seven days, the accused meet with no trouble or sickness, he is declared innocent. 6. *Tūndoolū*, the name of another ordeal, is preceded by the same ceremonies of bathing, putting on a new garment, visiting a temple, worshipping certain gods, &c. after which the officiating bramhūn causes the accused to eat three handfuls of wet rice, which has been offered to some deity, with the usual imprecations, and to spit upon a leaf of the *Ficus Indicus*, when, if he throw up blood, he is pronounced guilty ; if not, he rewards the bramhūns. 7. In the *lūptū-mashūkū* ordeal, after the preparatory ceremonies, the accused must put his hand into a pan of boiling clarified butter, and bring from the bottom a golden ball, about the size of a pea. If his hand be not in the least burnt, his innocence is established. 8. *Phalū* is resorted to when a person has stolen a cow. In this ordeal, after the usual ceremonies, the accused must draw his tongue along a piece of red hot iron, eight fingers long, and four fingers broad.

two or more persons may institute processes of law against one person at the same time in one court; in what way a judge is to decide upon a cause, and in what words he must pronounce sentence.

In short, the wisdom which shines in many of the Hindoo civil laws, and the minute provisions made for the government of kingdoms, the administration of justice, the disposition of property; and the multiplied regulations for an exact conformity to the innumerable precepts and ceremonies connected with a splendid system of idolatry, incontrovertibly prove, that when these shastris were written, the Hindoos must have attained a considerable degree of civilization.

Notwithstanding these deserved encomiums, however, it must be confessed, that many of the Hindoo laws are exceedingly partial, and others diabolically cruel; and that, for want of humanity and probity, the administration of these laws was deeply tinged with injustice and cruelty. We infer this, partly from some of the laws themselves; but more particularly from the present state of things among the surviving

If his tongue receive no injury, he is pronounced innocent. 9. In the *dhūrmijā* ordeal, the officiating priest must draw the images of religion and irreligion on separate leaves of a tree; that for religion to be white, and that for irreligion black, and place them within two lumps of clay, closing up the clay, and making the outside smooth. He must then worship the images, and repeat over them a number of incantations, and afterwards put them into an empty jar. The accused now bathes, and on his return has a *jūyū-pūtrū* fastened on his forehead, after which he puts his hand into the jar, and brings out one of the lumps of clay. If it be irreligion, he is declared guilty; if religion, innocent.

The ordeal has, I understand, been abolished by the East India Company: but there are, at present, instances of persons voluntarily choosing this singular method of establishing their innocence. The ninth mode of ordeal is frequently chosen about trifling affairs, but, in other cases, the most common is the trial by hot clarified butter (ghee). On the 18th November, 1807, a trial by this mode of ordeal took place at a village near Nūḍēya. A young married woman was charged with a criminal intrigue, while her husband was absent, but denied the charge, and offered to undergo the *tūptū-mashūkū* ordeal. The husband prepared the requisite articles, and invited the *bramhūns*; when, in the presence of seven thousand spectators, she underwent this trial, by putting her hand into the boiling ghee, without receiving as is said, the least injury, though a drop of the hot liquid, falling on the hand of a *bramhūn* to whom she was to give the golden ball which she had raised from the pan, raised a blister on his hand. The spectators, on beholding this proof of her innocence, burst forth into applauses of *dhūnya, dhūnya*, i. e. happy! happy! The whole concluded with a feast to the *bramhūns*, and the virtues of this woman spread through all the neighbouring villages. My only authority for this, is that of a respectable native; but a circumstance of the same nature is related in the 395th page of the 1st. vol. of the *Asiatic Researches*.—A gentleman of the author's acquaintance, in the year 1814, saw at Sirdhaun, a man who had been charged with embezzling the property of the Begum, go safely through the trial by fire; but this man did not retain the ball in his hand a second of time.

Hindoo governments. Bribes are universally offered, as well to the judge on the bench, as to the petty constable of the village; and through every department of the native governments, a system of oppression exists of which a subject of one of the states of Barbary alone can form an idea. The author has heard, that one of the reigning Hindoo princes, at this time, actually employs bands of robbers to plunder his own subjects, and that when they apply to him for redress, he either evades investigation, or grants only a mock trial. If to all this want of probity in the administration of justice, the greatest cruelty in the infliction of punishments, and rapacity in perpetual exactions, we add domestic slavery, carried to a great extent, and the almost incessant internal feuds among different chiefs, we shall cease to wonder at whole districts under the native governments having been so often depopulated; and that famine, pestilence, and war, should have so frequently laid waste some of the finest countries on the earth.

When we look back to former times, when the *shōodrū* was tried, and punished, for offences against the regulations of the cast,\* for not regularly bathing in the Ganges, for not presenting offerings to the manes of his ancestors, for neglecting an appointed atonement, or for not wearing the appropriate mark of his sect, we can easily account for the present degraded state of this class. The superintendence of the magistrate extending thus to the whole of a man's religious conduct, as well as to his civil actions, must, in addition, to the fascinating powers of a religion, full of splendid shews, public feasts, and a thousand imposing ceremonies, have tended exceedingly to rivet the fetters of superstition.

It must have been a curious spectacle to see courts of justice take cognizance of a man's religious offences, (sins of omission and commission),† as well as of his crimes against civil society. The pride and avarice of the *bramhūns* would often drag an offender before a court of justice, for having neglected those acts prescribed

\* During the reign of *Manūsinghū*, a barber had made a mark on his forehead like that of a *bramhūn*; and in this situation the king bowed to him, supposing he had been a *bramhūn*; but the barber returning the salam, (which a *bramhūn* never does, even to a king), *Manūsinghū* suspected that he was not a *bramhūn*, and on enquiry found that he was a barber. He immediately ordered his head to be struck off.

† In Halhed's Code of Gentoo Laws, there is an article, commanding the magistrate to fine a man a *pūn* of *souris* for killing an insect.

by the shastrûs from which they derived their honour and emolument. But how greatly must the sway of the bramhûns have been increased, when the inhabitants saw their countrymen brought before the magistrate and punished, for the slightest acts of irreverence, or the most trivial injury, towards this sacred race; when they saw a neighbour's posteriors cut off, for having dared to sit on the same seat with a bramhûn: when they saw another's tongue slit, for having (when provoked) insulted a bramhûn; when they saw an iron style thrust red hot into the mouth of another, for having (no matter how justly) said to a twice-born-man 'thou refuse of bramhûns;' when they saw boiling oil dropped into the mouth and ears of another, for having dared to instruct a bramhûn in his duty.\*

The author offers this abridgment of *native* history, not as the utmost of what may be obtained by labour and patience, even from Hindoo materials: but as the best account which his leisure would allow him to collect, and he hopes the reader, from this sketch, will be able to form some idea of the government, laws, and social state of the Hindoos. He now concludes this chapter with an extract from Sir Wm. Jones respecting the origin of this singular people: "Thus has it been proved, by clear evidence and plain reasoning, that a powerful monarchy was established in *Iran* long before the *Assyrian*, or *Pishdadi*, government: that it was in truth a *Hindoo* monarchy, though if any chuse to call it *Cusian*, *Casdean*, or *Scythian*, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been engrafted on that of the *Hindoo*s, who founded the monarchies of *Uyodhya* and *Indrâ-prist'ha*; that the language of the first *Persian* empire was the mother of the *Sâṅskritâ*, and consequently of the *Zend* and *Parsi*, as well as of *Greek*, *Latin*, and *Go'lic*; that the language of the *Assyrians* was the parent of *Chaldaic* and *Pahlavi*, and that the primary *Tartarian* language also had been current in the same empire; although, as the *Tartars* had no books or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in *Persia*, at the earliest dawn of history, the *three* distinct races of men, whom we describ-

\* "A once born-man, who insults the twice-born with gross invectives, ought to have his tongue slit; for he springs from the lowest part of Brâhmha: if he mention their names and classes with contumely, as if he say, Oh, dumb-dumb, then refuse of bramhûns, an iron style, ten fingers long, shall be thrust red hot into his mouth. *Shâhid* he, through pride, give instruction to priests concerning their duty, let the king order some hot oil to be poured into his mouth and his ear." *Atungo*.

ed on former occasions, as possessors of *India*, *Arabia*, *Tartary*; and whether they were collected in *Iran* from distant regions, or diverged from it as from a common centre, we shall easily determine by the following considerations. Let us observe, in the first place, the central position of *Iran*, which is bounded by *Arabia*, by *Tartary*, and by *India*; whilst *Arabia* lies contiguous to *Iran* only, but is remote from *Tartary*, and divided even from the skirts of *India* by a considerable gulf; no country, therefore but *Persia* seems likely to have sent forth its colonies to all the kingdoms of *Asia*. The *bramhūns* could never have migrated from *India* to *Iran*, because they are expressly forbidden by their oldest existing laws to leave the region which they inhabit at this the day; *Arabs* have not even a tradition of an emigration into *Persia* before *Mohammed*, nor had they indeed any inducement to quit their beautiful and extensive domains; and as to the *Tartars*, we have no trace in history of their departure from their plains and forests till the invasion of the *Medes*, who, according to etymologists, were the sons of *Madai*; and even they were conducted by princes of an *Assyrian* family. The *three* races, therefore, whom we have already mentioned (and more than three we have not yet found) migrated from *Iran* as from their common country; and thus the *Saxon Chronicle*, I presume from good authority, brings the first inhabitants of *Britain* from *Armenia*; while a late very learned writer concludes, after all his laborious researches, that the *Goths* or *Scythians* came from *Persia*; and another contends with great force, that both the *Irish* and old *Britons* proceeded severally from the borders of the *Caspian*; a coincidence of conclusions from different media by persons wholly unconnected, which could scarce have happened if they were not grounded on solid principles. We may therefore hold this proposition firmly established, that *Iran*, or *Persia* in its largest sense, was the true centre of populations, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world in which the *Hindoo* race had settled under various denominations: but whether *Asia* has not produced other races of men, distinct from the *Hindoos*, the *Arabs*, or the *Tartars*, or whether any apparent diversity may not have sprung from an intermixture of those three in different proportions, must be the subject of a future inquiry."

## CHAPTER II.

### SECTION I.

#### *Of the different orders, or casts, of Hindoos.*

THE Hindoos are divided into four casts, viz. the Bramhūn,\* the Kshūtriyyō,† the Voishyū,‡ and the Shōōdrū,§ which, however, include many other divisions and subdivisions. The samū védū, the smritees, and several pooranūs, affirm, that the bramhūns proceeded from the mouth of Brāmha, the kshūtriyyōs from his arms, the voishyūs from his thighs, and the shōōdrūs from his feet; agreeably to which allegory, the Hindoos, in forming their mingled system of civil and religious polity, have assigned the priesthood, and the work of legislation, to the bramhūns; the executive department to the kshūtriyyōs; trade and commerce to the voishyūs, and all manner of servile work to the shōōdrūs. Like all other attempts to cramp the human intellect, and forcibly to restrain men within bounds which nature scorns to keep, this system, however specious in theory, has operated like the Chinese national shoe, it has rendered the whole nation cripples. Under the fatal influence of this abominable system, the bramhūns have sunk into ignorance, without abating an atom of their claims to superiority; the kshūtriyyōs became almost extinct before their country fell into the hands of the Mūslmans; the voishyūs are no where to be found in Bengal; almost all have fallen into the class of shōōdrūs, and the shōōdrūs have sunk to the level of their own cattle, except a few individuals whom these bramhinical fetters could not confine, and who, under a beneficent government, have successfully aspired to riches, though denied the honours to which their ingenuity and efforts would have raised them.—Some pooranūs maintain, in contradiction to the samū védū, that Brāmha created both a male and female; the Shrēe-bhagōvutī, to confirm the perfect union of these divine books, says, that Brāmha divided himself into two parts, his right side becoming a male, Swayūmbhoovū, and the left a female, Shūtū-rōopa, and that these persons divided their children into bramhūns, kshūtriyyōs, voishyūs, and shōōdrūs.

\* From *vrīhī*, to increase, or be great; or, he who knows the vedūs. † From *kshee*, destruction, and *trū*, to save; or, he who saves the oppressed. ‡ From *vishū*, to enter; or, he who enters on business. § From *shūdī*, to take refuge, [i. e. in the bramhūns.]



## SECTION II.

EVERY person at all acquainted with the Hindoo system, must have been forcibly struck with the idea, that it is wholly the work of bramhūns; who have here placed themselves above kings in honour, and laid the whole nation prostrate at their feet.\* Many incredible stories are found in the most popular Hindoo books, tending to exalt the power, or support the honour of bramhūns; the following may suffice as specimens of these stories: Ourvvā, a bramhūn, destroyed the whole race of Hoilūyū with fire from his mouth.† Kūpila, a bramhūn, reduced, by his curse, the 60,000 sons of king Śigūñ to ashes.‡ Uḡātya, a bramhūn, swallowed the sea, with all its contents § Doorvasā, a bramhūn, once lengthened the day, that he might finish his religious ceremonies || The same sage cursed and destroyed the whole progeny of Krishnā.¶ Bhṛigoo, a bramhūn, gave abusive language to the gods Brūhma, and Shīvū, and struck Vishnū on the breast with his foot.\* A number of dwarf bramhūns created a new Indrū, the king of the gods.† Triti and other bramhūns cursed Shīvū, for seducing their wives in the form of a sūnyasē, and deprived him of virility.‡ The god Krishnū, at a sacrifice offered by Yoodhisṭhīrū, served the bramhūns with water to wash their feet.§

By the Hindoo law, the magistrate was not to imagine evil in his heart against a bramhūn; nor could a person of that order be put to death for any crime whatsoever: he might be imprisoned, banished, or have his head shaved, but his life was not to be touched.|| The tribute paid to them, arising from multiplied idolatrous ceremonies, was greater than the revenues of the monarch. If a shōōdrū assumed the bramhīnical thread, he was to be severely fined. If he gave frequent molestation to a bramhūn, he was to be put to death. If a shōōdrū committed adultery with the wife of a bramhūn, he was to lose the offending parts, to be bound upon a hot iron plate, and burnt to death. If a bramhūn stole a shōōdrū, he was to be fined; but if a shōōdrū stole a bramhūn, he was to be burnt to death. If a shōōdrū sat upon the carpet of a

\* The number of bramhūns in Bengal, compared with the shōōdrūs is, perhaps, as one to eight, or one to ten.

† See the Mūhabharātū. ‡ Ibid. § Ibid. || Ibid. ¶ Shṛēe-bhagīvātū. \* Pūdmā pooranū.

† Mūhabharātū. ‡ Skūndū pooranū. § Mūhabharātū. || The killing of a bramhūn, is one of the five great sins among the Hindoos.

brāmhūn, the magistrate, having thrust a hot iron into his fundament, and branded him, was to banish him the kingdom; or to cut off his posteriors. If a shōōdrū, through pride, spat upon a brāmhūn, his lips were to be cut off. If a person of this cast plucked a brāmhūn by the hair, or by the beard, or seized him by the neck, the magistrate was to cut off both his hands. If he listened to reproaches against a brāmhūn, he was to pour hot lead into his ears. If a shōōdrū beat a magistrate, he was to have an iron spit run through him, and to be roasted alive; a brāmhān, for such an offence, was to be fined.—And, as though all these horrible punishments on earth had not sufficiently degraded the shōōdrū, the wrath of the brāmhūns pursued him into the next world,—for, the same shastrs teach, that if a shōōdrū do not rise to receive a brāmhūn with due honour, he will become a tree after death; if he look angrily at a brāmhūn, his eyes will be put out by Yāmū, the Hindoo Pluto.

Menial service to brāmhūns is declared to be highly meritorious; the body of such a servant, says the Mūhabharatū, by eating the orts of his master, becomes purified all sin. Formerly, a shōōdrū touched the body of a brāmhūn when he took an oath; and it is even now practised when a person wishes to obtain credit for what he is relating.

The shastrs teach, that a gift to a learned brāmhūn possesses infinite merit; feasts to brāmhūns are considered as very meritorious: a poor man entertains two or three at a time; a rich man invites hundreds. At all festivals, marriages, &c. one of the most important things to be done is to entertain the brāmhūns, and to make presents to them at their dismissal. If a shōōdrū wish to succeed in any project, he feasts two or three brāmhūns. If a man has been entertaining a number of brāmhūns, a neighbour says to him, “Ah! you are a happy man! you can honour so many brāmhūns!” A covetous man is sometimes thus reproached: “He is very rich, but he cannot bring his mind to part with a mite, no not to entertain brāmhūns: he does not even invite a few brāmhūns to his house, and wash their feet.” To present gifts to brāmhūns at the hour of death, and bequeath to them lands, or cows, or houses, is extolled in the shastris as a work of merit destroying all sin, and followed in the next world with imperishable happiness.

To drink the water into which a bramhūn's toe has been dipped, is considered a very great privilege. When enquiring into this circumstance, I was informed, that vast numbers of shōōdrūs, while fasting, thus purify themselves daily; that others make a vow to attend to this duty for a length of time, to remove some disease. Indeed, shōōdrūs may be frequently seen carrying water in a cup, and intreating the first bramhūn they meet, to put his toe into it; after which they drink the water, and bow or prostrate themselves to the bramhūn, who bestows his blessing on them; others preserve some of this holy water in their houses. Persons are found who endeavour to collect the dust from the feet of a lack of bramhūns; one mode of doing which is, by spreading a cloth before the door of a house where many are assembled at a feast; as each bramhūn comes out, he shakes the dust from his feet upon this cloth. Many miraculous cures are said to have been performed on persons swallowing this dust.

But, not only is the body of the shōōdrū laid prostrate before the bramhūn, to lick the dust of his feet, but his soul also is to be sacrificed to his honour: the Hindoo laws enact, that, to serve a bramhūn, falsehood is allowable! and that if a shōōdrū dare to listen to the salvation-giving védū, he is to be punished for his sacrilege. Even at present, if a bramhūn happen to be repeating any part of the védū aloud, a shōōdrū, if near, shuts his ears, and runs away.

From the preceding statements, I think it will be abundantly evident, that this whole fabric of superstition is the work of bramhūns: No person may teach the védū but a bramhūn;—a spiritual guide must be a bramhūn;—every priest (poorohitū) must be a bramhūn;—the offerings to the gods must be given to bramhūns;—no ceremony is meritorious without a fee to the officiating bramhūn;—numberless ceremonies have been invented to increase the wealth of the bramhūns: as soon as a child is conceived in the womb, a bramhūn must be called to repeat certain formulas, when he receives a fee and is feasted; other services are made before the birth; at the birth; when the child is a few days old; again when it is six months old; when two years old; again at eight or nine; and again at marriage;—in sickness, the bramhūn is paid for repeating forms for the restoration of the patient;—after death, his

son must perform the shraddhū, the offerings and fees at which are given to the bramhūns, twelve times during the first year, and then annually ;—if a shōōdrū meet with a misfortune, he must pay a bramhūn to read incantations for its removal ;—if his cow die, he must call a bramhūn to make an atonement ;—if he lose a piece of gold, he must do the same ;—if a vulture have settled on his house, he must pay a bramhūn to purify his dwelling ;—if he go into a new house, he must pay a bramhūn to purify it ;—if a shōōdrū die on an unlucky day,\* his son must employ a bramhūn to remove the evil effects of this circumstance ;—if he cut a pool or a well, he must pay a bramhūn to consecrate it ;—if he dedicate to public uses a temple, or trees, he must do the same ;—at the time of an eclipse, the bramhūn is employed and paid ;—on certain lunar days, the shōōdrū must present gifts to bramhūns ;—during the year, about forty ceremonies are performed, called vrūtūs, when the bramhūns are feasted, and receive fees ;—when a person supposes himself to be under the influence of an evil planet, he must call four bramhūns to offer a sacrifice ;—a number of vows are made, on all which occasions bramhūns are employed and paid ;—at the birth of a child, the worship of Shūshṛē is performed, when bramhūns are feasted ;—at the time of the small pox, a ceremony is performed by the bramhūns ;—they are paid for assisting the people to fast ;—to remove cutaneous disorders, the bramhūns pray to one of the goddesses, and receive a fee :—bramhūns are employed daily to offer worship to the family god of the shōōdrū ;—the farmer dares not reap his harvest without paying a bramhūn to perform some ceremony ;—a tradesman cannot begin business, without a fee to a bramhūn ;—a fisherman cannot build a new boat, nor begin to fish in a spot which he has farmed, without a ceremony and a fee ;—nearly a hundred different festivals are held during the year, at which bramhūns are entertained, and, in some villages, feasts are celebrated at a hundred houses at once. At the house of a raja, at particular festivals, sometimes as many as 20,000 bramhūns are feasted. Instances are mentioned of 100,000 bramhūns having been assembled at one feast. At a shraddhū performed for his mother, by Gūnga-Govindū-Singhū, of Jamookandee, near Moorshūdūbad, Mr. Hastings<sup>†</sup> saw, six hundred thousand bramhūns, it is said, were assembled, feasted, and dismissed with presents.

\* It is commonly believed by the Hindoos, that if a child be born on some day of the week, when a certain star enters a particular stellar mansion, it is a sign that the child is illegitimate.

Thus every form and ceremony of religion—all the public festivals—all the accidents and concerns of life—the revolutions of the heavenly bodies—the superstitious fears of the people—births—sicknesses—marriages—misfortunes—death—a future state, &c. have all been seized as sources of revenue to the bramhūns; in short, from the time a shōōdrō is conceived in the womb, to his deliverance from purgatory by the bramhūns at Gūya, he is considered as the lawful prey of the bramhūns, whose blessing raises him to heaven, or whose curse sinks him into torments;—and thus, their popular stories, their manners, and their very laws, tend at once to establish the most complete system of absolute oppression that perhaps ever existed.

The following ten ceremonies called *Sūngskartū*,\* are necessary before a person can be considered as a complete bramhūn, viz. the *Gūrbha-dhanū*;† *Poongsūvūnū*, *Sēmāntonnūyūnū* *Jatu-kūrmū*,‡ *Nishkrūmūnū*,§ *Namū-kūrūnū*,|| *Ūanū-prashūnū*,\* *Chōōra-kūrūnū*,† *Oopūnūyūnū*,‡ and *Vivahū*§

Four months after conception, the ceremony *Gūrbha-dhanū* is performed, which includes a burnt-sacrifice, the worship of the *shalūgramū*, and all the forms of the *Nandē-mookhū* shraddhū.

After the bramhūnē has been six or eight months pregnant, on some fortunate day, the *Poongsūvūnū* and *Sēmāntonnūyūnū* ceremonies are performed as follows: the husband, having attended to his accustomed ablutions, sitting in the front of the house, offers the burnt-sacrifice, and presents offerings to the manes, during which time the wife anoints herself with turmerick, plaits her hair, has her nails cut, the sides of her feet painted, and then bathes, and clothes herself in new apparel. The female guests paint the wooden seats on which the husband and wife are to sit: and they being seated, the officiating bramhūn assists the husband to repeat a number of incantations, during which, water, clarified butter, &c. are offered before the *shalūgramū*. A curtain being suspended, to conceal the man and his wife from observation, the husband, repeating certain prayers, feeds his wife with milk, and the tender sprouts of the *vūtī* tree, after which the curtain is removed, and the husband repeats other prayers, put-

\* To purify.    † Conception.    ‡ Ceremonies at the birth.    § Deliverance.    ¶ Giving the name  
 \* Giving food.    † Shaving the head.    ‡ Investiture with the poita.    § Marriage.

ting his right hand on his wife's shoulder, belly, &c. At the close of these and other ceremonies, a woman brings a jug of water, and leads the husband by the right hand into his house, pouring out water as he goes; the wife follows close to her husband. A fee is given to the officiating bramhūn, and the whole is concluded with a feast.

At the moment of birth, what is called the *Jatū-kūrmā* is attended to, in which the shraddhā, the burnt-sacrifice,\* and other ceremonies, which occupy about two hours, are performed, and then the umbilical cord is cut. Immediately after this, a similar ceremony called *Nishkrāmānū*, is performed, which also occupies about two hours, and in which petitions are offered for the long life and prosperity of the child.

When the child is ten or eleven days old, the name is given (*Namū-kūrānū*), at which time offerings are presented to deceased ancestors, and a burnt-sacrifice offered; the husband, sitting by his wife, who has the child in her arms, also repeats a number of prayers after the priest, and mentions the name of the child.

At six months old, the child is, for the first time, fed with rice (*Unnū-prashnū*), when offerings to deceased ancestors, and a burnt sacrifice, having been presented, the child, with ornaments on its neck, wrists, and ankles, and dressed in new silk clothes, is brought in the arms of its father or uncle, who sits down with it in the midst of the company, and, repeating two formulas, puts a little boiled rice into its mouth; then washing its hands and mouth, he places on its head a turban, and gives it beetle-nut. At the close of the ceremony, the relations and guests give the child pieces of money, according to their ability, and are then dismissed.

When the child is two years old, the barber shaves its head, cuts its nails, and bores its ears. This ceremony, called *Chāṭra-Kūrānū*, is preceded by offerings to the manes, and is followed by rubbing the child with turmeric and oil, bathing it, and dressing it in new apparel. It is then brought near the altar, where prayers are re-

\* The sagnikū bramhūns preserve the fire which is kindled at this sacrifice, use it in their daily burnt offerings, at their weddings, and at the burning of the body, after which the son may preserve it for the same purposes for himself.

peated, and the burnt-sacrifice offered. A fee is given to the priest, and the whole closes with an entertainment.

✓ At eight, nine, ten, eleven, twelve, or fifteen years of age, on some fortunate day, the boy is invested with the poita (*Oopūñyāñū*), which is announced to the neighbours four or five days preceding the ceremony, by anointing the lad with turmeric: a number of persons, during these days, feast him separately at their houses, and the day before the investiture, the parents invite all the women of the village to a feast, who carry a metal bason to the house of entertainment, where female barbers pare their nails, and paint the sides of their feet red; the women of the house also anoint the bodies of these their guests with perfumes, paint their foreheads, rub oil in their hair, place beetle, perfumes, and turmeric, in their hands, and, filling their basons with oil, dismiss them; if the person be rich, the female guests receive a piece of cloth, and a metal bason each, in addition to the bason of oil. During the day, a feast is given, and in the evening, all the bramhūns of the town and neighbourhood are invited, whom the master of the feast adorns with garlands of flowers; paints their foreheads red, and offers them presents of beetle; after the feast, accompanied by the musicians, the whole family assembles and carefully preserves the dust of the feet of their bramhūn guests. About two o'clock the next morning, the females of the family, some with lamps in their hands, others with empty basons, and others carrying oil in cups, parade through the village, with music playing, and receive from the houses of the bramhūns, water in pitchers, giving a little oil in return. About five o'clock, these women, and the boy, who is to be invested, eat some curds, sweetmeats, plantains, &c. mixed together in one dish; and about six, the family bathe, at which time, the musicians and priest arriving, the music begins to play. Under an awning before the house, at each corner of which a plantain tree is fixed, and from each side of which branches of the mango are suspended, the father, through the priest, first presents offerings to the manes, and then, (his son sitting near him) repeats certain formulas, taking up sixteen or twenty different offerings, one after the other, and with them touching the shalgramū, the earth, and then his son's forehead, he lays each down again. The boy then rises, has his head shaved, is anointed with oil and turmeric, bathes, and puts on new garments, and being thus prepared, he sits upon one

of the wooden seats while the ceremony of investiture is performed. The priest first offers a burnt sacrifice, and worships the shalūgramū, repeating a number of prayers; the boy's white garments are then taken off, and he is dressed in red, and a cloth is brought over his head, that no shōōdrū may see his face; after which, he takes in his right hand a branch of the vilwū, and a piece of cloth in the form of a pocket, and places the branch on his shoulder. A poita of three threads, made of the fibres of the sūrū, to which a piece of deer's skin is fastened, is suspended from the boy's left shoulder falling under his right arm, during the reading of incantations. By the help of the priest, the father now repeats certain formulas, and some passages from the védās; and, in a low tone of voice, lest any shōōdrū should hear, pronounces the words of the gayitrēe to the boy three times, the son repeating it after him, viz. "*Let us meditate on the adorable light of the divine ruler (Savitree):\* may it guide our intellects.*" After this, the sūrū poita is taken off, and the real poita, consisting of six or more threads of cotton, and prepared by the wives or daughters of bramhūns, is put on. During the investiture with the cotton poita, the father repeats the appointed formulas, and fastens the sūrū poita to the vilwū staff. Shoes are now put upon the boy's feet, and an umbrella in his hand; and thus apparelled as a Brūmhūcharēe, with a staff upon his shoulder, and the pocket hanging by his side, he appears before his mother, repeating a word of Sūngskritū, who gives him a few grains of rice, a poita or two, and a piece of money. He next solicits alms of his father and the rest of the company, who give according to their ability, some a roopee, and others a gold-mohūr; sometimes as many as a hundred roopees are thus given. The boy then sits down, while his father offers another burnt-sacrifice, repeating incantations; and at the close of these ceremonies, the boy, being previously instructed, rises in a pretended passion, and declares that he will leave home, and, as a Brūmhūcharēe, seek a subsistence by begging; but his father, mother, or some other relation, taking hold of his arm, invites him to follow a secular life; in consequence of which, he returns, and sits down. Certain formulas are now repeated, when the boy takes a bamboo staff instead of his vilwū one, and throws it over his shoulder like the former. Other forms are repeated, after which the father presents a fee to the priest, and the boy goes into the

\* The sun.



house, a woman pouring out water before him as he goes. To this succeeds the service called *sūndhya*; at the close of which, the boy eats of the rice which has been offered in the burnt-sacrifice; and thus the ceremony ends.

The following duties are enjoined on a youth after his investiture. During twelve nights, he is to sleep only on a bed of *koushū*, or on a blanket, a deer's skin, or on a carpet called *doolicha*, made of sheep's wool, and painted different colours. He is enjoined to eat only rice and spices, without oil, salt, &c. once a day, nor must he see a *shōodrū*, nor suffer a person of this cast to see him; with his face covered, he is to bathe in the river very early, continually committing to memory the forms of the daily service, including the *gayūtrē*; nor is he permitted to leave home without his *Brūmhū-charē* staff. If the boy's father have been in the habit of eating undressed food occasionally in the house of a *shōodrū*, then, on the day of investiture, a certain person of this cast is allowed, with a present in his hand, to see the boy's face, but he lays himself under an obligation to be kind to the boy in future life. At the end of the twelve days, the boy throws his *Brūmhū-charē* staff into the Ganges, lays aside the character of a mendicant, and enters upon what is called *grūst'hū-dhūrmū*, i. e. a secular state; on which day a few *brāmhūns* are feasted at his house.

As the egg, at one time impregnated with life, is afterwards hatched by the parents, so the receiving of the *poita* and the *gayūtrē* is accounted the second birth of *brāmhūns*, who are from that time denominated *dwijñ*, or the twice-born. If a boy who has recently received the *poita* be awkward at washing it, and gives it to another, he must hold the clothes of the other while he washes it, that he may not be said to part with it, or lose the virtue of it, for a moment. The repeating of the *gayūtrē* is supposed to be an act of infinite merit, and to wipe away the foulest sins.

Having been invested with the *poita*, at any convenient time after this the boy may be married. For the ceremonies of marriage, see a succeeding article.

Of these ten ceremonies, called *Sūngskarū*, the three first only are performed for the first child; but the seven last for every child. Strict *brāmhūns*, in the southern parts of *Hindoost'hanū*, attend to most of them for their daughters as well as their sons.

The smritees assign to bramhūns the offering of sacrifices; the offices of the priesthood; the study of the védūs; explaining the shastrūs to others; giving alms; and receiving presents. Till the iron age, the bramhūns, it is said, employed the whole day in religious ceremonies; but at present, the greater part of the persons of this order curtail these duties, and bring the performance of what they imagine themselves compelled to attend to, within the compass of an hour or less. One bramhūn in a hundred thousand may repeat the morning and noon services separately, but almost all unite them, after which they eat, and proceed to business; a few repeat the evening service,\* either at home, or by the side of the river. ✓

Formerly, only one order, called Satshūtēē bramhūns, were found in Bengal, all of whom were equal in honour. Matters stood thus till the time of Adishōūrī, a Bengal raja, who, offended with the ignorance of the bramhūns then in Bengal, and wishing to offer a sacrifice to obtain rain, solicited from Vēērū-singhū, the king of Kanyū-koovjū, five bramhūns, to officiate at this sacrifice. The first bramhūns were rejected, because they wore stockings, and rode on horses; those afterwards sent by the king were approved: their names were Bhūttū-narayānū, Dūksbū, Védū-gurbhū, Chandūrū, and Shīrēē-hūrsbū. These priests went through the sacrifice to the great satisfaction of the monarch, who gave them grants of land, in what the Hindoos call the province of Rarhū; and from these five bramhūns are descended almost all the families of bramhūns now in Bengal; they still retain the family names of their original ancestors, as Kashyūpūs, from Kūshyūpū, the sage; Bhūrūd-wajūs, from the sage Bhūrūd-wajū; Sandilyūs, from the sage Sandilyū; Savūrñūs, from the sage Sūvūrñū; Batsyūs, from the sage Būtsyū. Some of the descendants of these Kūnojū bramhūns, in consequence of removing into the province of Vūrēndrū, were called Varēndrū bramhūns, and those who remained in Rarhū, received the name Rarhēēs. These comprize all the bramhūns in Bengal, except the voidikūs, and about 1,500 or 2,000 families of the Satshūtēē, or original Bengal bramhūns, of whom there were about 700 families in the time of Adishōūrī. The voidikūs are said to have fled from Orissa

\* Those bramhūns who have not two garments, take with them, when about to perform the sūndhya, a second poita, as it is improper to perform this ceremony having on only one garment.

from the fear of being made vamaclarēes ; and, on account of studying the védūs more than others, they were called voidikū bramhūs.

Böllalsénū, the voidyū king, whose name will be found in page 24, seeing among the bramhūs, both rarhēs and varéndrūs, a great deficiency in their adherence to the shastrūs, determined to divide them into three orders,\* distinguishing one as a peculiar order of merit, to entitle a man to enter which, the following qualifications were required : to observe the duties of bramhūs, to be meek, learned, of good report, to possess a disposition to visit the holy places; be devout; to possess a dislike to receiving gifts from the impure; be attached to an ascetic life, and to be liberal. The bramhūs whom he found possessed of these nine qualities, he distinguished by the name of koolēnūs.† In the next order, he classed those who had been born bramhūs; who had passed through the ten sūngskariūs, and had read part of the védūs; these he called Shrotriyaūs,‡ and he directed, that those who had none of the nine qualifications, should be called Vūngshūjūs.§

When Böllalsénū made these regulations, he distributed, at a public meeting, all the bramhūs of the country into these orders. After him, Dévēc-bürū, a ghūtūkū bramhūn, called another meeting of the bramhūs, and rectified the disorders which had crept in among the different classes.

In each of these orders, other subdivisions exist, principally through irregular marriages, all of which are recorded in the Koolū shastrū, studied by the Ghūtūkūs, which work was begun when the koolēnūs were first created, and may be called the koolēnū's book of heraldry.

To a koolēnū the seat of honour is yielded on all occasions; yet the supposed superiority of this order, in natural or acquired talents, no where exists.

\* He also created two other orders of bramhūs, the one called Mookhyū, and the other Gonnū; which, however, do not now exist in Bengal.

† From koolū, a race. ‡ From shroo, to hear; or, learned in the shastrū.

§ From vūngshū, a family.

¶ Men employed in contracting marriages for others: from ghūtū, to unite.

The distinctions thus created by Būllalsēnū are most tenaciously adhered to in the marriage of the different orders : a koolēnū may give his son in marriage among his own order, or to the daughter of a shrotriṃyū ; but if the family marry among vūngshūjūs, in two or three generations, they become vūngshūjūs. A koolēnū must give his daughter to a person of his own order, or she must remain unmarried.\* When the daughter of a superior koolēnū is married to the son of an inferior person of the same order, the latter esteems himself highly honoured ; if a koolēnū marry the daughter of a shrotriṃyū, or of a vūngshūjū, he receives a large present of money ; in particular instances, two thousand roopees ; but in common cases a hundred. The shrotriṃyūs and vūngshūjūs expend large sums of money to obtain koolēnū husbands for their daughters ; and in consequence the sons of koolēnūs are generally pre-engaged, while their unmarried daughters, for want of young men of equal rank, become so numerous, that husbands are not found for them ; hence one koolēnū brāhmīn often marries a number of wives of his own order. Each koolēnū marries at least two wives : one the daughter of a brāhmīn of his own order, and the other of a shrotriṃyū ; the former he generally leaves at her father's, the other he takes to his own house. It is essential to the honour of a koolēnū, that he have one daughter, but by the birth of many daughters, he sinks in respect ; hence he dreads more than other Hindoos the birth of daughters. Some inferior koolēnūs marry many wives : I have heard of persons having a hundred and twenty ; \* many have fifteen or twenty, and others forty or fifty each. Numbers procure a subsistence by this excessive polygamy : at their marriages they obtain large presents, and as often as they visit these wives, they receive presents from the father ; and thus, having married into forty or fifty families, a koolēnū goes from house to house, and is fed, clothed, &c. Some old men, after the wedding, never see the female ; others visit her once in three or four years. A respectable koolēnū never lives with the wife who remains in the house of her parents ; he sees her occasionally, as a friend rather than as a husband, and dreads to have offspring by her, as he thereby sinks in honour. Children born in the houses of their fathers-in-law are never owned by the father. " In consequence of this state of things, both the married and unmarried daughters of the koolēnūs are plunged in-

\* Thus the creation of this *Order of Merit* has ended in a state of monstrous polygamy, which has no parallel in the history of human depravity. Amongst the Turks, seraglies are confined to men of wealth ; but here, a Hindoo brāhmīn, possessing only a shred of cloth and a polta, keeps more than a hundred mistresses.

to an abyss of misery; and the inferior orders are now afraid of giving their daughters to these nobles among the bramhūns.

These customs are the cause of infinite evils: koolēnū married women abandoned by their husbands, in hundreds of instances, live in adultery; in some cases, with the knowledge of their parents.\* The houses of ill-fame at Calcutta, and other large towns, are filled with the daughters of koolēnū bramhūns; and the husbands of these women have lately been found, to a most extraordinary extent, among the most notorious and dangerous dakaits—so entirely degraded are these favourites of Būllalsēnū!!

The customs of the shrotriyās and vāṅshūjūs are not different from those of other bramhūns except in their marriages: the son of a vāṅshūjū makes a present of money to obtain the daughter of a shrotriyū. The greatest number of learned men in Bengal at present, are found amongst the rarhēes, and voidikūs. A person who performs religious ceremonies according to the formulas of some particular védū, is called a rig-védū, yūjoor-védū, samū-védū, or ūt'hurvū-védū bramhūn.

The bramhūns are not distinguished by any difference in their dress, the poita excepted; nor is there any peculiar insignia attached to koolēnūs, or the other orders; they are known, however, by the titles appended to their names.

\* Innumerable instances of the fetus in the womb being destroyed by these women, are well known among all the Hindoos. A koolēnū bramhūn assured me, that he had heard more than fifty women, daughters of koolēnūs, confess these murders!! To remove my doubts, he referred me to an instance which took place in the village where he was born, when the woman was removed in the night to an adjoining village, till she had taken medicines, and destroyed the fetus. Her paramour and his friends were about to be seized, on a charge of murder, when the woman returned home, having recovered from the indisposition occasioned by the medicines she had taken. On making further enquiry into this subject, a friend, upon whose authority I can implicitly rely, assured me, that a very respectable and learned bramhūn, who certainly was not willing to charge his countrymen with more vices than they possessed, told him, it was supposed, that a thousand of these abortions took place in Calcutta every month!! This statement is doubtless exaggerated, but what an unutterably shocking idea does it give of the moral condition of the heathen part of Calcutta. The same bramhūn affirmed, that he did not believe there was a single Hindoo, male or female, in the large cities of Bengal, who did not violate the laws of chastity!!—Many koolēnūs retain Musūlman mistresses, without suffering in cast, although these irregularities are known to all the neighbours. The practice of keeping women of other casts, and of eating with women of ill-fame, is become very general among the bramhūns. A great proportion of the chief dakaits, (plunderers) are bramhūns. I am informed, that in one day ten bramhūns were once hanged at Dinagore as robbers, and I doubt not, the well known remark of Governor Holwell is, in substance, true: "During almost five years that we presided in the judicial cutchery court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a bramhūn was at the bottom of it." *Holwell's Historical Events*, vol. 2.

**CASTS.—*Bramhūns, sunk in honour.*] OF THE HINDOOS.**

Beside these, many bramhūns are fallen in the estimation of their countrymen: \*  
viz.

The Ūgrādanee\* bramhūns, of whom there are four or five hundred families in Bengal, by receiving the gifts of sesamum, gold, calves, bedsteads, &c. at the pretū-shraddhū, have sunk in cast. They marry and visit amongst themselves only. It is singular, that after the shastrū has directed these things to be given to bramhūns, the reception of them should involve persons in dishonour.

The Mūrūpōra bramhūns,† who repeat the incantations over the dead just before the body is burnt, and receive from one to ten roopees as a fee, lose their honour by officiating on these occasions, and are compelled to visit and marry among themselves.

The Kūpalee bramhūns are the officiating priests to a cast of shōōdrūs called kū-palees, and on this account are sunk in honour.

The Swūrūkarū, Gopalū, Dhova, Sootrūdhārū, Kūloo, Bagdee, Doolēerū, Patūnee, Jalikū, Shoundikū, and Domā bramhūns, are priests to the goldsmiths, milkmen, washermen, joiners, oilmen, fishermen, dealers in spirituous liquors, basket-makers, &c. and are on that account so sunk in honour, that the other bramhūns will not touch the water which they drink, nor sit on the same mat with them.

The Doivūgnū bramhūns, who profess to study the Hindoo astrological works, are also fallen in rank. They cast nativities, discover stolen goods, &c. and are able to compose almanacks, one of which is frequently seen in their hands in the streets.

The Mūdyūdoshēē (or Mūdyūdēshēē) bramhūns are descended from Viroopakshū, a Vērbhoomēe bramhūn, who was a notorious drunkard, but who at the same

\* According to the Anukū-tūttwū, and other shastrūs, bramhūns lose their honour by the following things: By becoming servants to the king; by pursuing any secular business; by becoming priests to shōōdrūs; by officiating as priest for a whole village; by neglecting any part of the three daily services. At present, however, there is scarcely a single bramhūn to be found who does not violate some one or other of these rules.

† That is, the dead-burning bramhūns.

time was famous as a religious mendicant, possessing the power of working miracles.

Vyasū, the moonee, once raised a shōōdrū to bramhūnhood ; this man's descendants are called Vyas-oktū bramhūns, or the bramhūns created by the word of Vyasū, many of whom are to be found in Bengal ; they marry and visit among themselves only, being despised by other bramhūns.

Not only in these last instances are many of the bramhūns sunk into disgrace, but, if this order is to be judged by the Hindoo law, they are all fallen. We are assured, that formerly, bramhūns were habitually employed in austere devotion and abstinence, but now they are worldly men, seeking service with the unclean, dealing in articles prohibited by the shastrū, &c. This general corruption of manners is, in a great measure, to be attributed to the change of government : the Hindoo kings used to enforce upon all casts a strict attention to idolatrous ceremonies, on pain of corporal punishment ; and they supported great multitudes of bramhūns, and patronized them in the pursuit of learning. Having lost this patronage, as well as the fear of losing their honour, and of being punished, they neglect many of the forms of their religion, and apply to things, in their apprehension, more substantial. A number of bramhūns, however, may be found, especially at a distance from large towns, who despise worldly employments, and spend their lives in idolatrous ceremonies, or in visiting holy places, repeating the names of the gods, &c.

As it respects learning also, the bramhūns are equally sunk as in ceremonial purity : they are, it is true, the depositaries of all the knowledge their country contains, but it must be remembered, that a bramhūn who can read what his forefathers wrote, is now scarcely to be found in Bengal.\* *For an account of the state of religion among the bramhūns, see vol. 2, Introduction, p. 1k.*

Many bramhūns are employed by Europeans and rich Hindoos ;† the Hindoo rajas

\* See a following article in this volume, relative to the present state of learning in Bengal.

† A sensible bramhūn, whose opinion I asked on this point, supposed that three fourths of the bramhūns in Bengal were the servants of others, and that the other quarter were supported as priests, and by teaching youth, &c.

still maintain a number; others are employed in the courts of justice; some find a subsistence from the offerings where a celebrated image is set up; many are employed as pūndits to Europeans; others pursue a mercantile life; while a number become farmers, employing shōōdrūs to cultivate their fields, that they may avoid the sin of killing insects with the plough-share; others are drapers, shop-keepers, &c. The shastrū expressly forbids their selling milk, iron, lac, salt, clarified butter, sesamum, &c. yet many bramhūns now deal in these things without regard to the shastrū, or the opinions of stricter Hindoos, and add thereto the sale of skins, spirits, and flesh. A bramhūn who is an accomptant will write the accounts, and receive the allowance called *dūstoorēē*, upon every joint of beef purchased by his employer, without a qualm, but if you mention his killing a cow, he claps his hands on his ears in the utmost haste, as though he were shocked beyond expression. I have heard of a bramhūn at Calcutta, who was accustomed to steal beef, and sell it to the butchers: many traffic in spirituous liquors.

It has become a practice in Bengal for men of property to promise annual presents to bramhūns, especially to such as are reputed learned; these presents very frequently descend from father to son: they consist of corn, or garments, or money, according to the promise of the giver; and instances occur of a bramhūn's receiving as much as a thousand roopees from one donor. These annual donations are generally given at the festivals.

Other sources of support arise from collecting disciples, and becoming their spiritual guides; from pretending to remove diseases by incantations, repeating the name of some god, &c.; many are employed as ghṛtūkūs, in contracting marriages. Large presents are also received at the numerous festivals, and it is said, that no fewer than five thousand bramhūns subsist in Calcutta on the bounty of rich Hindoos.

But the greatest means of support are the Dēvottūrūs, viz. houses, lands, pools, orchards, &c. given in perpetuity to the gods; and the Brāmhotṭūrūs, similar gifts to the bramhūns. The donors were former kings, and men of property, who ex-



pected heaven as the reward of their piety. It is still not uncommon for houses, trees, pools, &c. to be offered to these celestial and terrestrial deities; but it is far from being so frequent as formerly; and indeed the Honourable Company, I am informed, forbid this appropriation of lands, as the revenue is thereby injured. When a gift is made as a *dévottürü*, the donor, in presenting it, entreats the officiating priests who own the image to worship the god with the produce of what he gives. Sometimes a son on the death of his father and mother, to rescue them from misery, presents to his spiritual guide, or, to the *bramhüns*, a house, or some other gift. Formerly, poor *bramhüns* solicited alms of rich land-owners, who gave them portions of land in perpetuity. In these ways, the *dévottürüs* and *brümhoftürüs* have accumulated, till the produce amounts to an enormous sum. I have been informed, that in the district of Burdwan, the property applied to the support of idolatry amounts to the annual rent of fifteen or twenty lacks of roopees.\* It has been lately ascertained, as my native informants say, that the lands given to the gods and *bramhüns* by the different rajahs in the zillah of Nüdēya, amount to eighteen lacks of bigahs, or about 600,000 acres. When all these things are considered, it will appear, that the clergy in catholic countries devour little of the national wealth compared with the *bramhüns*.

## SECTION II.

### *Of the Kshūtriyū cast.*

THIS is the second order of Hindoos; said to have been created “to protect the earth, the cattle, and *bramhüns*.” Some affirm, that there are now no *kshūtriyūs*; that in the *kūlē-yoogū* only two casts exist, *bramhüns* and *shōōdrüs*, the second and third orders having sunk into the fourth.

The *sūngskarūs*, including investiture with the *poita*, belong to the *kshūtriyūs* as well as to the *bramhüns*; with this difference, that the *kshūtriyūs* are permitted to

\* It is necessary, however, to remark, that in this sum are included what are called *Phūkirānū*, or lands granted to Mūsūlman saints; and *Mūhūtranū*, lands granted to *shōōdrüs* by kings, or great land-owners.

possess only three parts of the *gayātrī*. The daily religious ceremonies also of bramhūns and kshūtriyās are nearly the same; and the kshūtriyās are permitted to read the *védas*, and worship their guardian deities, without the intervention of the bramhūns; on extraordinary occasions bramhūns are employed.

The Hindoo kings, both of the families of the sun and moon, belonged this cast; but in the decline of the Hindoo power, many *shōōdrū* kings reigned in Hindoostān\*. The duties of kings are thus laid down in the *Rajtarūnginī*: in a conversation betwixt *Vikramāditya* and *Bhartree-Haree*, two kshūtriyū kings, the former recommends to the latter the following duties, viz. “As *Indrū*, during the four rainy months, fills the earth with water, so a king should fill his treasury with money;—as, *Sōōryū*, the sun, in warming the earth eight months, does not scorch it, so a king, in drawing revenues from his people, ought not to oppress them;—as *Vayoo*, the wind, surrounds and fills every thing, so the king, by his officers and spies, should become acquainted with the affairs and circumstances of his whole people;—as *Yūmū* judges men without partiality or prejudice, and punishes all the guilty, so should a king punish, without favour, all offenders;—as *Vūroonū*, the regent of water, with his *pashū*,† binds his enemies, so let a king bind all malefactors safely in prison;—as *Chāndrū*, the moon, by his cheering light, gives pleasure to all, so should a king, by gifts, &c. make all his people happy;—and as *Prit’hivī*, the earth, sustains all alike, so a king ought to feel an equal affection and forbearance towards all.” In the *Bhagavato-Gēeta*, *Krishnū* is represented as saying to *Ārjounū*, “A soldier of the kshūtriyū tribe hath no duty superior to fighting. Such soldiers as are the favourites of heaven, obtain such a glorious fight as this. If thou art slain, thou wilt obtain heaven; if thou art victorious, thou wilt enjoy a world.”

Many in the Western provinces still claim the distinction of kshūtriyās, wear the *poita*, and perform the ceremonies belonging to this cast: they marry and visit only among themselves. The present raja of Burdwan is a kshūtriyū; but the few who are found in Bengal are petty land-owners, merchants, &c.

\* Formerly, a number of *najas* of the Harce cast, one of the lowest classes of *shōōdrūs*, reigned in *Azram*.

† A divine weapon, in the shape of a rope.

## SECTION III.

*The Voishyūs.*

THE third order of Hindoos are called Voishyūs, whose business is said to consist in "keeping cattle, carrying on trade, lending upon interest, cultivating land," &c. They marry and fraternize among themselves; they are forbidden to read the védūs; and through the bramhūns alone can they perform religious ceremonies. They wear the poita, and in some punctilios are raised above the shōōdrūs, though in reality they are equally the slaves of the bramhūns. The few voishyūs in Bengal are farmers, merchants, &c. In the west of Hindoos'hanū they are more numerous.

## SECTION IV.

*The Shōōdrūs.*

THE rules of the shastrūs respecting the shōōdrūs are so unjust and inhuman, that every benevolent person must feel the greatest indignation at the Hindoo law-givers, and rejoice that Providence has placed so great a portion of this people under the equitable laws of the British Government. Having already enlarged on this subject in the first section, it may suffice here to observe, that the shōōdrūs are forbidden "to accumulate superfluous wealth," and, as it respects the world to come, the bramhūn is prohibited "from giving spiritual counsel to a shōōdrū, or to inform him of the legal expiation for his sin."\*

Such is the degraded state in which the Hindoo laws have placed the great body of the people, for it is admitted, that there is not in Bengal more than one bramhūn to a thousand shōōdrūs. The shōōdrū cannot perform one religious ceremony in which there are either offerings, prayers, sacrifices, or burnt-offerings, except through the bramhūns; and the only way in which he can obtain any hope of a better birth, is, by becoming the constant slave of bramhūns. In the morning, after cleaning the

\* Sir W. Jones's translation of Mūncoo.

house of the bramhūn, he must fetch him water, flowers, clay,\* and wood for worship; he must next wash his feet and clothes, anoint his body with oil, wait upon him while he worships; collect all the materials for his dinner; after dinner, present to him water to wash his mouth; after which, from the same dish, he is permitted to eat what the bramhūn leaves. He must cleanse the ground where the bramhūn has eaten, as well as the dishes used at dinner; must wait on him with betel, tobacco, &c. and in the evening supply him with water, light his lamp, and prepare his bed. After lying down, he must rub his legs with oil, and, when the bramhūn has fallen asleep, he may take his repose. He who, in this manner, serves bramhūns, is declared by the shas-trā to act meritoriously. On the contrary, the shōōdrū who envies and injures bramhūns, will sink into the world of torment.

At present, however, no shōōdrū will serve a bramhūn without wages, and in some cases, as, if his wages are withheld, the shōōdrū will contend warmly with his master. He will offer to the bramhūns, things which cost him nothing, such as prostrations, bows, flattery, &c. and, if he may be repaid in the next world, he will present him with something rather more solid. Some shōōdrūs, however, reverence bramhūns as gods,† and the whole of the “swinish multitude” pay them exterior honours. In bowing to a bramhūn, the shōōdrū raises his joined hands to his forehead, and gently bows the head; the bramhūn never returns the compliment, but gives the shōōdrū a blessing, extending the right hand a little, as a person would do when carrying water in it.‡ In bowing to a bramhūn, the sins of the shōōdrū enter the fire, which, by an Eastern figure, is said to lodge in the bramhūn’s hand, and are consumed. If a bramhūn stretch out his hand before a shōōdrū have bowed to him, he will sink into a state of misery; and if the shōōdrū meet a bramhūn, and bow not to him, he will meet with the same fate.

The shōōdrūs practise the ceremonies belonging to their order using the formulas of the pooranūs; but a person of this class is prohibited from repeating a single pe-

\* To form the lingā. † Some kaist’hūs reverence the bramhūns more than is done by any other shōōdrūs.

‡ This blessing is sometimes given, but in general the shōōdrū bows, and the bramhūn, without taking any notice, passes on.

tition from the védās. Devout shōōdrūs practise the following ceremonies daily : About twelve o'clock they bathe, and afterwards, with the pooranū prayers, attend to the two first services prescribed for each day, either by the side of the river or in the house ; and in the evening they repeat another service. In these ceremonies, the bramhinal object of worship is the shalagramū ; that of the shōōdrūs, who are forbidden to use this stone, the water of the Ganges.

Shōōdrūs, not being prohibited by the shastrū the exercise of any trade, pursue (at present) that which they think will be most profitable, but in almost all mechanical employments, these trades are pursued from father to son in succession. Several cast engages in the same trade, though this is not regular ; as, among the weavers are kaist'hūs, milkmen, gardeners, and husbandmen ; different casts also follow the occupation of carpenters.

Many weavers, barbers, farmers, oilmen, merchants, bankers, spice-merchants, liquor-merchants, ornament-makers, &c. can read the translations of the pooranūs in the Bengalēē. Some voidyūs read their own shastrūs on medicine ; as well as the Sōngskritī grammars, the poets, and the works on rhetoric ; and the names of several voidyū writers in this language are mentioned. A few kaist'hūs, and other shōōdrūs, who have become rich, also read certain books in the provincial dialects.

The bramhūns deny that there are any pure shōōdrūs in the kŭlēē-yoogū ; they add that the present race of shōōdrūs have all arisen from improper marriages betwixt the higher and lower casts. The general name by which the kŭlēē-yoogū shōōdrūs are distinguished is Vŭrnū-sŭnkŭrū.\*

There are many subdivisions among the shōōdrūs, some of which are as effectual barriers to mutual intercourse as the distinctions between bramhūns and shōōdrūs : a kaist'hū will no more visit a barber than would a bramhūn, nor a barber a joiner ; and thus through all the ranks of the lower orders.

\* Mixed casts : from vŭrnū, a cast, and sŭnkŭrū, mixture.

I shall here notice the different ranks of shōōdrūs, or vūrnū-shūnkūrūs, as far as I am able: this will bring before the reader the state of the ARTS and MANUFACTURES among the Hindoos:

*1st Class.* The Vaidyūs. These persons, who sprang from the union of a bramhūn with a female voishyū, claim the honour of belonging to the third order, in consequence of which they wear the poita, and at the time of investiture perform some of the ceremonies used in investing a bramhūn. Rajvōllāvū, a person of this class, steward to the nūwab of Moorshūdābad, about a hundred years ago, first procured for the voidyūs the honour of wearing the poita: he invited the bramhūns to a feast, and persuaded them to invest hisson; from which time many voidyūs wear this badge of distinction. Some persons of this order, like the voishyūs, remain unclean fifteen days after the death of a parent, and others a month, like other shōōdrūs. The voidyūs can read some of the shastrūs: they extort more privileges from the bramhūns than other shōōdrūs; sometimes sitting on the same seat, and smoking from the same pipe, with them; in a few instances they employ indigent bramhūns as clerks and even as cooks.\* Few voidyūs are rich: some are very rigid idolators, and many voidyū widows ascend the funeral pile: at Sonūkhalee, in Jessore, which contains many families of this order, almost all the widows are regularly burnt alive with the corpses of their husbands.

Būllalāsénū created four classes of koolēēnūs, who have assumed the titles of Sēnū, Mōllikū, Dūtū, and Gooptū.

The voidyūs, who are the professed, though not the exclusive, medical men amongst the Bengaleēs,† study the Nidanū, Rūkshitū, Drivūn-goontū, and other medical shastrūs. There are no medical colleges in Bengal, but one person in a village, perhaps, teaches three or four youths, in many cases his relations, who are

\* This, I find, is not only the case as it respects the voidyūs, but rich shōōdrūs, of every order, employ bramhūns as cooks; even the voiragee mendicants procure bramhūns to prepare the food at their feasts.

† A respectable Hindoo will not receive medicine from any Hindoo except a voidyū; and some shastrūs declare, that a person rejecting a voidyū physician will be punished in hell; but that he who employs a voidyū, though he should not be able to see Gunga in his dying moments, will ascend to heaven.

maintained at their own homes. Three, four, or five years are spent with the tutor, who, however, derives no emolument from his pupils, being content with the honour and merit of bestowing knowledge. After completing his education, a young man begins to prepare medicine, and to practise, as his neighbours may call upon him. Medicines are never sold separately in a prepared state.

Beside the voidyūs, some other casts practise medicine,\* as bramhūns,† kaist'hūs, barbers, potters, &c. Many women have also acquired great celebrity by their nostrums. Indeed, it may be said of almost all the Bengalēē doctors, that they are old women guessing at the divine qualities of leaves, roots, and the bark of trees, and pretending to cures as wonderful as those of which a quack-doctor boasts, mounted on a cart in an English market-place. The women of the haree cast are employed as midwives,‡ and the doivūgnī bramhūns inoculate for the small-pox.§

*2d Class.* The Kaist'hūs, commonly called by Europeans, the writer cast, sprang from a kshūtriyū and a female shōōdrū. There are four orders, called the Ootrū-rarhēē,|| Dōkshinū-rarhēē, Vūngūjū and Varéndrū. Among these, Bōllalūsēnū created four orders of koolēēnūs, called Ūdhikarēē, Ghoshū, Vūsoo, and Mitrū; and forty-two orders of Shrotriyūs, called Dē, Dūttū,¶ Kūrū, Palitū, Shénū, Singhū, Dasū, Gooḥū, Gooptū, Vévūtta, Sūrūkarū, Mūllikū, Dhūrū, Roōdrū, Bhūdrū, Chūndrū, Vishwasū, Adityū, So, Hajra, &c.

\* The barbers, by waiting upon Europeans, have obtained some information respecting the efficacy of camell, and English salves; and, are in many cases, able to perform cures beyond the power of the voidyūs.

† Yeta bramhūn, practising physic, becomes degraded, so that other bramhūns will not eat with him.

‡ The Hindoo women are greatly shocked at the idea of a man-midwife; and would sooner perish than employ one.

§ The ravages of this disease are very extensive in Bengal. Could Europeans of influence engage the doivūgnī bramhūns, to enter heartily into the use of the vaccine matter, the good done would be boundless: the difficulties in the way of the cow-pox among the Hindoos are not great, and I believe the use of the vaccine matter is spreading daily in Calcutta, and at the different stations, through the influence of Europeans. It can only prevail, however, through the regular practitioners.

|| Some families of this order have a regular custom, at their feasts, of throwing all their food away after it has been set before them, instead of eating it.

¶ The Dūttūs came with the five bramhūns whom Bōllalūsēnū made koolēēnūs, but the king refused to make them koolēēnūs, because they would not acknowledge themselves to be the servants of the bramhūn.

The members of a shrotriyū family, by marrying amongst koolēnūs for three or four generations, are raised to great honour, and, at the feasts, first receive garlands of flowers, and the red paint on their foreheads. Some of the kayūst'hū koolēnūs marry thirty or forty wives.

The kayūst'hūs perform the same daily ceremonies as the bramhūs, but they select their prayers from the tūtrūs. They are in general able to read and write; a few read the works of the poets and the medical shastrūs; and some understand medicine better than the voidyūs. Among them are found merchants, shop-keepers, farmers, clerks, &c. In Bengal the bramhūs are far more numerous than the kayūst'hūs, yet, in proportion to their numbers; there are more rich kayūst'hūs than bramhūs.\*

*3d Class.* From the union of a bramhūn and a voishyū arose the Gūndhū-vūniks,† or *druggists*. The shop of a respectable Hindoo druggist contains many hundred kinds of drugs and spices; and some are rich. Among this class of shōōdrūs are farmers, merchants, servants, &c. They marry among themselves, but bramhūs shew them a degree of respect, by visiting them, and eating sweetmeats at their houses. They expend large sums at feasts, when, to please their guests, they employ bramhūn cooks.

*4th Class.* From a bramhūn and a voishyū also arose the Kasharees, or *brass founders*. More than fifty articles of brass, copper, and mixed metal, are made for sale by this cast; some of them, however, are of coarse and clumsy manufacture. Individuals of this cast are found amongst husbandmen, labourers, servants, &c. Their matrimonial alliances are contracted among themselves; few are rich, and the very poor are few; they read and write better than many other shōōdrūs; and a few read the Bengalee translations of the Ramayānū, Mūhabharātū, &c.

*5th Class.* From a bramhūn and a voishyū arose the Shūnkhū-vūniks,‡ or *shell-ornament makers*: these ornaments, worn by females on the wrist, are prescribed by

\* They have acquired wealth in the service of Mūsūlmans and Europeans.  
vūnik, a trader.

† Gūndhū, a smell, and  
‡ Shūnkhū, a shell.



the shastrū. In Calcutta and its neighbourhood, women wear six or eight of these rings on each wrist; and in the east of Bengal they cover the lower part of the arm with them. The prices vary from one to eight roopees a set, of six or eight for each wrist; joined sets, which will cover the arm up to the elbow, are sold at different prices from ten to twenty roopees: the latter will last during two or three generations;\* but when six or eight only are worn loose on each arm, they break in three or four years. Persons of this cast have become farmers, labourers, &c. while individuals from other casts have begun to follow the occupation of shūnkhū-vūniks, though not favourable to the acquisition of wealth. Except in large towns, this order of shōōdrus is not numerous.

*3th Class.* From a kshatriyū and a female shōōdrū arose the Agoorees, or *husbandmen*; but many other shōōdrūs, are employed as farmers.

The Bengal farmers, according to some, are the tenants of the Honourable Company; according to others, of the jūmidarūs,† or land-holders. Whether the jūmidarūs be the actual or the nominal proprietors of the land, I leave to be decided by others; they collect and pay the land-tax to government, according to a regular written assessment, and are permitted to levy upon the tenants, upon an average, as much as four anas‡ for every roopee paid to government; added to which, they constantly draw money from the tenants for servant-wages, as presents (from new tenants), gifts towards the marriage expences of their children, &c.

The farmers in general obtain only a bare maintenance from their labours, and we in vain look amongst them for a bold, happy, and independent yeomanry, as in England;§ a few are able to pay their rents before the harvest, but many borrow upon the credit of the crop, and pay after harvest. The great body of the Bengal farmers, however, are the mere servants of the corn-merchant, who engages to pay the

\* At the hour of death, a female leaves her ornaments to whomsoever she pleases: sometimes to her spiritual guide, or to the family priest. A person not bequeathing something to these persons, is followed to the next world with anathemas. † From jūmēn, land, and darū, a possessor. ‡ An ana is about two-pence, English. § One roiyūt in a thousand villages may be found, possessed of great wealth, and one in three villages who possesses forty or fifty cattle, and is not in debt.

agent of the jūmidarū the rent for the cultivator, and the farmer agrees to surrender all the produce of his land to the corn-merchant, and to receive from him what is necessary for the maintenance of his family till the harvest. If the produce be more than the debt, the farmer receives the surplus. If it be less, it is written as debt in his name, and he engages to pay it out of the produce of the next year. When he is unfortunate in his harvest, the poor farmer's little all is sold by the corn-merchant, and he is turned out upon the unfeeling world, to beg his bread as a religious mendicant, or, to perish.

The tax to the Company, I am informed by the natives, is in proportion to the value of the land: in some places, where the mulberry plant for silk-worms is reared, the tax is more than five roopees a bigha;\* where rice, &c. are cultivated, the tax fluctuates from eight anas to two roopees the bigha.

About the middle of February, if there should be rain, the farmer ploughs† his ground for rice for the first time; and again in March or April: the last ploughing is performed with great care, and if there have been rain, the ground is weeded. Sometimes rain, at this period, is delayed fifteen days or a month; but in all cases the land is ploughed three times before sowing. Two good bullocks, worth from eight to

\* A bigha is in some parts eighty, in others eighty-three, and in others eighty-seven cubits square. The lands on which the indigo plant is cultivated also pay a greater tax than rice lands. "The manufacture of indigo appears to have been known and practised in India at the earliest period, says Mr. Colebrooke. From this country, whence the dye obtains its name, Europe was anciently supplied with it, until the produce of America engrossed the market. Within a very late period, the enterprise of a few Europeans in Bengal has revived the exportation of indigo, but it has been mostly manufactured by themselves. The nicety of the process, by which the indigo is made, demands a skilful and experienced eye. The indigo of Bengal, so far as its natural quality may be solely considered, is superior to that of North America, and equal to the best of South America. Little, however, has hitherto been gained by the speculation. The successful planters are few; the unsuccessful, numerous."

† A Bengal plough is the most simple instrument imaginable: it consists of a crooked piece of wood, sharpened at one end, and covered with a plate of iron which forms the plough-share. A wooden handle, about two feet long, is fixed to the other end cross-ways; and in the midst a long straight piece of wood, or bamboo, called the ūśha, which goes between the bullocks, and falls on the middle of the yoke, to which it hangs by means of a peg, and is tied by a string. The yoke is a neat instrument, and lies over the necks of two bullocks, just before the hump, and has two pegs descending on the side of each bullock's neck, by means of which it is tied with a cord under the throat. There is only one man, or boy, to each plough, who with one hand holds the plough, and with the other guides the animal, by pulling them this or that way by the tail, and driving them forward with a stick.

sixteen roopees each, will plough, in one season, fifteen or twenty bighas of land, and, if very good cattle, twenty-five bighas.\* Horses are never used in agriculture.

The farmer, about the beginning of May, casts his seed into the ground, in much the same manner as the English farmer; and harrows it with an instrument like a ladder; upon which a man stands to press it down.

After sowing, the field is watched during the day to keep off the birds. If there should not be rain in four or five days after sowing, and if the sun should be very hot, the seed is nearly destroyed, and in some cases, the ploughing and sowing are repeated. The farmer preserves the best of his corn for seed; twenty-four pounds of which, worth about two anas, are in general sufficient for one bigha. Should he be obliged to buy seed, it will cost double the sum it would have done in the time of harvest.

When the rice has grown half a foot high, the farmer, to prevent its becoming too rank, also to loosen the earth, and destroy the weeds, draws over it a piece of wood with spikes in it; and when it is a foot high, he weeds it.†

The corn being nearly ripe, the farmer erects a stage of bamboos in his field, sufficiently high to be a refuge from wild beasts, covers it with thatch, and places a servant there to watch, especially during the night. When a buffalo, or a wild hog, comes into the field, the keeper takes a wisp of lighted straw in one hand, and in the other a dried skin containing broken bricks, pots, &c. bound up on all sides, and in this manner he approaches the animal, shaking his lighted straw, and making a loud noise, on which it immediately runs away.

\* The shastrî directs, that the husbandman shall not plough with less than four bullocks, but this is not attended to, as many are not rich enough to buy and maintain four bullocks. If a farmer plough with a cow or a bullock, and not with a bull, the shastrî pronounces all the produce of his ground unclean, and unfit to be used in any religious ceremony. It has become quite common, however, at present, to plough with bullocks, and in the eastern parts of Bengal many yoke cows to the plough.

† Land, after it has been ploughed, is cleaned with a half-hooked knife, called nirñee, and, as it becomes inconceivably more foul than in England, this part of the farmer's labour is very great. A very excellent instrument in the form of a hoe, with a handle about two feet and a half long, and the iron as wide and strong as a spade, called a kondalû, answers the purpose of spade and hoe.

\*In the middle of August, about four months after sowing, the farmer cuts his corn with a sickle resembling in shape that used in England; the corn is then bound in sheaves, and thrown on the ground, where it remains two or three days: it is never reared up to dry: some even carry it home the day it is cut. Eight persons will cut a bigha in a day. Each labourer receives about two-pence a day, beside tobacco, oil to rub on his body, &c.\* When the corn is dry, the harvest-folks generally put the sheaves, which are very light, on their heads, and carry them home, each person taking twenty, thirty, or forty small sheaves: a few farmers carry the produce on bullocks. The poor are permitted to glean the fields after harvest, as in Europe.

The rice having been brought home, some pile it in round stacks, and others immediately separate it from the husk with bullocks; in performing which operation, the farmer fastens two or more bullocks together, side by side, and drives them round upon a quantity of sheaves spread upon the ground: in about three hours, one layer, weighing about thirty muns, will thus be trodden out. The Bengal farmers 'muzzle the ox in treading out the corn,' till the upper sheaves are trodden to mere straw, and then unmuzzle them; a few muzzle them altogether. After the corn has been separated from the straw, one person lets it fall from his hands, while others, with large hand-fans, winnow it; which operation having been performed, the farmer either deposits the corn in what is called a gola, or sends it to the corn-merchant, to clear off his debt.—The gola is a low round house, in which the corn is deposited upon a stage, and held in on all sides by a frame of bamboos lined with mats, containing a door in the side.—The farmer piles his straw in stacks, and sells it, or gives it to his cattle. In Bengal, grass is never cut and dried like hay; and in the dry season when there is no grass, cattle are fed with straw: the scythe is unknown to the Bengal farmer, who cuts even his grass with the sickle.

In April, the farmer sows other lands for his second and principal harvest; at which time, as it is meant to be transplanted, he sows a great quantity of rice in a small space. About the middle of July, he ploughs another piece of ground, which, as the rains have set in, is now become as soft as mud, and to this place he transplants the

\* Some farmers pay the labourers in kind.

rice which he sowed in April, and which is embanked to retain the water. The rice stands in water, more or less, during the three following months : if there should be a deficiency of rain after the transplanting, the farmer resorts to watering the field. In November or December he reaps this crop, which is greater or less than the former according to the soil and situation.

For watering land, an instrument called a *jantū* is often used in the north of Bengal : it consists of a hollow trough of wood, about fifteen feet long, six inches wide, and ten inches deep, and which is placed on an horizontal beam, lying on bamboos fixed in the bank of a pond, or river, in the form of a gallows. One end of the trough rests upon the bank, where a gutter is prepared to carry off the water ; and the other is dipped in the water, by a man standing on a stage near that end, and plunging it in with his foot. A long bamboo, with a large weight of earth at the farther end of it, is fastened to that end of the *jantū* near the river, and passing over the gallows before mentioned, poises up the *jantū* full of water, and causes it to empty itself into the gutter. One *jantū* will raise water three feet ; and by placing these troughs one above another, water may be raised to any height. Sometimes, where the height is greater, the water is thrown into small reservoirs or pits, at a proper height above each other, and sufficiently deep to admit the next *jantū* to be plunged low enough to fill it. Water is sometimes thus conveyed to the distance of a mile or more, on every side of a large reservoir of water. In other parts of Bengal, they have different methods of raising water, but the principle is the same : in the south, I believe, they commonly use baskets.

Where the lands are good, and situated by the side of water which will not be dried up till the plant is matured, a third harvest is obtained.\* In January, the farmer sows rice on slips of land near water, and, as it grows, waters it like a garden. If the water retire to a great distance, he transplants it nearer to the water ; and about the middle or close of April, he cuts and gathers it.

Rice is the staff of life in Bengal, far beyond what bread is in England ; and indeed boiled rice, with greens, spices, &c. fried in oil, is almost the only food of the

\* A fourth harvest is obtained in the Dinagepore and other districts.

natives. Split pease boiled, or fried fish, are sometimes added, according to a person's taste and cast. Flesh, milk, and wheat flour, are comparatively little eaten: flesh is forbidden by the rules of the cast,\* and milk is too dear for the great body of the people, except in very small quantities. A Hindoo should not be capricious about his food, unless he be rich, and then indeed his dish may be made up in twenty different ways, either sweet or acid, hot with spices, or cooled with greens, roots, fruits, &c. The Hindoos eat vast quantities of sweatmeats; prepared chiefly with rice and sugar.

In those countries where the greatest quantities are produced, in a plentiful season, rice not separated from the husk is sold at about four münst† for a roopee; in the neighbourhood of great cities, and at a distance from the corn districts, the price is necessarily higher. In cleaning the rice, more than half is found to be husk. The person who separates it from the husk,‡ receives for his trouble, out of sixteen sérs, about one sér, together with that which falls as dust in the cleaning. Such rice as people of the middling ranks eat, is sold, in the neighbourhood of Calcutta, at one roopee eight anas, or two roopees, a mün; but in the districts where the land is most productive, rice is extremely cheap, not being more than ten or twelve anas a mün. In some districts the rice is very white, thin, and small, and this is esteemed the best; in others it is much larger in size, but neither so clean nor so sweet. The districts about Patna, Rūngpore, Dinagepore, Jūngipore, Dhaka, Bēerbhoom, &c. produce very great quantities of rice; from which places it is sent to Calcutta, Moorshūdabad, and other large cities.

In the year 1767, there was a famine in Bengal,§ when eight out of every ten per-

\* Nothing can exceed the abhorrence expressed by the Hindoos at the idea of killing cows, and eating beef, and yet the védū itself commends the slaughter of cows for sacrifice, and several poornās relate, that at a sacrifice offered by Vishwanitrū, the bramhāns devoured 10,000 cows which had been offered in sacrifice.

† That is, about 320 lbs.

‡ Rice is separated from the husk by the dhénkee or pedal, which is set up near the house, and used whenever needed. In large towns, cleaning rice is a trade, followed by different casts. As the rice is made wet before it is cleaned, the Hindoos are often upbraided as having lost cast by eating rice which has been made wet by Mūsūlmāns, and others.

§ In the Pūnjāb, in 1765, a million of people are said to have died by famine.

sons are said to have died. The year before the famine, the harvest was deficient through the want of rain, and during the next year there was comparatively no rain. Those possessed of property were able, of course, to procure provisions better than others, and more of them survived; but in some houses, not more than one person, and in others not a soul, was left alive!

Beside rice, the Bengal farmer cultivates wheat, barley, pulse or leguminous plants of different sorts, mustard,\* the indigo plant, linseed, turnips, radishes of one kind, sugar-canes, ginger, turmeric, tobacco, &c. In shady situations, where the soil is rich and loamy, ginger and turmeric flourish; the former is usually sold green; and only a small portion dried for consumption; the latter is sold in a powdered state. Amongst other kinds of pulse, the principal are, mūshōorū,† and bootū.‡ The cultivation of the plantain is a profitable branch of husbandry.

Trees are rented in Bengal: a mango tree for one roopee annually; § a cocoa-nut, for eight anas; a jack, one roopee; a tamarind, one roopee; a betel-nut, four anas; a talū, four anas; a date, two anas; a vilwū, four anas; a lime tree, four anas. The palms are rented partly for the sake of the liquor which is extracted from them; with the juice of the date, molasses and sugar are made; and the juice of the talū is used like yeast. The trunks of some of the talū trees present the appearance of a series of steps, the bark having been cut at interstices from top to bottom, to permit the juice to ooze out. The liquor falls from a stick (driven into the trunk) into a pan suspended from the tree.

\* Three kinds are usually cultivated, shūrsha, rayce, and shwētō-shūrsha. The first is the most esteemed.  
 † *Ervum lens*. ‡ *Cicer arietinum*. § Hindoo kings formerly planted, as acts of merit, as many as a hundred thousand mango trees in one orchard, and gave them to the bramhūns, or to the public. The orchard, says the author of *Remarks on the Husbandry and Internal Commerce of Bengal*, "is what chiefly contributes to attach the peasant to his native soil. He feels a superstitious predilection for the trees planted by his ancestor, and derives comfort and even profit from their fruit. Orchards of mango trees diversify the plains in every part of Bengal. The delicious fruit, exuberantly borne by them, is a wholesome variety in the diet of the Indian, and affords him gratification and even nourishment. The palm-ya abounds in Vēhar: the juice extracted by wounding its summit becomes, when fermented, an intoxicating beverage, which is eagerly sought by numerous natives, who violate the precepts of both the Hindoo and Mahomedan religions, by the use of inebriating liquors. The cocoa nut thrives in those parts of Bengal which are not remote from the tropic: this nut contains a milky juice grateful to the palate, and is so much sought by the Indian, that it even becomes an object of exportation

Towards the latter end of October, the farmer sows wheat, or any of the other articles mentioned above, on new land, or on that from which the first harvest of rice was raised; and in the beginning of March, the wheat, barley, &c. are ripe. These kinds of grain are cut with the sickle; they are not trodden out by oxen, but beaten with a stick; and are laid up in golas. The price of wheat, in plentiful times and places, is about one mūn, and of barley about two mūns, for a roopee. The natives of Bengal seldom eat wheat or barley, so that the consumption of these articles in the lower provinces is not great: the few who do, boil the wheat like rice, and eat it with greens and spices fried in oil.\* Barley is sometimes fried and pounded, and the flour eaten, mixed with molasses, sugar, curds, tamarinds, plantains, or some other vegetable: and is also offered to the gods and deceased ancestors. In some of the upper provinces, the wheat and barley are very excellent; and in those parts the consumption is considerable.

The different kinds of pulse cultivated in Bengal are commonly split, and fried for food: pulse makes also a part of the offerings to the gods; the consumption is therefore pretty large. Pease are sold at three or four mūns for the roopee.

From the seeds of the mustard plant the natives make the common oil, which they to distant provinces. The date tree grows every where, but especially in Vêhar; the wounded trunk of this tree yields a juice which is similar to that of the palmyra, and from which sugar is not unfrequently extracted. Plantations of areca are common in the central parts of Bengal: its nut, which is universally consumed throughout India, affords considerable profit to the planters. The baccia thrives even on the poorest soils, and abounds in the hilly districts: its inflated corals are esculent and nutritious, and yield by distillation an intoxicating spirit; and the oil, which is expressed from its seeds, is, in mountainous countries, a common substitute for butter. --- Clumps of bamboos, which, when once planted, continue to flourish so long as they are not too abruptly thinned, supply the peasant with materials for his buildings, and may also yield him profit." The bamboo is applied to innumerable uses by the natives: as, for the roofs, posts, sides, and doors of their houses; the oars and roofs of their boats, their baskets, mats, umbrellas, fence, palanquens, fishing rods, scaffolding, ladders, frames for clay idols, &c. &c. A native christian was one day, in the presence of the author, shewing the necessity and importance of early discipline: to illustrate his proposition, he referred to the bamboo used in a wedding palanquien, which, when quite young, is bent at both ends, to rest on the bearers' shoulders, and is tied and made to grow in this shape, which it retains ever after, so that, at the time of cutting, it is fit for use.

\* Flour is ground by the hand, by different casts of Hindoos, and not unfrequently by women. The stones are round, about three cubits in circumference, and are made rough on the face with a chissel, and laid one upon another, with a hole in the centre of the uppermost to let down the corn. A piece of wood as a handle is fastened in the uppermost, taking hold of which the person turns it round, and the flour falls out at the edges.



generally use for lamps, for anointing their bodies, and for mixing with their boiled rice; the refuse of the seed they give to cattle for food. When cheap, this oil is sold at ten or eleven sérs the roopee.\*—From the seed of the sesamum they also make oil, which is used in the same manner as the last; the voidyūs also use it as a medicine.—From the seed of the flax plant† they make linseed oil, which is eaten, burnt in lamps, and used to anoint the body. The oilman usually mixes mustard seed with this, to promote the expression of the oil, which so injures its quality, that it is unfit for painting, &c. Of the pure linseed oil, four or five sérs, and of the mixed, ten sérs, are sold for a roopee. Cows eat the refuse of the seed after the oil is extracted.—From the seeds of the taragooné plant the natives make the oil which goes by this name, and which is only used in lamps: it is sold at twelve sérs for a roopee.—From the seeds of the ricinus, castor oil is made, which is used for lamps, and also as a medicine for the rheumatism.

The cotton plant is extensively cultivated by the farmers of Bengal, who sow the seed in October, and gather the produce in April, May or June. After the farmer has dried the seed vessels, he takes out the cotton, and sells it to merchants and others, in plentiful seasons, at four roopees the mün, but when more scarce, at six and even eight roopees.

Opium, says Mr. Colebrooke, is provided in the provinces of Véhar and Benares. The most tedious occupation is that of gathering the opium, which for more than a fortnight employs several persons in making incisions in each capsule in the evening, and scraping off the exuded juice in the morning. If the greater labour be considered, the produce of a bigha of poppy, reckoned at seven roopees eight anas, is not more advantageous than the cultivation of corn.

Tobacco, it is probable, adds the same writer, was unknown to India, as well as to Europe, before the discovery of America. It appears, from a proclamation of Ja-

\* A sér is about two pounds; forty sér is a mün.  
to make thread.

† The natives know nothing of the use of this fibre

hangēer's, mentioned by that prince in his own memoirs, that it was introduced by Europeans into India, either in his, or in the preceding reign. The plant is now cultivated in every part of Hindoost'han. It requires as good soil as opium, and the ground must be as well manured. Though it be not absolutely limited to the same provinces, its culture prevails mostly in the northern and western districts. It is thinly scattered in the southern and eastern provinces. In these, it is seldom seen but upon made ground; in those it occupies the greatest part of the rich land, which is interspersed among the habitations of the peasantry.

Radishes and turnips are eaten raw by the natives, or fried and eaten with rice; but are never given to cattle. The egg<sup>1</sup> plant, and several species of capsicum, says Dr. Carey, are also cultivated in Bengal. The fruit of this plant is much used all over India as an article of food, as is the capsicum to give a pungent taste to several Indian dishes. Other plants also are cultivated as articles of food. The cucurbitaceous plants are often sown in the fields: the sorts most cultivated are cucumbers of two sorts, kūrūla,<sup>2</sup> tūrvoojū,<sup>3</sup> doodhkooshee,<sup>4</sup> jhinga,<sup>5</sup> tūrnee,<sup>6</sup> kankrolū,<sup>7</sup> laoo,<sup>8</sup> kūddoo,<sup>9</sup> koomūrū,\* or pumpkin. The three last are suffered to run upon the thatch of the huts of the poor, and sometimes upon a bamboo stage, and produce fruit sufficient for the expenditure of the cultivators, besides furnishing a large quantity for the market. The sweet potatoe; † another variety of a white colour, and a small species of yam, the root of which is about the size of a goose's egg, are cultivated in Bengal. Three varieties of the kūchū‡ of the Hindoos occupies a considerable portion of the soil of some districts, and the produce is as important as potatoes to the people of England. || The sugarcane is pretty generally cultivated in Bengal; numbers plant this cane in corners of their fields, that they may obtain molasses for their private use. The following is the method of cultivation: in March, at the time of cutting the canes, the farmer cuts off the tops, and plants them in mud, by the side

1 Solanum Melongena. 2 Momordica carantia. 3 Cucurbita citrullus. 4 Trichosanthes argura  
5 Luffa pentangula. 6 Luffa acutangula. 7 Momordica mixta. 8 Cucurbita lagenaria. 9 Cucurbita alba.

\* Cucurbita pepo.

† Convolvulus batatas.

‡ Arum esculentum.

See Remarks on the state of Agriculture in the district of Dinagore, by the Rev. Dr. Carey. *Asiatic Researches*, vol. x.

of a piece of water. They remain in this state about ten or fifteen days, during which time he ploughs the ground which is to receive them eight or ten times over, till the earth is reduced to powder. Taking the cuttings out of the mud, he strips off all the leaves a second time, and makes the stalk quite smooth; and then plants them in holes made at proper distances, putting two or three cuttings in each hole. At this time he waters and raises the mould round them; some put the refuse of linseed mixed with water upon the soil which surrounds them. In general, about this time rain descends.\* In twenty days more he weeds the ground around the young canes, and, should there have been no rain, he again waters them. The leaves have now put forth, and the young plants arisen: he strips these leaves partly off, and wraps them round the canes, that the wind may have access to the plants; and he repeats this several times, and waters and weeds them as it may be needful during the six following months. In December or January, he cuts the canes, and sells them in the market, or makes molasses.†

The mill used in this work is of the most simple and clumsy construction: the trunk of a tree, about seven cubits long, is put into the earth to the depth of about two

\* The Bengal cultivator, though destitute of a barometer, is commonly very sagacious in his prognostications about the weather. His reasonings on this subject are exactly like those of the Jews, Matt. xvi. 2, 3. As in some parts of the year his all depends on rain, he dislikes very much "clouds without water," and can feel the force of the latter comparison when applied to the wick'd, much more strongly than a person living in a climate like that of England.

† The sugarcane, says Mr. Colebrooke, whose very name was scarcely known by the ancient inhabitants of Europe, grew luxuriantly throughout Bengal in the remotest times. From India it was introduced into Arabia, and thence into Europe and Africa. A sudden rise in the price of sugar in Great Britain, partly caused by a failure in the crops of the West Indies, and partly by the increasing consumption of this article throughout Europe, was felt as a serious evil by the British nation. Their eyes were turned for relief towards Bengal; and not in vain. An immediate supply was obtained from this country; and the exportation of sugar from Bengal to Europe, which had commenced a few years earlier, still continues; and will, it is hoped, be annually increased to meet the growing demand for it. From Benares to Rûng-poorû, from the borders of Assam to those of Kûrûkû, there is scarcely a district in Bengal, or its dependant provinces, wherein the sugarcane does not flourish. It thrives most especially in the provinces of Benares, Vêhar, Rûng-poorû, Veerbhoomee, Vûrdhûmanû, and Médineepoorû; it is successfully cultivated in all: and there seem to be no other bounds to the possible production of sugar in Bengal but the limits of the demand and consequent cost of it. The growth for home consumption, and for the inland trade, is vast, and it only needs encouragement to equal the demand of Europe also. It is cheaply produced, and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost; whereas, in the British West Indies, it cannot be afforded for six times that price.

cubits, leaving three cubits above ground, excavated at the top about a foot deep, and perforated, near the bottom, to let out the liquor. Into this excavation falls another trunk of a tree like a pestle, which passes through a hollow piece of wood resembling a hopper, in which is placed the cane, cut into small lengths. From this pestle is suspended a lever, to which five or six bullocks are fastened to draw it round, and thus bruise the sugarcane. A board is hung to the lever, and stones put on it, to preserve the balance. Sometimes a man sits on this board for this purpose, and goes round with the machine. To prevent the lever from sinking down, it is tied to the top of the trunk which is fastened in the ground. This mill is called *Mūhashālū*. The oil mill is upon the same construction, but smaller, and requires only one bullock. The Hindoos have another mill, called *Chūrkee*, which is in the form of two screws, rolling one upon another. At each end two persons sit to turn the screws round; and in the middle, on each side, two other persons sit, and receive and give back the lengths of the cane till the juice is sufficiently squeezed out. A pan is put beneath to receive the juice, which is afterwards boiled once into molasses, from which the Hindoos make sugar, sugar-candy, and many sorts of sweetmeats.

No argument, says Mr. Colebrooke, occurs against the probability of annatto, madder, coffee, cocoa, cochineal, and even tea, thriving in British India. India does furnish aloes, asafetida, benzoin, camphire, cardamums, cassia lignea and cassia buds, arrangoes, cowries, China root,\* cinnabar, cloves, cinnamon, nutmegs, mace, elephants' teeth, gums of various kinds, mother of pearl, pepper, (quicksilver, and rhubarb, from China,) sago, scammony, senna, and saffron; and might furnish anise, coriander, and cumin seeds, and many other objects, which it would be tedious to enumerate.

The soil of the lower parts of Bengal, as far as the tide reaches, is a porous clay, on a substratum of very black clay, which lies at a greater or less depth, according to circumstances. That of the middle parts of Bengal is a rich deep loam, and that of the upper parts north of the Ganges, is diversified with loam and clay; most of

\* China root grows naturally on the mountains near Sylhet; has been introduced into the Mission Garden, Serampore, and might be cultivated to any extent.

the lower lands, on the margins of the rivers, being loamy, and the higher lands clay. In some instances, however, this order is inverted, the lower parts being clay, and the high lands loam. The Hindoos seldom manure their land.\*

The author collected observations on the state of the weather in Bengal, during the year 1804, which were presented to the reader at large in the former edition: the result of the whole will be found in the following summary, which he knows not where to introduce with more propriety than in this place :

From that statement it appeared, that in what the natives call the cold, or harvest, season, viz. from about the middle of November to the middle of January, the thermometer stood, in November, at from 75 to 80 ; in December, from 66 to 70.

In the dewy season, viz. from the middle of January to the same period in March, the thermometer was from 74 to 88. In the former part of January it was very cold, but afterwards, (in consequence of the haziness of the atmosphere), it became warmer, and the thermometer ascended up to 90. Still, however, down to the end of February, the air was cool and pleasant, though woollen clothes became rather burdensome to persons who do not spend their days under the pūnkha.†

In what the natives call the vīsāntū, or budding time, viz. from the middle of March to the same period in May, the thermometer was from 85 to 95. The hot winds be-

\* The general soil of Bengal is clay, with a considerable proportion of silicious sand, fertilized by various salts, and by decayed substances, animal and vegetable. In the *Sat-country*, sand is every where the basis of this stratum of productive earth: it indicates an accession of soil on land which has been gained by the dereliction of water. The progress of this operation of nature presents itself to the view in the deviations of the great rivers of Bengal, where changes are often sudden, and their dates remembered.—*Mr. Colebrooke*.

† The pūnkha is a frame of wood about twelve feet long, three or four feet wide, and two inches thick, covered with canvas, and suspended by ropes from the top of the room. It is generally hung over the dining table, and is drawn and let go again, so as to agitate the air, by a servant standing at one side of the room. In the hot weather, some Europeans sit under the pūnkha from morning till night, and place their couches under it, when they take a nap; several are kept going in the churches at Calcutta during divine service. A leaf of the *Corypha umbraculifera*, with the petiole cut to the length of about five feet, and pared round the edges, forms a very excellent fan, which, when painted, looks beautiful, and which is waved by a servant standing behind the chair.

gan in March, and became hotter in April.\* Towards the latter end of March, the violent winds, called the north-westerns, commence; and during this season the atmosphere is very often lowering, but the rain is seldom heavy, except during the storm.

In the hot season, viz. from the middle of May to that period in July, the thermometer, in May, ascended from 85 to 93, 94, and even to 99, and, in the former part of June, from 95 to 98. During these months, the heat is often very oppressive; the body is in a state of continual perspiration, even in the shade, and two or three changes of linen are sometimes necessary in the course of the day.

In the wet season, viz. from the middle of July to the same period in September, the author found the thermometer, upon an average, to be from 85 to 90. From this it will be seen, that the rains have a considerable effect upon the air, so as to sink the thermometer eight or ten degrees, yet in this season the want of air becomes very oppressive.

In what the natives call the *sūrūd*, or sultry season, viz. from the middle of September to the same period in November, the thermometer appears to have stood, upon an average, at from 86 to 90.

The rains seldom end before the middle of October, except the season be very dry. Were it not that the rains have such an important effect upon the productions of the earth, and did they not so agreeably change the face of nature, people would wish them at an end long before the season expires. In the rains, every thing grows mouldy, the white ants multiply into myriads, and devour all before them; it is difficult to preserve woollen clothes, and a thousand other things from decay.

In September and in the beginning of October the natives die in great numbers.

\* In order to cool the hot wind on its entrance into the house, Europeans place what are called *tatees* in the windows and door-ways. These *tatees* are made of the fragrant roots of the *andropogon muricata*, (*kūs-kūs*) spread and fastened upon a frame the size of the window or door, and laticed with split bamboos. The wind easily penetrates these *tatees*, which are kept wet by a servant's throwing water upon them; and thus the wind, as it enters the room, is most agreeably cooled, and by this contrivance, even in the hot winds, the heat in rooms becomes more tolerable than in times when the atmosphere is close and sultry.

Three fourths of those who die during the whole year, it is said, die in July, August, September, and October.

Some Europeans are more healthful at one period of the year, and some at another, but the longer a person stays in India, the more he is affected by the cold. A simple and light diet, a tranquil mind, caution against sudden changes in the air, and moderate exercise, seem to be the most necessary things in Bengal to preserve health.

The cold is scarcely ever so great as to produce ice, except in the northern parts. Yet many poor, for want of clothing, suffer much in the cold season, and numbers of cattle perish through cold and want of food. The natives complain much more of the cold than of the heat; and yet the heat is sometimes so intense, that even native travellers are struck dead by it. The storms of wind and rain are frequently tremendous, tearing up trees, overturning houses, &c. and in the wet season, at times, the rain descends in sheets rather than in drops, so that in twenty-four hours, a whole district is overflowed.

The hot winds are trying, especially in the upper provinces, though some Europeans are very healthful at this season; through what is called the prickly heat, the bodies of multitudes, especially new-comers, are almost covered with pimples, which prick like thorns. Exposure to the sun very often brings on bilious fevers; boils are also very common during the hot season. I have sometimes wondered that the rheumatism should be so prevalent in Bengal, but I suppose it is owing to the heat leaving the body in so unfit a state to bear the chills of the night air; still the fishermen, exposed to the blazing sun through the day, sleep without apparent harm in the open air on their boats all night, almost without any covering: it is common too for multitudes of the natives to sleep under trees, and even in the open air by the side of their shops or houses. In this respect, we see that the body is whatever habit makes it: he who sleeps on a stone, or a board, is as much refreshed as the man who lies on a feather-bed; and he who sleeps on his open boat, or in a damp place in the open street, with a rag for a coverlid, sleeps as soundly as the man who

shuts up his room for fear of the night-dews, and creeps under a thick coverlid, tucking the curtains round him.\* Many poor natives sleep in places, where, if some people were to set their feet they would receive cold. Almost on the soft earth, with a single cloth for their covering, multitudes may be seen every night lying by the side of the street in Calcutta. One night's lodging of this kind would, in all probability, hurry a European to his grave.

Were I disposed to pursue a contrast betwixt the climate of Bengal and that of England, it would be easy to turn the scale on either side. For instance, it might be said, that in Bengal nature always appears in an extravagant mood. In the rainy season, during several months, the rains descend in torrents, inundate the plains, and by giving an amazing stimulus to vegetation, transform the whole country into a wilderness. In the summer, the beams of the sun smite to death the weary traveller, and burn the earth to a cinder. When the winds blow, they either scorch you, or rise into an infuriated tempest, hurling to destruction the tall pines, and the lowly dwellings of the cottagers; and even the cold of Bengal was well described by an honest Scotchman, "I can bear the chilling blasts of Caledonia, but this—this cold, I know not what to do with it." I might add, that in Bengal the flowers are not so sweet, the birds do not sing so charmingly, the gardens are not so pro-

\* Gauze, or what are called mosquito curtains, are absolutely necessary in this country, these insects being peculiarly troublesome. Millions upon millions infest the houses in Calcutta, where even a plough-boy would in vain seek rest unless protected by curtains. Even with this advantage, a person will scarcely be able to sleep; for these troublesome guests haunt the bed, hang on the curtains, and excite in the person, half asleep, the fear that they are coming to attack him in a body, like a pack of blood-hounds. Their proboscis is very long; and, as soon as it enters the flesh, it pricks very sharply; and if not driven away, the mosquito fills himself with blood till it shines through his skin. If he be perceived when thus distended with blood, he becomes an easy prey, but if you smite him, your clothes will be covered with blood. The natives are less disturbed by these insects, as they give their skins a coating of oil; but Europeans just arrived are a delicious repast, and it often happens, that they are so covered with mosquito bites, that it would be thought they had caught the measles. When a person is very irritable, he scratches his arms, legs, &c. till they become full of wounds, and he thus inflicts on himself still greater torments. A curious scene is exhibited when a European is disappointed in obtaining curtains: he lies down, and begins to be sleepy perhaps, when the mosquitoes buzz about his ear, and threaten to lance him. While he drives them from his ears or nose, two or three sit on his feet, and draw his blood; while he is aiming his blows at those on his feet, others again seize his nose, and whatever part assumes the resting posture, becomes a prey to the mosquitoes, who never give up the contest till they have sucked to the full; and can never be kept off, but by the person's sitting up, and fighting with them all night.



ductive, the fruit is not so various and delicious, nor are the meadows so green, as in England.

On the other hand, it might be urged, that in Bengal we have none of the long and dreadful frosts, killing every vegetable, as in England; none of that sleety, dripping, rainy weather that is experienced there, so that in a sense it rains in England all the year round, while in Bengal the sky is clear the greater part of the year. In England the days are so gloomy, that multitudes sink into a despondency which terminates in insanity, and many die by their own hands; there the harvest is often destroyed by bad weather, or fails for want of sun. In England, many perish in the snow, and with the cold; your fingers ache, and your back is chilled, even by the fire-side, and multitudes die of colds, consumptions, asthmas, and many other diseases, the effect of the climate.

Now, by softening down the disadvantages, and bringing forward the favourable circumstances, on either side, how easy would it be to mislead a person who had not seen both countries. If a fair and just comparison be formed betwixt England and Bengal, as it respects climate, I should think England ought to have the preference, but not in the degree that some persons imagine;\* and yet, I think, the middling and lower orders do not suffer so much from the weather in Bengal as the same classes do from the cold and wet in England; for, to resist the heat, a man wants only an umbrella made of leaves, or he may sit under a tree; while, to resist the cold, rain, hail, and snow of a northern climate, without thick clothes, a good fire, and a warm house and bed, he is danger of perishing.

If there be any thing in the climate of Bengal which makes it unhealthful, it is,

\* If the following extraordinary assertion of Forster, in his notes to Bartolomeo's Voyage to the East Indies, be just, the preference must certainly be given to the climate of England. "The intense heat in the tropical regions is destructive both to men and animals. At Calcutta, which lies at a considerable distance from the line, wild pigeons sometimes drop down dead at noon, while flying over the market-place. People who are then employed in any labour, such as writers in the service of the East India Company, whose correspondence often will not admit of delay, sit naked immersed up to the neck in large vessels, into which cold water is continually pumped by slaves from a well. Such a country cannot be favourable to health or longevity."—We should think not. What say you, writers to the Hon. Company, up to the neck in water;—is not this an abominable country?

no doubt, the flatness of the country, and its consequent inundations and stagnant waters.

*7th Class.* From a *kshūtriya* and a female *shōōdrī* arose the *Napitīs*,\* or *barbers*. The Hindoos, even the poorest, not only never shave themselves, they never cut their own nails; and some barbers are devoted to the work of cleaning ears. These persons may be seen in the streets, with a kind of skewer, covered at one end with cotton, in their hands, seeking employment. The wives of the barbers cut the nails, and paint the feet and the hands, of the Hindoo women; these women never have their hair cut; the more and the heavier it is, the more ornamental it is considered; they wash it by rubbing clay into it at the time of bathing.† Rich men are shaved every day: the middling ranks once in six or eight days, and the poor once in ten or fifteen. The poor give about a farthing; the middling and upper ranks, about a half-penny a time. The barber makes use of water, but not of soap; yet the Hindoo manifests the utmost patience while he shaves all round the head, (leaving a tuft of hair in the middle at the back of the head, which is commonly tied in a knot), his upper lip, chin, forehead, armpits, sometimes his breast, his ears, the inside of his nose, his wrists and ancles, round his eye-brows, &c. Some do not shave the upper lip; and mendicants leave the whole beard. Shaving is never done in the house, nor in a shop,‡ but sometimes under a small shed, or a tree; very often in the street or road. The Hindoos never wear wigs: the climate does not require it; and it would shock their feelings exceedingly to wear the hair of another, especially of a dead man.

The barbers, like their English brethren, dabble a little in pharmacy; but they nei-

\* One of the Hindoo poets has fixed a sad stigma on the barbers, by a verse to this purport:—*Among the gods, Nāgīnī,—among the beasts, the jackal—among the birds, the crow—and among men, the barber—is the most filthy.*

† They consider their hair as an essential ornament, and the cutting it off as a shocking degradation, the mark of widowhood. “If it be a shame for a woman to be horn or shaven, let her be covered.” 2 Cor. xi. 5. The Hindoo women are very careful also to have their heads covered, and never fail to draw the veil over their faces at the approach of a stranger.

‡ The barbers have no poles, nor are there any such things as sign-boards against the shops in Bengal.

ther bleed people, nor draw their teeth, these remedies being seldom resorted to in Bengal. The finger and toe nails are cut with an instrument like an engraver's tool; with another instrument wounds are probed, and the barber has his razor, tweezers, comb, a small mirror, a whet-stone, a strap, &c.

Many of the barbers peruse books in the colloquial dialects, and a few have even gained a smattering of English and Persian. Some pursue other callings, and are corn-merchants, shop-keepers, servants to native merchants, &c.

*8th Class.* From a kshūtriyū and a female shōōdrū sprung the Modūkūs, or *confectioners*. They make and sell near a hundred different sweetmeats, principally composed of sugar, molasses, flower, and spices. Except the cocoa-nut, they never use fruit in sweetmeats. The Bengalēes, if their circumstances admit of such an indulgence, eat large quantities of sweetmeats every day, and give them to their children to the injury of their health. At weddings, shraddhū, and at almost every religious ceremony, sweetmeats are eaten in large quantities: the master of a feast is praised, in proportion to the quantity of sweetmeats offered to the image. If a market-place contain a hundred shops, twelve or fifteen of them will belong to confectioners. Those sweet things, however, are not very delicate, if compared with those made in Europe. Some persons of this cast are farmers, merchants, servants, &c. A degree of wealth is acquired by a few, and many are able to read the popular tales and poems in Bengalē.

*9th Class.* From a shōōdrū and a female kshūtriyū arose the Koombhūkarūs, or *potters*, who make a considerable variety of earthen ware, plaister houses with clay, also make bricks, tiles, spouts, balustrades, and those images, which, after having been worshipped certain days, are thrown into the rivers or pools; as well as a number of playthings, as birds, horses, gods, coaches, and elephants, which are painted or gilt. Bricks, which are also made by other casts, are sold at one roopee twelve anas, or two roopees, the thousand; but they are not so good as those made in England. The brick-kilns assume a pyramidal form; a moderate kiln contains about two hundred thousand bricks. The potters also dig wells, and make the round pots

with which they are cased,\* the edges of which lap over each other, and form a solid wall of pots, far more compact than any brick work, and descending, in some instances, one hundred and fifty cubits below the surface of the earth. Each pot is about two inches thick, and a foot deep.

Many articles made by the Hindoo potters resemble the coarse earthen ware used by the poor in England. They do not glaze their common pots; nor have they any thing like porcelain, or the white jugs or basons of England; all their wares being made of brown clay, to which they give a lighter or darker colour in baking. The potter sells his wares in the market, scarcely ever at his own house. A few of the potters are men of some property; and many can read the popular stories in Bengalee.

*10th Class.* From a *shōōdrū* and a female *kshūtriyū* arose the Tatees, or *weavers*, the six divisions of whom have no intercourse so as to visit or intermarry with each other. These *shōōdrūs* are numerous in Bengal, yet, except in their own business, they are said to be very ignorant. Their loom is in substance the same as the English, though much more simple and imperfect. They lay the frame almost on the ground, and sitting with their feet hanging down in a hole cut in the earth, they carry on their work.

Women of all casts prepare the cotton-thread for the weaver, spinning the thread on a piece of wire, or a very thin rod of polished iron, with a ball of clay at one end; this they turn round with the left hand, and supply the cotton with the right. The thread is then wound upon a stick, or pole, and sold to the merchants or weavers. For the coarser thread, the women make use of a wheel very similar to that of the English spinster, though upon a smaller construction. The mother of a family, in some instances, will procure as much as from seven to ten shillings a month by spinning cotton.

\* The Bengalees have no pumps, and consequently procure their drinking water almost wholly from pools or rivers; few wells produce good water.

The coarse cloths worn by the natives are made in almost every village; the better sorts, in the neighbourhood of Shantee-pooru, Goorüpü, Hüreepalü, Vürahünügürü, Chundru-kona, Dhaka, Rajbül-hatü, Krishnu-dévü-pooru, Kshëerüpace, Radha-nügürü, Belükoochee, and Herélü.

The Hon. Company have factories at Shantee-poorü, Pérooa, Dyarühata, Kshëerüpace, Radha-nügürü, Ghatala, Dhaka, Maldü, Jüngëe-pooru, Rajumühul, Herélü, Belükoochee, Nudëya, Ramü-poorü, Boyaliva, Sonar-ga, Chüdrü-kona, and Vëerbhöonee, where advances are made to the weavers, who, in a given time, produce cloths according to order. At the Dhaka factory, some years ago, cloths to the value of eighty lacks of roopees were bought by the Company in one year.\* At Shantee-poorü, I am informed, the purchases, in some years, amount to twelve or fifteen lacks; at Maldü to nearly the same sum, and at other places to six or twelve lacks. I give these amounts from bare report.

Bengalee merchants have numerous cloth factories in different parts of the country; and some employ annually 20 000, others 50,000, others a lack, and others two or three lacks, of roopees, in the purchase of cloths.

At Shantee-pooru and Dhaka, muslins are made which sell at a hundred roopees a piece. The ingenuity of the Hindoos in this branch of manufacture is wonderful. Persons with whom I have conversed on this subject say, that at two places in Bengal, Sonar-ga and Vikrum-poorü, muslins are made by a few families so exceedingly fine, that four months are required to weave one piece, which sells at four or five hundred roopees. When this muslin is laid on the grass, and the dew has fallen upon it, it is no longer discernible.

At Baloochuü, near Moorshadubad, Bankoora, and other places, silks are made, and sold to the Company and to private merchants. The silk-weavers are, in a great measure, a distinct body from the cloth-weavers.

\* This fact was mentioned to me by a gentleman in the service, but the exact year I do not remember.

Blankets are made in Bengal, and sold at a roopee each; but they are very coarse and thin. Indeed, the wool, or rather hair, which grows on the Bengal sheep, is so short and coarse, that a warm garment can scarcely be manufactured from it.

A thick cloth, called *tūsūrū*, is made from the web of the gotee insect in the district of *Vēerbhōmēe*, &c.

The cloths worn by the natives are called *sharēē*, (women's dresses) *yorū*, *dhootē*, *oorhaneē*, *pagūree*, (turban), *t'hétee*, &c. This last sort is worn by widows alone. It is perfectly white, whereas the cloth worn by married women has always attached to it a border of blue, red, or some other colour.

The cloths exported are, three sorts of *mūlmūl*, four sorts of *n'y ūn'sookhā*, *tūrūmdanū*, *khāsa*, *sūrvutee*, *gūru*, *patnace*, *bhagūl voree*, *dhakace*, *jamdanū*, *dwooriya*, *charkhana*, *roomūlū*, *vandipota*, *palongpo hā*, *kshurūvutee*, long cloth, *doosōotee*, *tāhata*, *hoolhoolchā mī*, *chit*, *ghadēya*, *banarasee*, *bootidaru*, *soophūrpheēe*, *taritor*, *kalagila*, *kshēerushukrū*, *karadharee*, *kootnee*, *chooshee*, *difutv*, *bafta*, &c.

Cotton piece goods, says the author of *Remarks on the Husbandry and Internal Commerce of Bengal*, are the staple manufacture of India. The various sorts, fabricated in different provinces, from the north of *Hindoost'hānū* to the southern extremity of the peninsula, are too numerous for an ample description of them in this place. A rapid sketch must here suffice. It will serve to convey some notion of the various manufactures distributed through the districts of Bengal and the adjacent provinces: Plain muslins, distinguished by various names according to the fineness and to the closeness of their texture, as well as flowered, striped, or chequered muslins, denominated from their patterns, are fabricated chiefly in the province of *Dhaka*. The manufacture of the finest sorts of thin muslin is almost confined to that province: other kinds, wove more closely, are fabricated on the western side of the Delta of the Ganges; and a different sort, distinguished by a more rigid texture, does not seem to be limited to particular districts. Coarse muslins, in the shape of turbans, handkerchiefs, &c. are made in almost every province; and the northern

parts of Benares afford both plain and flowered muslins, which are not ill adapted to common uses, though incapable of sustaining any competition with the beautiful and inimitable fabrics of Dhaka. Under the general appellation of calicoes, are included various sorts of cloth, to which no English names have been affixed. They are for the most part known in Europe by their Indian denominations. Khasas are fabricated in that part of Bengal which is situated north of the Ganges, between the Mūhanūnda and Ichamūtē rivers. Cloths, nearly similar in quality, and bearing the same name, are made near Tanda, in the vizir's dominions. Bastas are manufactured in the southwest corner of Bengal, near Lūkshimē-poorū; and again, on the western frontier of Benares, in the neighbourhood of Allahabad; and also in the province of Vēhar and in some other districts. Sanaṣ are the chief fabric of Orissa; some are made in the districts of Mēdinē-poorū; more are imported from the contiguous dominions of the Marhattas. A similar cloth, under the same denomination, is wrought in the eastern parts of the province of Benares. Garhas are the manufacture of Vēerbhōmēc; still coarser cloths, denominated gezis and gezinas, are wove in almost every district, but especially in the Dooab. Other sorts of cloth, the names of which would be less familiar to an English reader, are found in various districts. It would be superfluous to complete the enumeration. Packthread is wove into sackcloth in many places; and, especially, on the northern frontier of Bengal proper; it is there employed as cloathing, by the mountaineers. A sort of canvas is made from cotton in the neighbourhood of Patna and of Chatiga; and flannel well wove but ill fulled, is wrought at Patna and some other places. Blankets are made every where for common use. A coarse cotton cloth, dyed red with cheap materials, is very generally used: it is chiefly manufactured in the middle of the Dooab. Other sorts, dyed of various colours, but especially blue, are prepared for inland commerce, and for exportation by sea. Both fine and coarse calicoes receive a topical dyeing, with permanent and with fugitive colours, for common use, as well as for exportation. The province of Benares, the city of Patna, and the neighbourhood of Calcutta, are the principal seats of this manufacture; concerning which we cannot omit to remark, that the making of chintz appears to be an original art in India, long since invented, and brought to so great a pitch of excellency, that the ingenuity of artists in Europe has hitherto added little improvement, but in the supe-

rior elegance of the patterns.—The arts of Europe, on the other hand, have been imitated in India, but without complete success; and some of the more ancient manufactures of the country are analogous to those, which have been now introduced from Europe. We allude to several sorts of cotton cloth. Dimities of various kinds and patterns, and cloths resembling diaper and damask-linen, are now made at Dha-ka, Patna, Tanda, and many other places.—The neighbourhood of Moorshūdābad is the chief seat of the manufacture of wove silk: tafeta, both plain and flowered, and many other sorts for inland commerce and for exportation, are made there, more abundantly than at any other place where silk is wove. Tissues, brocades, and ornamented gauzes are the manufacture of Benares. Plain gauzes, adapted to the uses of the country, are wove in the western and southern corner of Bengal. The weaving of mixed goods, made with silk and cotton, flourishes chiefly at Malda, at Bhūgūl-poorū, and at some towns in the province of Burdwan. Filature silk, which may be considered as in an intermediate state, between the infancy of raw produce, and the maturity of manufacture, has been already noticed. A considerable quantity is exported to the western parts of India; and much is sold at Mirza-poorū, a principal mart of Benares, and passes thence to the Marhatta dominions, and the central parts of Hindoost'hanū. The taser, or wild silk, is procured in abundance from countries bordering on Bengal, and from some provinces included within its limits. The wild silk worms are there found on several sorts of trees, which are common in the forests of Sylhet, Asam, and Dekhin. The cones are large, but sparingly covered with silks. In colour and lustre too, the silk is far inferior to that of the domesticated insect. But its cheapness renders it useful in the fabrication of coarse silks. The importation of it may be increased by encouragement; and a very large quantity may be exported in the raw state, at a very moderate rate. It might be used in Europe for the preparation of silk goods; and, mixed with wool or cotton, might form, as it now does in India, a beautiful and acceptable manufacture.\*

11th Class. From a shōōdrū and a female kshūtriyū arose the Kūrmūkarūs, or *black-*

\* I hope the author will excuse the alterations made in the writing of the names in this article.



*smiths*, who are not very numerous: in populous villages there may be two or three families, but in some districts six or eight villages contain scarcely more than one. Under the superintendence of a European, the Bengal blacksmith becomes a good workman, but every thing which is the offspring of his own genius alone, is clumsy and badly finished. Amongst other articles, he makes arrows, bill-hooks, the spade-hoe, the axe, the farmer's weeding knife, the plough-share, the sickle, a hook to lift up the corn while the oxen are treading it out; as well as nails, locks, keys, knives, chains, scissors, razors, cooking utensils, builders' and joiners' tools, instruments of war, &c. Very few of these *shōōdrūs* are able to read.

*12th Class.* From a voishyū and a female kshūtriyū arose the Magūdhūs, viz. persons employed near the king to awake him in the morning, by announcing the hour, describing the beauties of the morning, lucky omens, and the evils of sloth; repeating the names of the gods, &c. They likewise precede the king in his journies, announcing his approach to the inhabitants of the towns and villages through which he is to pass.\*

*13th Class.* From a kshūtriyū and a female brāmhūn arose the Malakarūs, or *sellers of flowers*. They prepare the wedding crown for the bridegroom, as well as the lamps and the artificial flowers carried in the marriage procession.† The malakarūs also make gun-powder and fire-works; work in gardens; sell flowers to the brāmhūns for worship,‡ and to others as ornaments for the neck, &c.

*14th, 15th, and 16th Classes.* From a kshūtriyū and a female brāmhūn arose the

\* Another cast of people go two or three days' journey before the king, and command the inhabitants to clear and repair the ways; a very necessary step this in a country where there are no public roads. "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth."

† This crown is principally made with the stalk of a species of millingtonia, covered with ornaments, and painted with various colours; the lamps are made of talk mineral, and the flowers, of millingtonia painted: they are fixed on rods.

‡ Flowers, to be presented to images, are also plucked from the trees by the worshipper, or by his wife or children, or servants. Persons plucking these flowers, or carrying them to temples, in small baskets, may be constantly seen in a morning as the traveller passes along.

*Sōōtus*, or *charioteers*, and from a *voishyū* and a female *slōōdrū*, the *Tilees*, and *Tamboōlees*, or *shop-keepers*. The latter cultivate and sell the pawn leaf.\*

**17th Class.** From a *kayōst'hū* and a female *voishyū* arose the *Tūkahūkūs*, or *joiners*. The Hindoo joiners make gods, bedsteads, window frames, doors, boxes, seats, pillars for houses, &c. They also delineate idol figures on boards, and sometimes paint the image; some engage in masonry. Formerly the Hindoo joiners had neither rule, compass, nor even a gimblet, nor indeed did the most skilful possess more than ten articles of what composes a joiner's chest of tools; but they have now added a number, and, under the superintendence of a European, are able to execute very superior work. In some villages, several families of joiners, in ten others, perhaps, not two individuals of this cast, are to be found. The carpenters are in general extremely ignorant; very few are able to read.

**18th Class.** From the same casts sprang the *Rijōkūs*, or *washermen*. The Hindoo washerman was formerly unacquainted with the use of soap; he still makes a wash with the urine of cows, or the ashes of the plantain, or of the *argemone mexicana*. He does not rub the cloth betwixt his hands like the English washerwoman, but after it has been steeped in the wash, and boiled, he dips it repeatedly in water, and beats it on a board, which is generally placed by the side of a pool. He formerly knew nothing of ironing, clear-starching, or calendering; and he continues the practise of beating the clothes of the natives, after they are washed and dried, with a heavy mallet.

\* No person need be told, that the use of the beetle-nut, with lime, the leaves of the beetle vine, and the inspissated juice of a species of mimosa, is universal throughout India. Another variety of the beetle-nut, which is much softer than the common sort, is chewed singly; or with cardamoms, spices or tobacco; or with the same things which were first mentioned, but loose instead of being wrapped up in the beetle leaves. The common *arēca* nut is the produce of Bengal; plantations of that beautiful palm tree are common throughout the lower parts of this province, and the nut is no inconsiderable object of inland commerce. The *mimosa c'hadir* (or catechu, if this barbarous name must be retained,) grows wild in almost every forest throughout India. Its inspissated juice (absurdly called *terra japonica*) is an import from ill cultivated districts into those which are better inhabited, and need not therefore be noticed in this place. The beetle vine (a species of pepper) is cultivated throughout India; and its leaves are seldom transported to any considerable distance from the place of their growth: covered vineyards containing this plant, or artificial mounds on which they have formerly stood, are to be seen in the precincts of almost every town or populous village. The culture is laborious, and is now only the separate occupation of a particular tribe.—*Mr. Colebrooke.*

Europeans employ these men as servants, or pay them a stipulated price, from half a crown to five shillings the hundred. They are very dishonest; frequently stealing or changing the clothes with which they are entrusted. The Hindoo women do not even wash the clothes of their own families.

*19th Class.* From a voidyū and a female voishyū sprung the Swärnūkarūs, or goldsmiths. The principal articles wrought by this cast are images, utensils for worship, ornaments, and sundry dishes, cups, &c. used at meals. Gold and silver ornaments\* are very much worn by Hindoos of both sexes; even persons in the lowest circumstances, in large towns, wear gold or silver rings on their fingers. The work of the swärnūkarūs is very imperfectly finished. For very plain work, they charge one ana, for superior work two, three, or four anas, upon the weight of a roopee. They are charged, even by the shastrūs, with a strong propensity to commit frauds, by mixing inferior metals with silver or gold. Raja Krishnū-Chūdrū-Rayū cut off the hands of a goldsmith, who had mixed inferior metals in a golden image of Doorga; but afterwards, for his dexterity, granted him and his heirs an annual pension of a thousand roopees.

*20th Class.* From the same casts sprung the Soovärnū-būnikūs, who are chiefly money-changers, though called bankers. The private property of two or three native bankers in Calcutta, it is said, amounts to not less than a million of roopees each: they have agents all over the country, through whom they carry on business, allowing ten per cent. interest on money. They buy and sell old gold and silver; also the shells (kourees) used as money; and examine the value of wrought gold and silver. Some persons of this cast are employed by merchants and others, to detect counterfeit money.

Each roopee contains in silver the value of fourteen anas, two anas being added for the expence of coining. Counterfeit roopees of the same weight as the current

\* The fear of thieves was so great under the native governments, that persons were afraid of wearing costly ornaments, and often buried their property, in a brass or an earthen pot, in the earth: adding a lock of hair, a broken kouree or two, and some ashes, as a charm to secure it from the grasp of the messengers of Kooवरū, the god of riches;—in other words, they feared that their own god would plunder their houses!

one are found in circulation; the persons issuing them, coin at less expence than at two anas the roopee. These būnikūs stand charged with almost the same propensity to commit frauds as the goldsmiths: some of them have, from the lowest state of poverty, raised themselves to the possession of immense wealth, several of the richest Hindoos in Calcutta belonging to this cast.

**21st Class.** From a gopū and a female voishyū arose the Toilūkarūs, or *oilmen*, who prepare the oil, as well as sell it. They purchase the seeds, from which they prepare, in the mill erected in a straw house adjoining to their own, five kinds of oil. The oilmen are generally poor and ignorant: a few have acquired a trifling patrimony. The Hindoos use only oil lamps in their houses, knowing nothing of the use of candles.\*

**22d Class.** From the same casts sprung the Abhēērūs, or *milk-men*. Several other casts sell milk, but these are the persons to whom this employment properly belongs. They are very illiterate.

The common Hindoo cow seldom gives more than about a quart of milk at a time, which is sold for two-pence. The milkman who depends wholly on his business, keeps a number of cows, and feeds them in the house with broken rice, rice straw, mustard seed from which the oil has been extracted, &c. He very rarely sends them out to graze.† The men milk the cows, cut the straw, and feed them; the women gather the dung, and dry it in cakes for fuel, and it is actually sold in the market as fuel. The milkman also sells the urine of cows to washermen; he likewise sells curds, whey, and clarified butter.‡ A good milch-cow is worth sixteen or twenty roopees; a bullock, six. For an account of the worship of the cow, see the succeeding volume.

\* Among the many domestic conveniencies introduced among civilized nations, of which the poorer Hindoos know nothing, may be reckoned, chairs, tables, couches, knives and forks, spoons, plates, dishes, almost all the apparatus of a cook-room, pins, buttons, buckles, needles, soap, stockings, hats, &c. &c. The poor have only one garment, and that a mere shred of cloth; three parts of the male population never wear shoes; modest women never wear them. The value of all the household furniture of a common Hindoo day-labourer will not amount to more than ten or twelve shillings.

† To obtain food for horses, grass is cut up even by the roots.

‡ Stale butter, made hot over the fire, to prevent its becoming more rancid.

**23d Class.** From a gopū and a female shōōdrū arose the Dhōōvūrū, or *fishermen*. Several casts follow this employment, and use a variety of nets: some of them very large, requiring two boats to spread them out, and take them up: they frequently go on the water at night, hoping for more success than in the day. Many persons obtain very large sums of money by firming pools, brooks, lakes, &c. as, after the rivers attain a certain height, these pieces of water are crowded with fish. Almost all the Hindoos eat fish with their rice, though some voishnūvūs, and very religious persons, abstain even from fish. In a boiled state, fish was formerly offered to the gods, and reckoned among the bloody sacrifices. The fishermen are very hardy, sustaining, in a surprizing manner, exposure to a burning sun in the day, and to the night dews, when lying almost naked on their boats; they are very industrious, but continue poor and illiterate. The wives of the fishermen, laying aside all the natural timidity of the Hindoo female, sell the fish in the market, and approach a considerable way towards their sisters of Billingsgate.

**24th Class.** From the same casts sprung the Shoundikūs, or *distillers*, who make several kinds of arrack, the most common of which is called dhénōō; and the principal ingredients in which are rice, molasses, water, and spices. These spices are said to be made by certain druggists, in the district of Burdwan, from the roots of one hundred and twenty-six different plants. The distillers place 80lb. of rice, and the same quantity of molasses and spices, in a jar containing 160lb. of water; and close the mouth of the jar with clay, to prevent the entrance of the external air; in this state it continues, in the hot weather, five or six days, and in the cold weather, eight or ten. After this, the liquor is carried to the still, which, like every other article of Hindoo mechanism, is extremely simple, and even clumsy: the earthen pan containing the liquor is placed on the fire, and its mouth covered with another pan, and the crevices closed with clay. In the pan which serves for the cover, two incisions are made, in which are inserted two bamboo pipes, for conducting the steam into two pans placed beneath, and into which the other ends of the pipes are inserted. The latter pans rest on a board which is placed on a large earthen vessel full of water, and this water a person continues to throw on the pans to condense the steam. From the above ingredients, 40lb. of arrack are made, but the distillers dilute it with

a considerable quantity of water. The price is about two-pence the quart: persons drink four quarts without intoxication. Should the liquor prove too weak, the distiller steeps in it some leaves of the jūyūpalū. Another kind of arrack is called mātichōōrū, in which the ingredients are, 20lb. of rice; 80lb. of molasses; 160lb. of water, and 180 balls of spices. The name of another kind is doyasta, the ingredients of which are nearly the same as those of the last mentioned. Another kind of spirit, called panchee, is made with fried rice, spices and water; the ingredients are not put into the still, but are merely placed in the ~~sun~~ in a wide pan, and drawn out when wanted. Other kinds of spirits, as kūmūla, narangēe, vatavee, kayavoo, armanee, golapū, aravoo, and mājīmū, are prepared by the Hindoo distiller, who also makes anise-seed water. The distillers also make a liquor, which they call rum, with molasses, the juice of the talū tree, and the bark of the vabūla; and the proportion of each article is, of molasses 160lb. the same quantity of the talū juice, and 20lb. of the bark. This rum is distilled in copper vessels, the earthen ones giving it an offensive smell.

*25th Class.* From a malakarū and a female shōōdrū arose the Natūs, or dancers; but there are at present none of this cast in Bengal. The dancing at the Hindoo festivals is performed partly by Mūsūlmans, and partly by different casts of Hindoos, who mix singing with dancing; the Hindoo women who dance before the idols are of different casts, collected from houses of ill-fame; at the entertainments called yatrū, different casts dance and sing. The feelings of the Hindoos are exceedingly shocked at seeing English ladies degrading themselves (as they call it) into dancing girls.

*26th Class.* From a shōōdrū and a female bramhūn arose the Chandalūs, who are chiefly employed as fishermen or day-labourers.

*27th Class.* From a shōōdrū and a kshūtriyū female arose the Chūrmūkarūs, or shoe-makers. This despised cast makes shoes from different skins, and even from that of the cow, which are sold for four-pence or six-pence a pair; a better kind,

which will last two years, for one shilling and six-pence. Several kinds of gilt and ornamented shoes are brought for sale from the upper provinces into Bengal; these cost as much as from three to forty rupees a pair. The shoe-makers are also employed as musicians at weddings, feasts, and religious ceremonies; the horrid din of their music reminds a European, that these men have been used to no sound except that of the hammer on the lap-stone.

**28th Class.** From a rājākū and a female voishyū sprung the Patūnees, or *ferry-men*, who are much employed in Bengal, where there are so few bridges (there are none over large rivers.) In some places, the ferry boats are much crowded, and in stormy weather they frequently upset, when multitudes perish: this is particularly the case near Calcutta, where the current is very rapid.

**29th Class.** From an oilman and a voishyū female arose the Dolavahēes; persons employed as fishermen, palanqueen bearers, &c.

**30th to the 38th Class.** From a Magūdhū and a female snoodin arose the Maans, another class of *fishermen*. From a shōōdrū and a female kshūtriya arose the Chasa-koivārtās who are employed in *agriculture*. From a voishyū and a female kshūtriya arose the Gōpūś, a class of *milkmen*. From a brāmhū and a female shōōdrū arose the Varooes, sellers of the panū leaf. From a Malakarū and a female shōōdrū arose the Shavūkūs. From a Magūdhū and a female shōōdrū arose the Shikarēes, or *hunters*. From a goldsmith and a female voishyū arose the Mūlūgrahēes, or *sweepers*. From the same casts also sprung the Koorūvūs. From a shoe-maker and a female voishyū arose the Tukshūnūs.

**39th Class.** From a dhēevū and a female shōōdrū arose the Mollūs, or *snake-catchers*, and quack-doctors. They carry snakes in baskets as a shew, and, having taken out their poisonous fangs, play with them before the spectators, receiving their bite on their arms, folding them round their necks, &c. at which times they use musical instruments; but there does not appear to be any instances of serpents being affected by music, though many Hindoos believe, that they can be drawn out of

their holes by the power of charms, or incantations; and perhaps the Psalmist alludes to a similar opinion, when he says of the wicked, “they are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of the charmer, charming never so wisely.”

*40th Class.* From a man named Dēvölū (brought into Bengal by the bird Gūroorū !) and a female voishyū, arose the Gönūkūs, and Badyū-karūs. The former wear the poita, and are called Doivōgnū bramhūns; the latter are miserable musicians, who also make different kinds of mats.

To a people who use no chairs, and few bedsteads, mats are very necessary: and a number are made in Bengal. The name of the most inferior mat is chanch, which is made from the grass khūrē,\* and is three cubits and a half long, and two cubits and a half broad; it is sold for about two-pence. A coarse mat, called jhéntūla, is made from the grass méliya,† and sold for eight anas. The dūrmūs, made from the reed arundo tibialis, are used to sit and sleep upon, as well as to inclose the sides and ends of the houses of the poor, twenty or thirty of which are sold for a roopee. Of another sort, called moola, five cubits long and three and a half wide, and made from the above reed cut into small threads, eight, nine, or ten, are sold for a roopee. Another kind, used to sit and sleep upon, is made from the grass kūchkāchiya; thirty-two of which, four cubits long and two broad, are sold for a roopee. Sixteen mats of nearly the same dimensions as the last, made from the grass méliya, are sold for a roopee. Valandiya, a mat made at a village of this name, is very much used by the natives to sit and sleep upon: eight of them are sold for the roopee. Another kind, called katē, five cubits long and three broad, made from the grass p-tē, sells at half a roopee the pair; superior kinds are sold at one, two, three, four, five, six, and even eight roopees the pair. From the rough grass hogūla‡ another kind of mat is made, sixty of which are sold for a roopee. From the leaves of the date and of the fan palm,§ mats are made, sixteen of which are sold for a roopee. A very strong mat for floors, which will last many years, is made with split canes.||

\* Saccharum fuscum.

† Cyperus inundatus.

‡ Typha elephantia.

§ Borasus flabelliformis.

|| Calamus rotang.



A sacred mat, used in worship, is made of the grass kashū,\* and sold at different prices, from a penny to one roopee each. Another kind, the shētūlapatēs,† laid on beds or couches on account of their coolness, are sold from one roopee to five each.

*41st Class.* From king Vēnū, in a miraculous manner, sprung the Mléchūs, Pookúshūs, Khúsūs, Yūvīnūs, Sōukshmūs, Kambojūs, Shūvūrūs, and Khurūs. All Europeans are branded with the name of Mléchū, which word, according to the pooranūs, denotes persons who despise the gods, and partake of forbidden food; or, in other words, persons whose manners differ from those of the Hindoos. The Mūsalmans are called Yūvūnūs.‡

The Hindoos generally speak of thirty-six casts of shōōdrūs; but those here collected, from one of the smritees, amount to nearly fifty; and the names of several more might have been added.

*Remarks on the effects of the Cast.*—The Hindoo shastrūs bear the most evident proofs, that the founders of this system must have been men who designed to deify themselves. We can scarcely suppose that the system originated with a monarch, for he would not have placed the regal power beneath that of the priesthood; it could only spring from a number of proud ascetics, who, however, were far from being sincere in their rejection of secular affairs, as they secured to their own order all the wealth and honours of the country, together with the service of the other three orders. Agreeably to this plan, the persons of the first order were to be worshipped as gods; all the duties of the second concentrated in this, they were to protect the bramhūns; the third was to acquire wealth for them, and the fourth to perform their menial service: the rules for these orders were so fixed, that though the higher orders might sink into the lower, the latter could never rise, except in another birth.

The institution of the cast, so far from having contributed to the happiness of society, has been one of its greatest scourges. It is the formation of artificial orders, independently of merit or demerit, dooming nine tenths of the people, even before

\* Saccharum spontaneum.  
the Mu ābhān are added.

† Thallia dichotoma.

‡ The Hindoos say, ha, from a sage of this name

birth, to a state of mental and bodily degradation, in which they are for ever shut out from all the learning and honours of the country.

The distinctions of rank in Europe are founded upon civic merit or learning, and answer very important ends in the social union; but this system commences with an act of the most consummate injustice that was ever perpetrated; binds in chains of adamant nine-tenths of the people; debars them for ever from all access to a higher state, whatever their merits may be; puts a lock upon the whole intellect of three of the four orders, and branding their very birth with infamy, and rivetting their chains for ever, says to millions and millions of mankind, “You proceeded from the feet of Brümha; you were created for servitude.”

Some persons have thought that the cast, as it respected mechanical employments, must be advantageous, since, by confining the members of one family to one trade, it secured improvement. Actual experience, however, completely disproves this theory, for Hindoo mechanics never introduce a new article of trade, nor improve an old one. I know, that improvements have been made under the inspection of Europeans, but these do not enter into the argument. For native use, the same cloths, the same earthen, brass, iron, and other utensils, the same gold and silver ornaments, in use from time immemorial, unimproved, are in use at this day. But, if these mechanical employments had been thrown open to all ranks, who can say what advances might not have been made in improvement? Those who are acquainted with the effects of European skill and taste on the artists of Bengal, can see very plainly an amazing change for the better: the native goldsmiths, joiners, smiths, shoe-makers, &c. under the superintendence of Europeans, produce work little inferior to that imported from Europe.

But not only is the cast contrary to every principle of justice and policy; it is repugnant to every feeling of benevolence. The social circle is almost invariably composed of persons of the same cast, to the careful exclusion of others. It arms one class of men against another; it gives rise to the greatest degree of pride and apa-

thy. It forms a sufficient excuse for not doing an act of benevolence towards another that he is not of the same cast; nay, a man dying with thirst will not accept of a cooling draught of water from the hands or the cup of a person of a lower cast. I knew a kayūst'hū, whose son had rejected the cast, seek an asylum at his son's house just before death; yet so strong were the prejudices of cast, that the old man would not eat from the hands of his own son, but crawled on his hands and knees to the house of a neighbour, and received food from entire strangers, rather than from his own child, though he was then on the brink of that world, where all casts are resolved into those of the righteous and the wicked. If a shōōdrū enter the cook-room of a bramhūn, the latter throws away all his earthen vessels as defiled; nay the very touch of a shōōdrū makes a bramhūn unclean, and compels him to bathe, in order to wash away the stain. On the other hand, in the spirit of revenge, the toorūs, a class of shōōdrūs, consider their houses defiled, and throw away their cooking utensils, if a bramhūn visit them, but they do not thus treat even a Mūsūlman. The káyén, another cast of shōōdrūs, also throw away their cooking vessels if a bramhūn come upon their boat. In short, the cast murders all the social and benevolent feelings; and shuts up the heart of man against man in a manner unknown even amongst the most savage tribes. The apathy of the Hindoos has been noticed by all who are acquainted with their character: when a boat sinks in a storm on the Ganges, and persons are seen floating or sinking all around, the Hindoos in those boats which may remain by the side of the river, or in those passing by at the time, look on with perfect indifference, perhaps without moving an oar for the rescue of those who are actually perishing.

What is the crime for which a person frequently forfeits his cast, and becomes an outcast, and an exile for ever? Perhaps he has been found eating with a virtuous friend; or, he has embraced the religion of his conscience; or, he has visited other countries on business, and has been compelled, by the nature of his situation, to eat food not cooked by persons of his own cast. For these, or other reasons, the cast proscribes him his father's house, and if his mother consent to talk with him, it must be by stealth, or at a distance from the place which was once his home, into which he must never more enter. Hence the cast converts hospitality, friendship, and the desire to visit foreign realms, into crimes, and inflicts on the offender, in some cases,

a punishment worse than death itself. Ghünüşyamū, a bramhūn, about thirty-five years ago, went to England, and lost his rank. Gokoolū, another bramhūn, about the same time, went to Madras, and was renounced by his relations; but, after incurring some expense in feasting bramhūns, he regained his cast. In the year 1808, a blacksmith, of Serampore, returned from Madras, and was disowned by his friends, but after expending two thousand roopees amongst the bramhūns, he was restored to his family. In the year 1801, the mother of Kalē-prūsad-ghoshū, a rich kayūst'hū, of Benares, who had lost cast by intercourse with Mūsūlmans, and was called a pēer-alee,\* died. Kalē-prūsad was much concerned about presenting the offerings to the manes, and, after much intreaty and promise of rewards, at last prevailed upon eleven bramhūns to perform the ceremonies in the night. A person who had a dispute with these bramhūns informed against them, and they were immediately abandoned by their friends. After waiting several days in vain, hoping that his friends would relent, one of these bramhūns, suspending a jar of water from his body, drowned himself in the Ganges!—Some years ago, Ramū, a bramhūn, of Trivēnē, having, by mistake, married his son to a pēer-alee girl, and being abandoned by his friends, died through grief. In the year 1803, Shivū-ghoshū, a kayūst'hū, married a pēer-alee girl, and was not restored to his cast till after seven years, and he had expended 700 roopees.—About the same period, a bramhūnē of Vēlū-pookhūriya, having been deflowered, and in consequence deprived of her cast, refused all food, and expired in a few days.—In the village of Bājbj, some years ago, a young man who had lost his cast through the criminal intrigues of his mother, a widow,† in a state of frenzy, poisoned himself, and his two brothers abandoned the country.—Gooroo-prūsad, a bramhūn, of Charna, in Burdwan, not many years ago, through fear of losing cast, in consequence of the infidelity of his wife, abandoned his home, and died of grief at

\* A nabab of the name of Pēer-alee is charged with having destroyed the rank of many Hindoos, bramhūns and others; and from these persons have descended a very considerable number of families scattered over the country, who have been branded with the name of their oppressor. These persons practice all the ceremonies of the Hindoo religion, but are carefully avoided by other Hindoos as outcasts. It is supposed, that not less than fifty families of pēer-alees live in Calcutta, who employ bramhūn priests to perform the ceremonies of the Hindoo religion for them. It is said, that rājā Kṛṣṇū-Chūndrū-Rayū was promised five lacks of roopees by a pēer-alee, if he would only honour him with a visit of a few moments: but he refused.

† On account of marriages being contracted so early in this country, the number of virgin widows is very great. The Hindoos acknowledge that almost all young widows, being excluded from a second marriage, live in a state of adultery.

Benares:—About the year 1800, a bramhūnē of Shantee-poorū murdered her illegitimate child, to prevent discovery and loss of cast.—In the year 1807, a bramhūn of Trivēnē murdered his wife by strangling her, under the fear that he should lose cast, through her criminal intrigues.—About the year 1790, Kalē-dasū, a bramhūn, who had married, through the wickedness of a ghātukū, a washerman's daughter, was obliged to fly with her to Benarēs, but being there discovered, he sold all his property and fled, and his wife fell into a state of insanity.—In the time of raja Krishnū-Chūndrū-Rayū, a bramhūn of Shantee-poorū, was charged with a criminal intrigue with the daughter of a shoe-maker: the raja forbade the barber to shave the family, or the washerman to wash for them: in this distress, they applied to the raja, and afterwards to the nūwab, but in vain. After many pretended friends had, by fair promises, drained them of their all, the raja relented, and permitted them to be shaved, but the family have not obtained their rank to this day.

Numbers of outcasts abandon their homes, and wander about till death. Many other instances might be given, in which the fear of losing cast has led to the perpetration of the most shocking murders, which in this country are easily concealed; and thousands of children are murdered in the womb, to prevent discovery and the consequent loss of cast, particularly in the houses of the koolēnū bramhūns.

\* Not only is a person who has lost cast deprived of his property, and renounced by his friends, but he is excluded from all the services and comforts of religion; from all its supposed benefits at and after death, and is of course considered as miserable in a future state.

The Hindoos relate a story of Vachūspūtee-mishrū, who lived about six hundred years ago, and who, for repeating the four védās from memory before the king of Mit'hila, received as a fee 10,000 cows. As the reception of a gift of cows is forbidden, in the kūlēe yogū,\* the friends of the pūndit renounced him as an outcast, till he had made the proper atonement, by offering a piece of gold. And thus, a man who, according to the bramhūns, could repeat the four védās from memory, the re-

\* This is forbidden both in the smṛites and pooranās; though most of the bramhūns, at present, find the temptation too strong to resist. A gift of gold is also forbidden.

petition of the trilliteral syllable of which would remove the sins of a world, was made an outcast, because he had received a present of cows. If he had received a gift to the same amount in another form, he would have been blameless.

According to the shastrū, the offences by which rank is lost, are, the eating with persons of inferior cast;\* cohabiting with women of low cast; eating flesh or drinking spirits; partaking of that which has been prepared by a person of an inferior order; dealing in things prohibited by the shastrū, as cow-skins, fish, &c.

Persons may sink lower in cast, in cases where they do not become entire outcasts. A bramhūn, by officiating as priest to a shōōdrū, does not become a shōōdrū, but he sinks into a despised order of bramhūns.

Persons breaking the rules of the cast were formerly punished by the Hindoo kings; now it depends upon mere accident whether a person violating the rules of the cast be proceeded against or not. Strictly speaking, scarcely any Hindoos live according to these rules, and vast multitudes daily and notoriously violate them. In some respects, the great body of the people do that which is forbidden: as for instance, they eat rice prepared for sale by Mūsūlmans: here the number of offenders is so great, that the law cannot be enforced. Where a person is known to retain a Mūsūli-an mistress, the offence is frequently winked at, unless he happen to quarrel with another, and then the latter insists upon his being excluded the cast. When only one person objects to eat or smoke with another who has forfeited his cast, he is often bribed to hold his peace; but if a number of persons object, the case is desperate; yet there are times when a delinquent forms a party in his favour, who declare, that they will retain him amongst them. Sometimes the whole village assembles, to decide about a person's retaining the cast; when, if the decision be in his favour, all his friends eat with him; if not, they refuse, and prohibit his entering their houses. There is no other form of exclusion.

\* The Hindoo system is not only a system of terror as it respects the rules of the cast; but of pride, as admitting, on the one hand, no proselytes, and, on the other, branding other casts with opprobrious names, and declaring their very birth and manners infamous. Invite one of the lowest orders of shōōdrūs to a feast with an European of the highest rank, and he turns away his face with the most marked disgust.

Persons who have been deprived of their cast, have, in some instances, offered large sums to regain it, but in vain. On the contrary, other offenders, who have had no enemy to oppose them, and very little that the bramhūns could seize, have regained their cast for a mere trifle.\* The only way of being reinstated in their rank is to give a feast to bramhūns: all things may be obtained by pleasing this privileged order, in whose hands the cast is either a treasury chest, or a rod of iron.

After the establishment of the English power in Bengal, the cast of a bramhūn of Calcutta was destroyed by an European, who forced into his mouth flesh, spirits, &c. After remaining three years an outcast, great efforts were made, at an expense of 80,000 roopees, to regain the cast, but in vain, as many bramhūns of the same order refused consent. After this, an expense of two lacks of roopees more was incurred, when he was restored to his friends. About the year 1802, a person in Calcutta expended in feasting and presents to bramhūns, 50,000 roopees to obtain his cast, which had been lost through eating with a bramhūn of the pūr-alee cast. After this, two pūr-alee bramhūns of Calcutta made an effort to obtain their cast, but were disappointed, after expending a very large sum.

Sometimes a person is restored to his cast on making the requisite atonement; but many affirm that the atonement benefits the party only in a future state, and does not effect his restoration to society in this world. The offering of atonement is a cow, or a piece of gold, or cloth, or a few kourees.

Such are the baneful effects of the cast on social life. But that which, more than any thing else, in the opinion of a sincere christian, condemns the cast, is the resistance which it opposes to the prevalence of the true religion. If a Hindoo be convinced of the excellency of the christian religion, he must become a martyr the

\* Many different casts have at their head individuals called Pramanikūs, who are consulted on all points relating to the cast. When persons wish to make a feast, they consult their pramanikū respecting who shall be invited, and what presents shall be given to the guests. The shōōdrūs of one cast living in four or five villages have one pramanikū, who adjusts differences between the individuals of the cast over which he presides. If a person says, he will not eat with another, because he has done something contrary to the rules of the cast, the pramanikū sometimes adjusts the business, by reminding this man, that in his family also there are such and such marks of the plague.

same hour that he becomes a christian. He must think no more of sitting in the bosom of his family, but must literally forsake "all that he hath" to become the disciple of Christ. Liberty to obey the decisions of the mind, and the convictions of conscience, has ever been considered as one of the most important birth-rights of a rational being; but the cast opposes all the rights of reason and conscience, and presents almost insurmountable obstacles to the progress of truth.

The loss of cast, however, loses half its terrors where a person can obtain society suited to his wishes: the chains of the cast, too, are severely or lightly felt in proportion to a person's worldly incumbrances: an unmarried person finds it comparatively easy to leave one order of society and enter into another. I have seen some who have lost cast, quite as happy as those possessed of all that this distinction could bestow: many of the *pār-alees* are possessed of large property, and are invited to Hindoo festivals without reserve; with this difference only betwixt them and other Hindoos, that they do not mix with the other casts at the time of eating; but this exists also among different ranks of *bramhūns*: a *bramhūn* of high cast will not eat in the same house, and at the same time, with a *bramhūn* of low cast.

In some parts of India, the natives do things with impunity which in other parts would cause the loss of cast. In the upper provinces, the regulations of the cast relative to eating are less regarded than in Bengal; while the intermixture of the casts in marriage is there guarded against with greater anxiety.

*Thousands of Hindoos daily violate the rules of the cast in secret, and disavow it before their friends: this fact refers to several new sects, who have seceded, in some measure, from the bramhinal system. But there are great multitudes of young men, especially in Calcutta, who habitually eat, in the night, with Portuguese and others, and shake off the fetters of the cast whenever pleasure calls. Here licentious habits are making the greatest inroads on this institution: and indeed to such an extent are the manners of the Hindoos become corrupt, that nearly one half of the bramhūns in Bengal, the author is informed, are in the constant practice of eating*



flesh and drinking spirits in private.\* Ūbhāyū-chūrñū, a respectable brāmhṇ, assured the author, of his having been credibly informed, that in the eastern parts of Bengal the brāmhṇs distil in their own houses the spirits which they drink: this brāmhṇ, a few years ago, at the Shyama festival, called, in the night, at the house of a rich Hindoo near Calcutta, to see the image of the goddess, and observed, that the offerings formed a pile as high as the image itself. Two or three of the heads of the family were in a state of complete intoxication; and after remaining a short time, one of them called out, "Uncle, a thief is come to steal the offerings--see, he stands there, in a white garment." The uncle, also intoxicated, but still able to walk, staggered up to the pile of offerings, and supposing that to be the thief in a white garment, smote it with such force, as to scatter the offerings at the feet of the goddess, and all over the temple floor. While the uncle was thus driving the thief out of the temple, a friendly dog was offering his services to the nephew laid prostrate in the temple yard.—In conversation with a respectable shōōdrū, on these secret violations of the rules of the cast, he gave me in writing an account, of which the following is a translation: "When a party sit to drink spirits, they ask a wise man among themselves, whose family for seven generations has been in the habit of drinking spirits, what benefit may be derived from the practice? He replies, 'He who drinks spirits, will be filled with joy, till he fall again and again to the earth: should he vomit, he must place his mouth in it: if he devour the vomit, he will be rewarded with heaven.'" Let the reader add this fact to various others which he will find in the introduction to the second volume, and he will be able to account for the Scripture designating the practices of the heathen by the expressive term—"abominable idolatries."

\* Smoking intoxicating drugs also is almost become universal among these representatives of the gods on earth.

## CHAPTER III.

### SECTION I.

#### *Of births, and the nursing and education of children.*

HINDOOS of respectability treat a pregnant female with peculiar tenderness; and when approaching the time of her delivery, she is indulged with whatever she desires. This solicitude does not arise from the fear that the infant will suffer if the mother be denied what she longs for, but, from the hope of having a son, as well as from a common fear among the Hindoos, that if the female do not obtain what she desires, the delivery will be prolonged. A Hindoo woman exceedingly dreads the hour of child-birth,\* especially at the first birth after marriage. In the houses of the rich, a slight shed is always prepared for the female; who, after delivery, is considered as in a state of uncleanness; where a number of families live together, such a shed is always reserved for this purpose. Before the birth of a child, to keep off evil spirits, the Hindoos lay the skull of a dead cow, smeared with red lead, &c. at the door of this hut. If a female have a difficult delivery, she suffers extremely for want of that assistance which a skilful surgeon, (did Hindoo manners admit of his services,) would be able to afford: many perish.† The midwives are chiefly of the haree cast; other females of low cast practise, but they are not numerous. A roopee and a garment are the common fee to the midwife from the middling ranks; the poor give less.

Almost all the lower orders of Hindoos give spirituous liquors to their females

\* So great is this dread, that it has received a proverbial appellation, "śūta-shūka, or the hundred-fold to be dreaded," and the relations of such a female, considering how doubtful her passing through that period with safety is, to shew their attachment, present her with various farewell gifts.

† It is become a proverb among this indolent people, that the life of a woman, being more sedentary, is happier than that of a man, and nothing but a dread of the danger here alluded to, makes them content to be men still.

immediately after delivery; and medicine, a few hours after the child is born: sickness rarely succeeds a lying-in. When the father first goes to see the child, if a rich man, he puts some money into its hand; and any of the relatives who may be present do the same. The mother is constantly kept very warm; after five days she bathes; and on the sixth day, to obtain the blessing of Shūsht'hēe on the child, this goddess is worshipped in the room where the child was born. If a child die soon after its birth, the Hindoos say, "See! the want of compassion in Shūsht'hēe: she gave a child, and now she has taken it away again."\* If a person have several children, and they all live, the neighbours say, "Ah!—Shūsht'hēe's lap!" On the eighth day, to please the neighbouring children, the members of the family sprinkle, with a winnowing fan, on the ground opposite the house, eight kinds of parched pease and parched rice; and about twenty-one days after delivery,† the woman begins to attend to her family business. On the twenty-first day, Shūsht'hēe is again worshipped, by the women of the family, under the shade of the fig tree. If the child be a son, the mother continues unclean twenty-one days; if a daughter, a month.

The respectable Hindoos, at the birth of a child, keep a record, drawn up by a gñnūkū, or astrologer, who is informed by the father, or some relative, of the exact time of the birth, and is requested to cast the nativity of the child, and open the roll of its fate. The gñnūkū goes home, and draws up a paper, describing what will happen to the child annually, or during as many astronomical periods as he supposes he shall be paid for: indeed some of these rolls describe what will happen to the person during every period of his existence. This astrologer is paid according to the good fortune of the infant, from one roopee to one and two hundred. The parent carefully deposits this paper in his house, and looks at it occasionally, when any thing good or evil happens to his child. The nativity of sons is more frequently cast than that of daughters. Some persons merely keep the date of the birth; or they

\* Hindoos of the lowest class, if several of their children have died soon after the birth, procure a ring to be made from the chains of some convict, and place it upon the next child's ancle. If a son, when grown up, act very contrary to the manners of his parents, he is said to have been changed in the womb by Jatī-harinēē, a goddess, worshipped by this people, and supposed, as her name imports, to play such tricks with mankind.

† Poor women in the northern parts of Bengal are known to attend to the business of their families the day after delivery. The author is informed, that sometimes a mother is delivered while at work in the field, when she carries the child home in her arms, and returns to her work there the next day.

add the signs under which the child was born, without having its fate recorded. The poor keep no record whatever.

When the child is a few days old, the parents give it a name,<sup>1</sup> which is generally that of a god,<sup>2</sup> the Hindoos believing, that the repetition of the names of the gods is meritorious, and, operating like fire, consumes all sin. Some are the simple names of gods, as Narayṇū, Kartikū, Guṇéshū, Vūroonū, Pūvṇū, Bhōōt-nat'hū, Indrū, Gopalū, Unūntū, Eeshwōrū,<sup>3</sup> Koovēri, Mōhū-dēvū,<sup>4</sup> Bhūgōvanū, &c. and others have attached to the name of a god another word, as Ram, and Ram-prūsadū,<sup>5</sup> Krishṇū, and Krishṇū-chūrūnū,<sup>6</sup> Bramhanūndū,<sup>7</sup> Shivū-nat'hū,<sup>8</sup> Sōōryū-kant'hū.<sup>9</sup> The names of the goddesses, with an additional word, is also given to men, as, Doorga-chūrūnū, Gūnga-Ramū, &c. These are very common names among the Hindoo men. Women are named after the goddesses, as Kalēē, Doorga, Lōkshmēē, Sūrūswitēē, Gūnga, Radha, &c. To these names some add single words, as Vishnoo-priya.<sup>10</sup> A great portion of the various names of the gods and goddesses are chosen and given to men and women. The names of heroes and heroines are also given, as Yoodhist'hirū, and Bhēmū; Droupdēē, and Koontēē. Names are also chosen from those of trees, flowers, &c. as Lūvūṅgū-lūta,<sup>11</sup> Pūdmū,<sup>12</sup> Soodha-mookhēē,<sup>13</sup> Sūkheē.<sup>14</sup>

The father makes known the name, though the mother has generally the privilege of choosing it. Some Hindoos place two lamps on two names beginning with the same letter, and choose that over which the lamp burns most fiercely. Beside the common name, another is given by selecting a letter from the name of the stellar mansion under which the child was born: this is used in the marriage contract, and at other ceremonies. I give an example from the name of the Sūṅgskritū pūndit in the Serampore printing-office: Krishṇū happened to be the guardian deity of his friends; and they gave this boy, as his common name, Gopalū, one of the names of Krishṇū;

1 Never that of its father.

2 The names of the gods are also given to towns, gardens, pools, &c. as, Shrēē-Ram-poorū, the town of Ramū; Krishṇū-vaganū, the garden of Krishṇū; Lōkshmēē-ṅgūrū, the sea of Lōkshmēē.

3 The common name for God.

4 The great god.

5 Prūsadū, pleasure; this name

intimates that Ramū is pleased with this person.

6 Chūrūnū, foot.

7 Anūdū, joy.

8 Nat'hū,

lord.

9 Kant'hū, beautiful.

10 The beloved of Vishnoo.

11 The climbing plant Lūvūṅga.

12 The water-lily.

13 She whose mouth is like the water of life.

14 A female friend.

and as he was born in the last division of the virgin, the Singeskritū name for which ends in t'h, his stellar name became T'hakoorū-dasū.

Some parents give an unpleasant name to a child who may be born after repeated bereavements, as Dookhē,\* Pūnch-kouree,† Haranū,‡ Koorū,§ &c. They assign as the reason for this, that as the former were such pleasant children, and had such sweet names, they died through the envy of others.¶ If the child live, they add the name of Ramū to one of the above names, as Dookhē-Ramū, &c.

A Hindoo woman suckles her child, if she have only one, till it is five or six years old; and it is not uncommon to see such children standing and drawing the mother's breast.\* A Hindoo mother seldom employs a wet-nurse; nor is the child fed with prepared food before the expiration of six months. The children of the rich generally go naked till they arrive at their second or third year, and those of the poor till they are six or seven.

As Hindoo women never learn to read, they are unable to teach their children their first lessons, but a father may frequently be seen teaching his child to write the alphabet when five years old; at which age the male children are commonly sent to the village school.

Rich men employ persons to teach their children, even at five years of age, how to behave on the approach of a bramhūn, a parent, a spiritual guide, &c. how to sit, to bow, and appear to advantage, in society. When a boy speaks of his father, he calls him t'hakoorū, lord; or of his mother, he calls her t'hakooranē. When he re-

\* Sorrowful.      † Five kourees.      ‡ The lost.      § That which is taken away by force.

¶ If a rich man sink into poverty, such sayings as these are common: "See! how sharp men's teeth are!"—"He is ruined entirely because others could not bear to see his happiness."—Some Hindoos think, that the gods hear the prayers of those who desire the evil of others; and that persons are able to injure others by the power of incantations.

\* It is very remarkable, that the Africans as well as the Hindoos suckle their children long after they are able to walk; that they eat only with the right hand; smoke out of a thing like the hooka; at eight days old shave the head of a child, and give it a name, &c. Their dances, like those of the Hindoos, are also distinguished by indecent gestures.

turns from a journey, he bows to his father and mother, and, taking the dust from their feet, rubs it on his head. Considering their inferiority to Europeans in most of the affairs of polished life, the Hindoos in general deserve much credit for their polite address.

Almost all the larger villages in Bengal contain common schools, where a boy learns his letters by writing them, never by pronouncing the alphabet, as in Europe; he first writes them on the ground: next with an iron style, or a reed, on a palm leaf; and next on a green plantain leaf. After the simple letters, he writes the compounds; then the names of men, villages, animals, &c. and then the figures. While employed in writing on leaves, all the scholars stand up twice a day, with a monitor at their head, and repeat the numerical tables, ascending from a unit to *gūndas*,\* from *gūndas* to *voorees*,† from *voorees* to *pūnūs*,‡ and from *pūnūs* to *kahēnūs*;§ and, during school hours, they write on the palm leaf the strokes by which these numbers are defined. They next commit to memory an addition table, and count from one to a hundred; and after this, on green plantain leaves, they write easy sums in addition and subtraction of money; multiplication, and then reduction of money, measures, &c. The Hindoo measures are all reducible to the weights, beginning with *rūttees*,|| and ending with *mēnūs*.\* The elder boys, as the last course at these schools, learn to write common letters, agreements, &c.—The Hindoo schools begin early in the morning, and continue till nine or ten; after taking some refreshment at home, the scholars return about three, and continue till dark. The Bengalee school-masters punish with a cane, or a rod made of the branch of a tree; sometimes the truant is compelled to stand on one leg holding up a brick in each hand, or to have his arms stretched out, till he is completely tired. These school-masters are generally respectable *shōōdrūs*, though in some instances *brāmhūns* follow this employment. Their allowance is very small: for the first years education, about a penny a month, and a day's provisions. When a boy writes on the palm leaf, two-pence a month; after this, as the boy advances in learning, as much as four-pence or eight-pence a month is given.

There are no female schools among the Hindoos: every ray of mental improve-

\* Four. † Twenty. ‡ Eighty. § One Thousand Two Hundred and Eighty. || A seed of the *abrus pricatorius*. \* Eighty lbs.

ment is carefully kept from the sex.\* As they are always confined to domestic duties, and carefully excluded from the company of the other sex, a Hindoo sees no necessity for the education of females, and the shastrs themselves declare, that *a woman has nothing to do with the text of the védû*: all her duties are comprized in pleasing her husband, and cherishing her children. Agreeably to this state of manners, respectable women are never seen in the public roads, streets, or places of resort. What would a European say, if the fair sex were at once to be excluded from public view—and if, in every public assembly, every private walk, every domestic circle, he was to meet only the faces of men!

When a child is ill, the mother, supposing that her milk is the cause of its sickness, abstains from bathing, eating sour food, fish, &c. and partakes of food only once a day. Sometimes, after making a vow, and promising some gift, if the deity will restore her child to health, she abstains from cutting the child's hair until the expiration of the vow; others tie up a lock of hair, and repeat over each hair in the lock the name of a different deity: this clotted hair may frequently be seen on the heads of children.

Though the children of the highest and the lowest casts seldom play in company, yet the offspring of casts which more nearly approximate are often seen in the streets, playing together with the utmost freedom; and indeed if a child at play should have food in its hand, and the child of another cast partake of it, it is not much noticed. Hindoo children play with earthen balls, and with the small shells which pass for money. Bigger boys amuse themselves in different kinds of inferior gaming, as dice,† throwing kourees, &c.; in boyish imitations of idolatrous ceremonies; in kites; leaping; wrestling; in a play in which two sides are formed, bounds fixed, and each side endeavours to make incursions into the boundary of the other without being caught; in hide and seek, and the like. Children are seldom corrected, and having none of the

\* An old adage is always present with the Hindoos, that if a woman learn to read, she will become a widow.—I am informed, however, that women teach the female children of kayûst'hûs and bramhûns to cut figures in paper and plantain leaves, and delineate other forms with paste on seats, walls, &c. Many are taught to spin thread, which is perhaps the most general female employment among the Hindoos.

† At the full moon in Ashwin the Hindoos sit up all night and play at dice, in order to obtain the favour of Lûkshmeî, the goddess of wealth.

moral advantages of the children of christian parents, they ripen fast in iniquity, and among the rest in disobedience to parents.\* At a very early age, they enter the paths of impurity, in which they meet with no checks either from conscience, the virtuous examples of parents, or the state of public morals.—A bramhūn, who appeared to respect Christianity, was one day reading the first chapter of the epistle to the Romans in Bengalee; and while going over this melancholy description of the sins of the heathen, he confessed, with a degree of astonishment, how remarkably applicable it was to the manners of his own countrymen.

## SECTION II.

*Marriages.*

THE Oodwahū-tūttwū, a work on the civil and canon law, mentions eight kinds of marriage: 1. Bramhū, when the girl is given to a bramhūn without reward.—2. Doivū, when she is presented as a gift, at the close of a sacrifice.—3. Arshū, when two cows are received by the girl's father in exchange for a bride.—4. Prajapūtyū, when the girl is given at the request of a bramhūn.—5. Asoorū, when money is received in exchange for a bride.—6. Gandhūrvū, when a marriage takes place by mutual consent.†—7. Rakshūśū, when a bride is taken in war; and 8. Poishachū, when a girl is taken away by craft.

A Hindoo, except he be grown up, as in second marriages, never chooses his own

\* Hindoo youths occasionally leave their homes at ten, twelve, or fourteen years of age, without leave from their parents, and visit different holy places, partly from a disposition to wander, and partly from ideas imbibed in their childhood from hearing stories relative to the merit of visiting holy places. Some afterwards send letters, to acquaint their parents, that they have proceeded to such a holy place; others return after a lapse of some months, while others never return; but after a young person has left home without acquainting his parents, they often conclude that he is gone to some idolatrous ceremony, or to bathe in Gūnga, or to some holy place.

† The pooranūs relate, that formerly, when a king's daughter had not been married in childhood by the contract of her parents, and she was grown up to be old enough for marriage, she might solicit of her father to have what is called a shūyūmbūrū wedding, in which the girl chooses her own husband. To enable her thus to choose, the king makes a great feast, and invites multitudes of kings, and from amongst them the girl chooses her husband. Ramū, Urjoonū, Krishnū, Nūlū, and others, are all said to have been chosen by the princesses to whom they were afterwards united.



wife. Two parents frequently agree while the children are infants, to give them in marriage, but most commonly a parent employs a man called a ghūtākū, to seek a suitable boy or girl for his child.\*

The son of a shōōdrū is often married as early as his fifth year; the son of a bramhūn, after being invested with the poita, at seven, nine or eleven. Delays to a later period are not unfrequent: parents cannot always obtain a suitable match, or money is wanting; marriages also must be regulated by the cast, and by complicated customs. Amongst the middling ranks, five hundred roopees are often expended, and amongst the rich many thousands, at the marriage of a son.

One of the Hindoo shastrūs gives the following directions respecting the qualities of a wife:—"She who is not descended from his paternal or maternal ancestors within the sixth degree, is eligible by a twice-born man for nuptials. In connecting himself with a wife, let him studiously avoid the following families, be they ever so great, or ever so rich in kine, goats, sheep, gold and grain: the family which has omitted prescribed acts of religion; that which has produced no male children; that, in which the védū has not been read; that, which has thick hair on the body; and those, which have been subject to —[here a number of diseases are mentioned.] Let a person choose for his wife a girl, whose form has no defect; who has an agreeable name; who walks gracefully like a young elephant; whose hair and teeth are moderate respectively in quantity and in size; whose body has exquisite softness."

The following account of the person of Sharūda, the daughter of Brūmha, translated from the Shivū pooranū, may serve as a just description of a perfect Hindoo beauty: This girl was of a yellow colour; had a nose like the flower of the sesamum; her legs were taper like the plantain tree; her eyes large like the principal leaf of the lotūs; her eye-brows extended to her ears; her lips were red like the young leaves of the mango tree; her face was like the full moon; her voice like the sound of the cuckow; her arms reached to her knees; her throat was like that of a pigeon; her

\* "The espousals, or contract before marriage," among the Romans, says, Kennett, "was performed by an engagement of the friends on both sides."

loins narrow like those of a lion; her hair hung in curls down to her feet; her teeth were like the seeds of the pomegranate; and her gait like that of a drunken elephant or a goose.

Each cast has its own order of *ghūtūkūs*, which profession may be embraced by any person qualified by cast and a knowledge of the *ghūtūkū* shastrūs. They sometimes propose matches to parents before the parents themselves have begun to think of the marriage of their child. Many of these men are notorious flatterers and liars,\* and, in making matrimonial alliances, endeavour to impose in the grossest manner upon the parents on both sides. If the qualities of a girl are to be commended, the *ghūtūku* declares, that she is beautiful as the full moon, is a fine figure, of sweet speech, has excellent hair, walks gracefully, can cook and fetch water, &c. After the report of the *ghūtūkū*, a relation on each side is deputed to see the children,† and if every thing respecting cast, person, &c. be agreeable, a written agreement is made between the two fathers: and in this way, persons are united in wedlock with as much indifference as cattle are yoked together; matrimony becomes a mere matter of traffic, and children are disposed of according to the pride of parents, without the parties, who are to live together till death, having either choice or concern in the business.

These very early marriages are the sources of the most enormous evils: these pairs, brought together without previous attachment, or even their own consent, are seldom happy. This leads men into unlawful connections, so common in Bengal, that three parts of the married population, I am informed, keep concubines. Many never

\* Some *ghūtūkūs* are not employed in making marriage agreements; but, after studying the books belonging to their profession, they subsist on the gifts received at weddings, and quarter themselves on those *koolēnūs* and *shrotriūs* who are rich men. When a *ghūtūkū* visits such a *koolēnū* or *shrotriū*, he rehearises a number of honourable qualities which he ascribes to the ancestors of his host; but if this person be not disposed to be liberal towards him, he endeavours to bring forward all the violations of the rules of the cast into which he or his ancestors may have fallen; and sometimes this disappointed *ghūtūkū* endeavours to involve the person in disgrace among his friends, or in the presence of large assemblies of *bramhūns*. In almost all families there are faults respecting the cast, which are well known to these *ghūtūkūs*, and which they know how to use as means of extorting money.

† Among the *vūngshūjūs*, those families which have sunk lowest in honour, meet with great difficulties in finding girls for their sons, and it is not uncommon for the *ghūtūkūs* to impose the child of a *shōōdrū* upon such a *vūngshūjū* as the daughter of a *bramhūn*.

visit, nor take their wives from the house of the father-in-law, but they remain there a burden and a disgrace to their parents; or, they abandon the paternal roof at the call of some paramour. Early marriages also give rise to another dreadful evil: almost all these girls after marriage remain at home, one, two, or three years; and during this time numbers are left widows, without having enjoyed the company of their husbands a single day: these young widows, being forbidden to marry, almost without exception, become prostitutes. To these miserable victims of a barbarous custom are to be added, all the daughters of the *koolēnūs*, who never leave the house of the father, either during the life, or after the death of their husbands, and who invariably live an abandoned life. The consequences resulting from this state of things, are, universal whoredom, and the perpetration of unnatural crimes to a most shocking extent.

Some days or weeks before a wedding takes place, a second written agreement is made between the two fathers, engaging that the marriage shall take place on such a day. This is accompanied sometimes with the promise of a present for the daughter, which may amount to ten, fifty, or more ruppees. On signing this agreement, a dinner is given, in general by the girl's father; and gifts are presented to the *bramhūns* present, as well as to the *ghūtūkū*, according to the previous agreement, perhaps five, six, eight or ten ruppees. Where a present is made to the father of the girl, which is very common at present, the cast of the boy is not very respectable: in the most reputable marriages, the father not only gives his daughter without reward, but bears the expences of the wedding, and presents ornaments, goods, cattle, and money to the bridegroom.

Three or four days before the marriage, the bodies of the young couple are anointed with turmerick, and the boy, day and night, till the wedding, holds in his hand the scissors with which the natives cut the betle nut, and the girl holds in her hand the iron box which contains the black colour with which they daub their eyelids. The father of the boy entertains all his relations, and others; to relations giving a cooked dinner, to others sweetmeats, &c. and the father of the girl gives a similar entertainment to all his relations. After this, the rich relations feast the bridegroom and

family, and add presents of cloth, &c. On the day before the marriage, the parents on each side send presents of sweetmeats amongst their friends.

During the night preceding the wedding, the most hideous noises are made at the houses of the two parents, with instruments whose noise resembles that of a kettle drum. In the beginning of the night, the women leave four pots containing lamps at each of the two houses, expressing their wishes for the long life of the bride and bridegroom. They also place at each house two balls of rice flour in the form of sugar loaves, which they call *Shrēē* ;\* and towards the close of the night, they eat with the girl and boy. These customs are accompanied with much hilarity.

Early in the morning, the women and female neighbours again assemble, and taking with them a pan of water, the pots which contain the oil-lights, the balls of rice flour, and some betle-nut, go round to the neighbours, and give to each a morsel of the betle-nut. On returning home, in some towns, they place the boy and girl, at different houses, on a bamboo door, when the mother, as an expression of her joy and good-will, lights some straw from the thatch, and turns it round the right foot of the boy, or girl, three several times ; after which the persons present lift up the door, with the girl or boy placed on it, three, five, or seven times ; the women then, taking some thread, and stretching it, walk round them four times, and then tie this thread, with some blades of doorvū grass, round the right arm of the boy, and the left arm of the girl. They prepare also a kind of ointment with oil and spices fried together, and rub it on the head and all over the bodies of the young couple. All these actions have no other meaning, than that they are tokens of joy. In the forenoon, at both houses, to secure the happiness of the boy and girl, they present offerings to deceased ancestors. The bridegroom, as a mark of affection, sends to the bride a present of fish, betle, sweetmeats, plantains, sour milk, and cloth : in some cases, the bride makes a similar present to the bridegroom. In the course of the afternoon, the heads of the young couple are shaved ; and while the bridegroom stands upon a stone placed in the middle of a small artificial pool of water, round which trees are planted, and lamps placed, the wicks of which are made of the fruit of the thorn ap-

\* One of the names of *Lukshmēē*, the goddess of prosperity.

ple plant, the women bring the pot containing the lamp, the ball of paste called *Shrēē*, and a number of other precious things, and going up one by one to the bridegroom, with these things touch his forehead. If the person has the means, the rest of the time till night is occupied in feasting relations, *brambhūns*, neighbours, &c. The bride, bridegroom, and the person who gives the bride in marriage, all fast till the wedding is over.

In the marriages of the rich, great preparations of music, fireworks, illuminations, &c. are made, and vast multitudes are invited to the wedding. Some persons spend more than 100,000 roopees in the marriage of a son or a daughter. At a fortunate hour in the night, the bridegroom, dressed in silk, and wearing many gold and silver ornaments, a gold chain round his neck, and a gilt crown upon his head, prepares to go to the house of the bride: he is seated in a gilt palanqueen, or in a *tūktūnama*. If in the latter, there is room for four servants to stand at the four corners, in the inside, to fan him, or rather to wave over him a brush, made of the tail of the cow of Tartary. The procession at a magnificent wedding is very long: before the bridegroom's palanqueen, the servants of the father walk, carrying silver staves; open carriages proceed slowly, containing dancing women and singers; a flag is also carried, and a metal instrument like a dish is placed on an elephant, and beat at intervals. The streets are illuminated by the flambeaux and lights which the attendants carry in their hands; and fireworks, placed on both sides the streets, are discharged as the procession moves along. Horses, camels, and elephants, richly caparisoned, are placed in convenient situations in the procession, and musicians, playing on various instruments, are placed before and behind the bridegroom. Lately many of the rich natives have called in the assistance of English music at their weddings. At intervals guns are fired. All things for the procession being prepared before-hand, the whole waits for the coming of the bridegroom. At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived in Serampore; to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold the bridegroom cometh; go ye out to meet him."—All the persons employed, now lighted their lamps,

and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house\*—the door of which was immediately shut, and guarded by sepoys.—I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment: "And the door was shut!"—I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment.

From time immemorial, the Hindoo young men have considered a wedding procession, as it passes through the villages to the house of the bride, as *fair game*:—groups of wicked boys and young men, therefore, attack the wedding company in all those ways by which they can most annoy them, and in which they are greatly assisted by the darkness of the night. Serious disputes, attended with the loss of lives, have sometimes occurred amidst this rough and dangerous mirth.

After entering the house, the bridegroom is led to the place where the marriage rites are to be performed, and where the father-in-law, taking off the old garments and poita of the boy, arrays him in new clothes, and takes him into an inner apartment, where they make him stand on a stool placed on the cow's head and certain other things buried in the earth, adding a number of female superstitious practises, to induce the bridegroom to behave well to the bride. They next bring the bride on a stool covered with the bridegroom's old garments, and carry the girl round the bridegroom seven times; they then permit the bride and bridegroom fairly to look at each other for the first time. The happy pair are then brought to the former place, and

\* In many instances, the marriage rites are performed in this area, before all the company, and this is proper; but an affectation of modesty and family pride not unfrequently leads the father-in-law to the resolution of having the ceremonies performed in the house.

made to sit near each other, when the father-in-law puts into the hands of the bridegroom fourteen blades of kooshū grass, tied in two separate parts, which the boy ties under his feet. The father-in-law now pours some water into the right hand of the bridegroom, and while the latter holds it there, the former reads an incantation, at the close of which the bridegroom lets it fall on his feet; rice, flowers and dōorva grass are next given, which he lays on his head; water is presented as at first with a prayer; and then sour milk; then again water. The officiating bramhūn now directs the boy to put his hand on a pan of water, and places the hand of the bride on that of the bridegroom, and ties them together with a garland of flowers, when the father-in-law says, "Of the family of Kashyūpī, the great grand-daughter of Bhoirūvū, the grand-daughter of Ramū-Hūree, the daughter of Ramū-soondūrñ, Kshūma, wearing such and such clothes and jewels, I, T'hakoorñ-dasū, give to thee, Ūbhūyū-chūrūñ, of the family of Sandilyū, the great-grandson of Soondūrñ-dasū, the grandson of Kanaee, the son of Bhūjū-Hūree." The bridegroom says, "I have received her." The father-in-law then makes a present, "for good luck," and adds to it household utensils, &c. according to his ability; and then takes off the garland of flowers with which the hands of the married pair were bound, repeating the gayūtræ. A cloth is now drawn over the heads of the couple, while they again look at each other; and this part of the marriage ceremony here closes, after the boy and the girl have been directed to bow to the shalūgramū and to the company, that they may receive the blessing of the gods and of the bramhūns. A bramhūn, or a female whose husband and son are living, then fastens the bride and bridegroom together by their garments with the above piece of cloth, as a token of their union; and they are thus led back into the midst of the family.

During the ceremonies of marriage, selections from the Mīshrū, a work on the different orders of Hindoos, are rehearsed by the ghūtūkñs, amidst the assembly, and when the marriage ceremony is concluded, the father-in-law, or some one in his stead, proceeds to the assembly, and says, "These friends have favoured us with their presence, let us pay them the honours due to their rank." As on these occasions it is an invariable custom, to mark the forehead of the guests with the powder of sandalwood, this person now asks in the assembly, "Who shall first receive the sandal-

wood?" To which a ghūtūkū replies, 'Except Ūbhñyū-chūrñū, who shall receive the sandal-wood?'—Another asks, 'Why should *he* receive it?'—The ghūtūkū then enumerates a number of qualifications which this person possesses; as, that all ranks of koolēnūs, and shrotriyūs, 'stand in his door;'<sup>\*</sup> that he is generous, hospitable, liberal in showing respect; that, in fact, he is a second Yoodhist'hirū. Not unfrequently another ghūtūkū, amidst fierce disputes, proposes some other candidate, enumerating a number of qualifications: the man who is most liberal to these men, however, always obtains the honour. In some cases, no person is found in whom the assembly can agree, and it is at length proposed, that it shall be conferred without preference, by commencing at either end of the room; should this be overruled, the only remedy left is, to select some child, and give it the honour of being first marked with the sandal powder. When a proper person, however, can be found, and all are agreed in him, a bramhūn takes the sandal-wood, on a brass or silver plate, and goes up to the person for whom it is decreed, and again asks the assembly, 'Shall I apply the sandal-wood?' A number of voices at once reply in the affirmative, when the bramhūn rubs some sandal-wood on his forehead, and places a garland of flowers round his neck. Several persons then join in conferring the same honours on all the company; presents of betel-nut, or panū, are added.

This being concluded, the father-in-law invites the company to a supper, promising that the delay shall not be great. Not unfrequently, before they sit down to the entertainment, quarrels arise; perhaps a number of persons maliciously unite, to bring dishonour upon the family of the bride, and either throw the food away, or refuse to partake of it. The guests consider themselves as conferring the obligation, and therefore, unless the food be excellent, they do not hesitate to utter the loudest complaints. Several hours are sometimes spent in composing these differences, and in persuading the guests to sit down quietly to the repast. Some are so malicious as to cut with scissars the garments of the guests, while sitting in a crowded manner in the assembly.

The girl's father having entertained the persons who accompanied the bridegroom,

<sup>\*</sup> That is, are nourished by him.



presents money to the ghütükü, the officiating bramhün, the bramhüns, and relations, according to his ability. The bridegroom remains all night at the house of his father-in-law, but while there he is forbidden to eat any food except that which he has brought with him.

Early the next morning, the women of the house and neighbourhood carry small presents of money to the bridegroom. About the same hour, five women take up the mat upon which the married couple have slept, for which service they receive a trifling present; after this, the bride and bridegroom, having anointed their bodies with turmerick, bathe in the small pool mentioned before; and after the guests have taken some refreshment, the bridegroom takes home his bride. The girl's palanqueen is closely covered, so that she cannot be seen: Bengalee women never ride in an open palanqueen. The procession consists merely of the remnant of the first shew; the only novelty is a quantity of artificial flowers fastened on sticks, and carried before the bridegroom. On their arrival, in the place where the offerings were presented to the manes on the day of marriage, the boy's mother takes up the pots, and the ball of rice called Shrēē, and with them touches the foreheads of the married pair; after which she takes some betel in her hand, and, beginning at the anclé, slowly raises her hand till it arrive opposite her son's head, making an awkward noise by the shaking of her tongue, in which she is joined by all the women present. She repeats this to the bride; and also places a fish in the folds of the bride's garments, and some sweetmeats in the mouths of the bridal pair; she then pours some milk mixed with red lead on the feet, and places a measure of corn on the head, of the bride, under which the bridegroom puts his left hand; and in this manner they proceed into the house, the bridegroom with his right hand scattering the corn as they go. The burnt-sacrifice is next offered by the bridegroom, amidst the repetition of many formulas by the officiating bramhün: \* among the rest, the bridegroom pours clarified butter on the fire, and rubs a little on the forehead of the bride, saying "by this burnt-offering I promise, that whatever fault you may commit with any of your members [he mentions each] I forgive them." They next take

\* Pliny says, that the most solemn part of the marriage ceremony was, when the matrimonial rites were performed with solemn sacrifices and offerings of burnt cakes.

up parched rice, and the leaves of the shūmēe tree, and hold them in their hands, those of the bridegroom supporting the hands of the bride, when the latter says, 'I am come from the family of my father into your family,' and now my life and all I have are yours:' after which, the bridegroom repeats the praise of the regent of fire, calling him to be witness, and, after walking round the altar seven times, pours the rice on the fire. Taking up clarified butter, the bridegroom, after saying to the bride, 'Your heart is in mine, and my heart is in yours, and both are one; your word is in mine, and my word is in yours, and both are one,' pours the clarified butter on the fire. He next draws the veil over her face, while he adorns her forehead with red lead. At the close, he intreats the blessing of the company on the bride, adding a prayer to the regent of fire, that he would destroy all mistakes that may have attended this service. Different diversions now take place, and the remainder of the day is spent in feasting, and in dismissing distant relations with presents. If a friend on this day should not eat of the food which is considered as having been cooked by the bride, it is regarded as a great dishonour, which can only be removed by his eating there at the next public feast. On this night the married pair do not remain together. The girl's father sends garments, sweetmeats, fruits, &c. for them both, and the next day he goes himself, and sees the married pair put to sleep on an ornamented bed of flowers.

On the fourth or fifth day, the father of the girl takes the bride and bridegroom to his house, where they remain about ten days. On the fifth, seventh or ninth day, the women take off the thread that was tied on the arms of the young couple on the day of marriage; after which, the officiating bramhūn, in their names, worships the sun: the father-in-law presents changes of raiment to the bride and bridegroom, and at the close entertains the guests. After ten days, the boy returns to the house of his father, and the girl remains with her mother.

At respectable weddings, four or five thousand roopees are expended, but the greatest expence is incurred in the fire-works, and other accompaniments of the procession: should four or five hundred persons sit down to the entertainment, their food will not cost so much as eight-pence a head. Many guests who do not partake

of the entertainment receive presents of money, garments, brass and other household utensils.

About forty-five years ago, Jūyū-Narayānū, a bramhūn of Khidūr-poorū, near Calcutta, expended 40,000 roopees in the wedding of his nephew, and entertained five or six thousand guests.—Soon after this, Hūree-Krishnū-rayū, a pēer-alee bramhūn, expended more than a lack of roopees in the marriage of his eldest son, entertaining the nūwab, and most of the rajas of Bengal.—About thirty years since, raja Raj-Krishnū, of Calcutta, a kayūst'hū, expended 80 or 90,000 roopees in his son's marriage.

At the end of a year, the bridegroom takes home his wife; or, if she be very young, she remains at her father's (visits excepted) till the proper time for their ultimate union, when her husband proceeds to the house of his father-in-law, if a poor man, on foot, and if rich, in a palanqueen, with a few friends. When the married pair return to the house of the boy's father, most of those ceremonies are repeated which took place there on the day after marriage. A Hindoo, on his marriage, does not become a house-keeper, as in England, but continues to live with his father; and in this way, if they can agree, many generations live together. At present, however, separations into distinct families are becoming more and more common.

At the time of the second marriage, certain foolish customs are practised by the females: the girl also abstains from eating the common rice, fish, &c. and on the fifth, seventh, or ninth day, the worship of Shusht'hēē, Markūndéyū, Gūnēshū, and the nine planets, is performed, the officiating bramhān reading, and the bridegroom repeating the service after him. To this succeeds the worship of the sun, in which the officiating bramhūn, joining the open hands of the bride and bridegroom, repeats certain formulas from one of the smritees. After these services, the bridegroom feeds the bride with sugar, clarified butter, honey, and the urine and dung of a calf, mixed together; and folds up plantains, nutmegs, &c. in the garment of the bride, and as they enter the house, the bridegroom causes a ring to slide between the bride's garment and her waist.\* The bride and bridegroom then eat surmenty together.

\* Among the Romans, the man sent a ring as a pledge to the woman.

The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess. They are amazed at the apparent want of affection in Europeans, who leave their parents, and traverse foreign countries, some of them without the hope of ever seeing them again. If a man should not have children, his father or elder brother seeks for him a second wife; \* few take this trouble on themselves. The husband directs which wife shall have the chief rule, though, according to the shastrū, this honour belongs to the wife he first married. Multitudes of instances occur, in which a plurality of wives is the source of perpetual disputes and misery: indeed the Hindoos confess, that scarcely any instances are to be found of the continuance of domestic happiness where more than one wife lives in the same house. A person of some respectability deplord to the author, in the most pitiable manner, his miserable condition on account of having been driven by his father into a state of polygamy. He was obliged to have two cook-rooms, separate apartments, and was compelled to dine with his two wives alternately with the utmost regularity; the children of the different wives were continually quarelling; and thus, through the jealousies, and the innumerable vexations and collisions inseparable from polygamy, he was almost driven to desperation.—On further enquiry into this matter, I found, that polygamy was acknowledged to be the greatest of all domestic afflictions among the Hindoos. Kūvee-kūnkūnū, in his Chūndē, a Bengalee poem, has deplored his own case in having two wives; and it has become a proverb, that one wife would rather accompany her husband to the gloomy regions of Yūmū, than see him sit with the other. In short, the whole country is full of the most disgraceful proofs, that polygamy is an unnatural and miserable state.—Thus Divine Providence seems evidently to have marked polygamy as a state contrary to moral order; in which order we see, that innocent enjoyments are always connected with tranquillity, and vicious ones ever followed with pain and disorder.—*See the history of Abraham, Gen. xxi. &c.*

He who has lost his wife by death, generally marries another as soon as he is purified, that is, in eleven days, if a bramhūn, and in a month, if a shōōdrū.† Some wait

\* The Hindoos say, a man ought to wait till his wife is more than twenty before he marries a second.

† The wife of one of the author's servants once presented a complaint against her husband, that he neither maintained nor lived with her: when the man was asked the reason of this cruel behaviour, he said, without shame, "Oh Sahēb, she was so sick some time ago, that I did not expect her to live; I therefore married another!"

longer, and a few do not marry again. A Hindoo may marry a second time, a third,\* and so on, till he is fifty years old; but, according to the shastrū, not when he is advanced beyond this age; nevertheless many of the lower orders marry when sixty, and some koolēnūs marry when as old as eighty. The ceremonies at a second marriage are similar to those at the first.

Few men continue in a single state to old age: those who do, cohabit with concubines: few females remain unmarried; none who can obtain husbands. Yet the cast presents such various obstacles to union, and there are so many gradations of rank by which marriages are regulated, that cases do exist in which men cannot obtain wives, nor women husbands.† Still, so great a disgrace is incurred by remaining unmarried, that on one occasion a number of old maids were married to an aged koolēnū bramhūn, *as his friends were carrying him to the Ganges to die.*

Widows amongst the lowest casts are sometimes married by a form called nika; when the bride and bridegroom, in the presence of friends, place a garland of flowers on the neck of each other, and thus declare themselves man and wife.

The greatest number of marriages take place in the months Ūgrāyānū, Maghū, and Phalgunū, these being considered as very fortunate months. In Joisht'hū, eldest sons are forbidden to marry. In Voishakhū few marriages are celebrated, and in Poushū and Choitrū scarcely any, except where the parents are of low cast, and extremely poor. In the other months, none marry. From marriages in the first three months, arise riches; in Ashadhū, poverty. If an eldest son be married in Joisht'hū, he will die; if any marry in Shravānū, none of the children will live; if in Bhadrū or Choitrū, the wife will be inconstant; if in Ashwinū, both husband and wife will die;

\* A third marriage is considered as improper and baneful to the female; hence, before the marriage ceremony takes place, they first betroth the man to a tree, when, it is said, the evil expends itself on the tree, and the tree immediately dies.

† In the year 1815, some Hindoos, of high cast, were on the eve of petitioning the English government to interfere and prevent the koolēnūs from engrossing so many wives, as this disgraceful custom prevented many individuals from entering into the marriage state.

if in Kartikū, they will have fevers and other diseases; if in Poushū, the wife will become a widow.\*

Hindoo girls, to obtain good husbands, frequently worship the gods; and a woman sometimes secretly administers to her husband a medicine, obtained from some old woman, to cause her husband to love her! When husbands remain long from home, some women practise a superstitious custom to hasten their return; while others, to ascertain whether a husband is well or ill, is on his way home or not, is dead or alive, call a witch, who takes the winnowing fan, and, according to its motion in her hand, pronounces the exact circumstances of the absent husband.

The Hindoos are seldom happy in their marriages; nor can domestic happiness be expected where females are reduced to a state of complete servitude, and are neither qualified nor permitted to be the companions of their husbands. A man, except he is of low cast, never enters into conversation with his wife, during the day, nor is she ever permitted to eat in the presence of her husband, or to sit in the company even of near friends. An elder brother never looks at his younger brother's wife.

Several of the shastrūs describe the virtues of an excellent wife: Ramū thus mourns over the loss of Sītā: "She was not a common wife;— in the management of my affairs, she even gave me excellent counsel; when I needed her services, she was my slave; if I was ever angry, like the patient earth, she bore my impatience without a murmur; in the hour of necessity, she cherished me, as a mother does her child; in the moments of repose, she was to me as a courtesan; in times of hilarity, she was with me as a friend."†—When engaged in religious services, an excellent wife assists her husband with a mind as devout as his own. On all occasions she gives her whole mind to make him happy; is as faithful to him as a shadow to the body; shares in all his joys and sorrows; and esteems him, whether poor or rich, whether possessed of excellent or evil qualities, whether handsome or deformed.‡ In the ab-

\* The Romans, says Kennett, were very superstitious in reference to the particular time of marriage, fancying several days and seasons very unfortunate for this design. Ovid says, *Fast.* 5. 487,

"Nur ever bride

*Link'd at this season long her bliss enjoy'd."*

† See the *Mūhanatūkū*.

‡ See the *Ramayānū*.

sence or sickness of her husband, a good wife renounces every gratification ; and at his death, dies with him.\*

The following description of Hindoo females, though written respecting those living in another part of India, appears to be so just, that I have thought it right to copy it. Bartolomeo is certainly one of our best writers on Hindoo manners and customs. "Till their thirteenth year, they are stout and vigorous; but after that period, they alter much faster than the women in any of the nations of Europe. Early marriage, labour, and diseases, exhaust their constitutions before the regular time of decay. They are lively, active, and tractable, possess great acuteness, are fond of conversation; employ florid expressions, and a phraseology abundant in images; never carry any thing into effect till after mature deliberation; are inquisitive and prying, yet modest in discourse; have a fickle inconstant disposition, make promises with great readiness, yet seldom perform them; are importunate in their requests, but ungrateful when they have obtained their end; behave in a cringing obsequious manner when they fear any one, but are haughty and insolent when they gain the superiority; and assume an air of calmness and composure when they acquire no satisfaction for an injury, but are malicious and irreconcilable when they find an opportunity of being revenged. I was acquainted with many families who had ruined themselves with law suits, because they preferred the gratification of revenge to every consideration of prudence."

The merits and demerits of husband and wife are transferable to either in a future state: if a wife perform many meritorious works, and the husband die first, he will enjoy heaven as the fruit of his wife's virtuous deeds; and if the wife be guilty of many wicked actions, and the husband die first, he will suffer for the sins of his wife. In the apprehensions of a Hindoo, therefore, marriage ought to be a very serious business.

\* See the Markandeyâ pooranâ † The Mûhubharât and other shastrûs, teach, that a female, who she offers herself on the funeral pile, removes the sins of her husband, and carries him with her to heaven. Sâtrê, a bramhucê, say the pooranâs, raised her husband to life by her works of merit.

## SECTION III.

*Notices relative to Manners and Customs in general.*

THE Hindoos, notwithstanding their divisions into casts and various sects, are scarcely less peculiar and isolated in their manners than the Chinese: their dress, their ceremonies, and their domestic economy, have been preserved without innovation from age to age. Still, however, the unchanging dress and modes of the Hindoos are natural and graceful, compared with those of a Chinese, who, with his long tail, his fantastic dress, his fan, his wooden shoes, and his chuckling sūlam, looks more like a piece of carved work, than a human being walking at large on the earth.

Many of the higher orders of Hindoos, especially in the Northern provinces, are handsome in their features, having an oval face, and a nose nearly aquiline. Some are comparatively fair, and others quite black, but a dark brown complexion is most common, with black eyes and hair. The general expression of the countenance reminds you that the Hindoo is mild and timid, rather disposed to melancholy, and effeminate pleasures. In Bengal, the greatest number are below the middle stature, and very slender in body; but this description does not altogether suit the Hindoos of the upper provinces, where you immediately perceive, that you are surrounded with a people more robust and independent, though the general features are the same.

The Hindoos are generally loquacious, and the common people very noisy in conversation. Their youth are lively, inquisitive, and of quick perception. They appear to be capable of great improvement, and of imitating most of the European arts, and carrying them to the greatest perfection: either they are incapable of bold and original designs, or their long slavery to ancient patterns and usages has, like the Chinese shoe, made the whole race cripples.



The dress of the rich,\* in which there is neither buttons, strings, nor pins, is happily suited to the climate, and produces a very graceful effect. Over their loins they fold a cloth which almost covers their legs, hanging down to the tops of the shoes. The upper garment is a loose piece† of fine white cloth “without seam from top to bottom,” thrown over the shoulders, and, except the head, neck, and arms, covering the whole body. The head is always uncovered, unless the heat or cold constrains the person to draw his upper garment over it like a hood.‡ Shoes worn by the rich, are covered with gold and silver thread, are open at the heels, and curled up at the toes; stockings are very seldom worn.§ Many Hindoos in the service of Europeans, to please their masters, wear the Mūsūlman dress; put on a turban, and garments like a jacket and petticoat, or loose pantaloons. The poor have only a shred of cloth to cover their loins. The dress of the women differs from that of the men, in that they wear only one long garment, which, wrapped round the loins, comes over the shoulders, and occasionally over the head as a hood. In Bengal, a woman’s garment is ten cubits long and two broad; in the southern parts of India, it is much longer: very few wear shoes. Ornaments are eagerly sought after, even by the poorest women, which they fix in their hair, on the forehead, in

\* Before a Hindoo puts on a new garment, he plucks a few threads out of it, and offers them to different beings, that they may be propitious, and that it may wear well. The poor wear their garments till they are very filthy, and the pillow on which they sleep is never washed, notwithstanding their hair is oiled daily: their houses and garments are generally full of vermin.

† A native, when he saw a picture of His Majesty George the Third in the house of the author, in a Roman habit, asked, why he wore garments like the Hindoos, and not like the English.

‡ “The colour of the (Roman) gown is generally believed to have been white. As to attire for the head, the Romans ordinarily used none, except the lappet of their gown; and this was not a constant cover, but only occasional, to avoid the rain, or sun, or other accidental inconveniences: hence it is, that we see none of the old statues with any on their heads.”

§ It is remarkable, to what excellent uses the toes are applied in this country. In England, it is hard to say whether they are of any use whatsoever. A man could certainly walk and ride without them; and these are the principal purposes to which the feet are applied in Europe. But here the toes are second-hand fingers: they are called the “feet fingers” in Bengalee. In his own house, a Hindoo makes use of them to fashion the clog to his feet by means of a button which slips between the two middle toes. The tailor, if he does not thread his needle, certainly twists his thread with them: the cook holds his knife with his toes while he cuts fish, vegetables, &c; the joiner, the weaver, &c. could not do without them, and almost every native has to only different uses for the toes. It is true, I have heard of a maimed sailor in England writing with his toes, which is rather more than what I have seen done in this country; but yet, this is only another proof of what might be done, even with the toes, if necessity should arise, to make us set our toes as well as our wits to work.

**MANNERS.—*Politeness, in compliments, &c.*] OF THE HINDOOS.**

the ears, in the nose, round the arms, wrists, ankles, &c. They paint their fingernails, and round the bottoms of their feet, red, and their eye-lashes black; their teeth are made red with eating panū.\*

In their forms of address, and behaviour in company, the Hindoos must be ranked amongst the politest nations. It is true, there is a mixture of flattery, and of fulsome panegyric in their address, but this is given and received rather as the requirement of custom than the language of the heart. It is a polish always understood to lie on the surface; it pleases without deceiving any body. When he enters the presence of his spiritual guide, the Hindoo prostrates himself, and, laying hold of his feet, looks up to him, and says, ‘You are my saviour;’—to a benefactor, he says, ‘You are my father and mother;’—to a man whom he wishes to praise, ‘You are Religion incarnate;’ or, ‘O! Sir, your fame is gone all over the country; yes, from country to country.’ ‘As a Benefactor, you are equal to Kūrnū.’† ‘You are equal to Yoodhisthīrū‡ in your regard to truth.’ ‘You have overcome all your passions.’ ‘You shew due respect to all.’ ‘You are a sea of excellent qualities.’ ‘You are devoted to the service of your guardian deity.’ ‘You are the father and mother of bramhūns, cows and women.’

There are five kinds of obeisance among the Hindoos, viz. 1. ūstangū, in which the person prostrates himself, and makes eight parts of his body, viz. his knees, hands, temples, nose, and chin, touch the ground; 2. pōnchangū, in which the person makes his forehead, temples, and hands touch the ground; 3. dūndavūtū, simple prostration, in which the person causes his forehead to meet the ground; 4. nū-mūskarū, in which he, bringing his joined hands open up to his forehead, causes his two thumbs to touch his forehead several times; 5. ūbhivadūnū, in which the person raises his right hand (never his left) to or towards the forehead, gently bending the head. This last is the common form. Should a bramhūn, the servant of a king, be

\* Panū, which is chewed like tobacco, consists of the leaf of the piper betel, the fruit of the ereca fausel, lime made of shells, and (at pleasure) of a number of spices.

† Kūrnū, the brother of Yoodhisthīrū, was very famous for his liberality.

‡ King Yoodhisthīrū is on all occasions mentioned as a person the most tenacious of truth of any Hindoo that ever lived, and yet he was dragged to hell for lying.

sitting with his master, a *shōōdrū*, coming in, would give the common *sūlam*, with one hand, to the monarch, and with his joined hands would make the reverential *nū-mūskarū* to the *braphūn*. The Bengalee women, if of equal rank, bow to each other, by raising their joined hands to the head. A woman of inferior rank bows to a superior, and rubs the dust of her feet on her forehead, but the superior does not return the bow.

In their descriptions, the Hindoos indulge in the most extravagant hyberbole. A splendid palace they call the heaven of Vishnōo;—a heavy rain, the deluge;—a quarrel, the bloody contest between the *Pandūvūs* and the sons of *Dhritūrashtṛū*, in which eighteen *ūkshouhinēes*\* were slaughtered;—a crowd is always swelled to myriads. Respecting a water spout, the Hindoos say, the elephants of the god *Indrū* are drinking;—the rainbow they call *Ramū's* bow;—a whirlwind is caused by aerial beings called *pishachūs*;—thunder is occasioned by *Indrū's* hurling his thunderbolts at the giants, who come to drink water from the clouds, and the lightning arises from the sparks of these thunderbolts. Some add, that the ring round the moon arises from the splendour of the planets or gods, who sit there as the counsellors of *Chūndrū* (the moon.)

In directing their letters, as well as in the compliments prefixed to them, the Hindoos use the most extravagant address: the following may serve as specimens: *To a king*: 'To the great, the excellent, the prosperous, the illustrious king, *Krishnū-Chūndrū-Rayū*, the nourisher of multitudes from many countries, the fragrance of whose fame has spread through the whole world; at whose feet many kings, adorned with refulgent crowns, bow; whose glory makes his enemies shrink as the sun does the *koirūvū*;† whose fame is pure as the queen of night; the priest of the perpetual sacrificial fire.'—*To a teacher*: 'To *Ūbhēēshtūdēvū*, the ferryman across the sea of this world, the teacher of the way of deliverance from sin, the sun-like remover of the great darkness springing from worldly attachment; the nut‡ which removes the impurities of the soul; to thy feet I bow, the nails of which are like the horns of the half moon.'—*To a father*: 'To the excellent person, my father, the only author of

\* One *ūkshouhinēē* comprises 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants.  
*Nymphica osculanta*.

† The  
 ‡ An allusion to a nut by which the Hindoos purify water.

my existence, my governor, whose mind drinks the honey on the water-lily feet of the deity; at thy feet, which drive away my darkness, I supplicate.'—*To a mother*: 'To my excellent and dignified mother, who bore me in her womb; who, feeding, nourishing, and comforting me, raised me to manhood; by whom I saw the world, and who gave me a body to perform the offices of religion; at thy feet I supplicate, which are the water-lilies on the reservoir of my heart.'

When two Hindoos, after a short absence, meet, the inferior first attempts to take hold of the feet of the other, which the latter prevents. They then clasp each other in the arms, and move their heads from one shoulder to the other twice; and afterwards ask of each other's welfare. The inferior replies, 'Through your favour, I continue well.' 'As you command; all is well.' Or he asks, 'How? Is the house well?' meaning the family. When a bramhūn happens to sit near another bramhūn, if a stranger, and if he is speaking to an inferior, he asks, 'Of what cast are you?' The other replies, 'I am a bramhūn.' 'To which line of bramhūns do you belong?' 'I am a Rarhee bramhūn.' 'Of what family?' 'Of the family of Vishnoot'hakoorū.\*

When two persons of the lower orders of Hindoos quarrel, if one should strike the other, the person injured appeals to the spectators, and, taking hold of their feet, says, 'You are witnesses that he struck me.' Some of the spectators, unwilling perhaps to become witnesses, say, 'Ah! don't touch our feet;' or, the injured party takes a corner of the garment of each one present, and ties it in a knot, saying, 'You are witnesses that he struck me.' When a Hindoo is guilty of common swearing, he says, 'If I live, let me endure all the sorrow you would endure if I should die;' but this oath is wrapped up in three words, 'Eat your head.' Another says, 'Touching your body, I say this.' 'Dohae Gūnga!' is another oath; the meaning of which is, 'From such a falsehood preserve me Gūnga.' 'If I speak a falsehood, let me be esteemed a rascal.' 'If I have committed such an action, let me be a leper.' 'If I have done this, let me not see this night.' 'If I have gone to such a place, let me become a chandalū,' &c.

\* The different orders of Hindoos trace their descent for ten or twelve generations, from distinguished ancestors.

es, rub the thumb nails of all the persons in the house, imagining that the name of the thief will become legible on the nail of the offender!

The Hindoos consider it unlucky to leave their homes, and undertake a journey, in the month Poushū. They treat the following occurrences as bad omens; viz. if the lizard makes a noise, or any one sneezes, when a person is about to begin an action; if a person is called when he is about to set off on a journey; if a person on departing to any place hits his head against any thing, or sees an empty kûlāsū (water-pan.) I have frequently seen a Hindoo, when about to take leave of another, prevented by the chirping of a lizard. It is a common saying, ‘ Ah! I suppose some evil will befall me to-day, for the first person I saw this morning was such or such a miserable wretch.’ The following are good omens, viz. if a person setting off on a journey sees a dead body, or a kûlusū full of water, or a jackal, on his left hand: or if he sees a cow, a deer, or a bramhūn, on his right hand. These good and bad omens are to be found in the shastrūs; but beside these, there are many which custom has established.

Scarcely any Hindoos attach flower-gardens to their houses; a pumpkin plant is very often seen climbing the side of the house, and resting its fruit on the thatch: and, on a plot of ground adjoining the house of a poor man, it is very common to see the egg-plant, and plantains. Orchards are very common; the principal trees in which are the mango, jack, cocoa-nut, betel, custard-apple, plumb trees, &c. A clump or two of bamboos is very common in these orchards. To prevent a tree from continuing unfruitful, which they suppose has been injured by the evil machinations of some enemy, the Hindoos sometimes tie a string round the trunk of this tree, with a kouree, or the bone of a cow, attached to it. To drive destructive animals from a field, or a plot of cucumbers, or egg-plants, &c. the Hindoos fix on a bamboo a pot covered with soot, with some white lines drawn on it. Beside the want of gardens, the Hindoos do not keep fowls, nor any domestic animal except a cat. The domestic birds of the country are, the water-wagtail, the mina, sparrow, crow, swallow, &c. The jackals make a horrid yell around the houses at night, and I have heard of instances of young children being carried away by them in the night, and devoured. Mad jackals do great mischief.

## MANNERS.—*Family customs, &c.*] OF THE HINDOOS.

"A man shall leave his father and mother, and shall cleave unto his wife," is a maxim which is quite contrary to those manners of the Hindoos that are most esteemed. Marriage seldom at first separates children and parents; and a grand-father, with his children and grand-children, in a direct line, amounting to nearly fifty persons, may sometimes be found in one family.\* As long as a father lives, he is the master of the house; but after his death, the elder brother is honoured almost as a parent; if incapable of taking charge of the family, a younger brother is invested with the management. Such a family has all things in common; but if one of the brothers earns much by his labour, and the rest little or nothing, a quarrel commonly ensues, and they separate. Very few large families live together long, where they wholly depend on trade, or on several sons employed in service. Those who have landed property live in greater quietness. The debts of a father fall, in the first place, upon the eldest son, and in some cases on the younger sons, even though the father should have left no property.

The work of a house-wifet is nearly as follows; after rising in the morning, in industrious families, she lights the lamp, and spins cotton for family garments; she next feeds the children with sweetmeats, or some parched rice, or milk; after this she mixes cow-dung with water, and sprinkles it over the house floor, to purify it. She then sweeps the house and yard, and, mixing cow-dung,† earth, and water together, smears the floor of the house, the bottom of the walls, and the veranda. After this, she eats a little cold boiled rice, and then cleans the brass and stone vessels with straw, ashes, and water. Her next work is to bruise the rice and other things in the pedal (dhénkee), or to boil the rice, in order to cleanse it from the husk. At ten or eleven o'clock, she takes a towel, and goes to bathe, accompanied by a few neighbours; some women, during bathing, make an image of the lingü, and worship it

\* Jügünnat'hü-Türkü-Pünchanün, who lived to be about 117 years of age, and was well known as the most learned man of his time, had a family of seventy or eighty individuals, among whom were his sons and daughters, grandsons, great-grandsons, and a great-great-grandson. In this family, for many years, when, at a wedding or on any other occasion, the ceremony called the shraddhü was to be performed, as no ancestors had deceased, they called the old folks, and presented their offerings to them.

† The Hindoos keep very few female servants.

‡ The whole front of a Hindoo hut, not unfrequently, is covered with cakes of cow-dung, placed there to dry.

with the same forms as are used by the men; others merely bathe, and after repeating a few formulas, bowing to the water, the sun, &c. which occupy about fifteen minutes, return home; but if the worship of the lingū is performed, it employs nearly an hour. At the time of bathing, the women rub their ornaments with sand, clean their bodies with the refuse of oil, and their hair with the mud of the river, or pool. On her return, the female stands in the sun, and dries her hair; changes her wet clothes for dry ones; washes her feet on going into the house;\* and then applies herself to cooking. She first prepares the roots, greens, and fruits; then bruises the spices, &c. by rolling a stone over them on another stone; and then prepares the fish or vegetables which are to be eaten with the rice, which she afterwards boils. The Hindoo fire-places are made of clay, and built in the yard, or cook-room. They also use a moveable fire-place made of clay, which is round like a kettle, and has a hole in one side to admit the wood.

Those who are very poor, eat with rice only herbs gathered in some field; the middling ranks eat split pea-se, greens, fish, &c. The rich add a number of other things, as boiled fish, acids, pungent spices, &c.; they also fry, in clarified butter, plantains, the fruit of the egg-plant, cocoa-nuts, pumpkins, cucumbers, &c.

After the things are thus prepared, the woman (if a brāhmṇī) calls a son who has been invested with the poita, to present a dish of each kind of food to the family image (mostly the shaligramī); and who, in presenting them, repeats their names, and adds, 'O god! I present to thee this food: eat.' The food remains before the image about five minutes, when it is carried into another room, where all the male part of the family sit down to eat; but before they begin, each of those invested with the poita takes water into the palm of the right hand, repeats the name of his guardian deity, and pours it out as a libation; and then taking up more water, and, repeating the same words, drinks it; after which, placing his thumb in five different ways on the fingers of his right hand, he repeats certain forms, and, lifting up a few grains of rice, presents them to the primary elements.† At the close of dinner,

\* A woman, after bathing, will not touch any thing till she has put some substance into her mouth: the reason of this custom, which is universal, is unknown: the general answer is, the neglect of it would bring down misfortune on the family.

† Earth, water, fire, air, and vacuum.

sipping water from the hand, each person repeats another form, saying 'I am full,' and then rises.

If no stranger is present, the women wait on the men, but a Hindoo woman never sits down to eat with her husband; she and the younger children eat what he leaves. She never, indeed, mentions the name of her husband; but when she calls him, makes use of an interjection merely, as *Hé! O! &c.* When she speaks of him to others, she calls him master, or the man of the house. She never mixes in company, even at her own house, but remains in a separate room, while her husband sits smoking and talking with the guests.† A woman does not change her name at the time of marriage.

A Hindoo eats with the right hand, never with the left, which is used in the meanest offices; he never uses a knife, fork, or spoon: he drinks out of a brass cup, or takes up liquids in the balls of his hands; he drinks nothing but water with his food; but before or after dinner, some drink milk or butter-milk. The natives mention fifty or more different dishes, as being sometimes prepared at one meal. The females in rich families, at weddings, shraddhs, the time of investiture with the poita, and the giving a child its name and first rice, have much to do in cooking.

The Hindoo shastris direct, that bramhëns shall eat at two o'clock in the day, and again at one in the night; but a variety of circumstances have produced irregular habits; these, however, are still considered as the appointed hours for eating: after dinner, they wash the mouth, chew betel, and smoke out of the hooka.

The hooka has three principal parts, 1. a wooden, brass, or glass bottle, containing

\* The wives of respectable Hindoos are never seen in the streets with their husbands, except on a journey. When Hindoo women see an English female walk arm in arm with her husband, they exclaim, with the utmost astonishment, "Oh! Ma! what is this? Do you see? They take their wives by the hand, and lead them through the streets, showing them to other English, without the least shame."

† This uncommon shyness of the Hindoo women is, however, in some measure confined to the higher castes. Some women are very rarely seen, except early in the morning at their ablutions; the wives of the middling ranks, when they go out, draw their garment over the face; but the lowest orders of women pass through the streets with less reserve, and expose their faces to the view of strangers.



water;—2. a hollow pipe, inserted in the head of this bottle, and reaching down into the water, on which a cup is placed containing the tobacco and fire;—3. in the vacuum, at the head of the bottle, is also placed what is termed a snake, or crooked pipe, one end of which also descends into the water, and to the other end the mouth is applied, and through it the smoke is drawn, after being cooled in the water. The poor natives use a cocoa-nut as a bottle to hold the water, in the top of which is inserted a hollow reed, reaching into the water, in the other end of which, in a hollow cup, tobacco and fire are placed, and to a hole in the side they apply the mouth, and draw out the smoke. Tobacco grows plentifully in Bengal, and smoking is almost a universal custom; practised indeed to great excess by many.\* For smoking, the leaf is pounded, and mixed with molasses; very few chew it.† The same hooka goes round amongst all the company of the same cast; and those who are not of the same cast, may take the cup which contains the tobacco and fire from the top of the hooka, and draw the smoke through its tube; but different casts are not permitted to smoke through the same water. Most of the palanqueen bearers smoke charoots. Many Hindoos, after bathing in a morning, take a pill of opium.

The necessaries for a family are bought in the market and paid for daily, except milk, sugar, oil, &c.; these are brought to the house by the seller, who receives his payments monthly. Cheap as all the articles of prime necessity are, there are few Hindoos who are not in debt.

In the business of eating, it is almost impossible to describe to what ridiculous lengths the distinctions of cast are carried: a Hindoo ought to have a good memory to know with whom he may, and with whom he may not eat. Europeans are considered as unclean by the Hindoos, principally because they eat any thing, and with any body. Things of ill esteem among others are also considered as unclean,

\* The quantity of tobacco consumed in Bengal in a year must be great indeed. A moderate smoker consumes not less than two lbs. a month. The common tobacco is sold at about two-pence the lb. Hindoo women of superior cast neither smoke nor take snuff; but many of the Hindoo pōndits take snuff; and often use for a snuff-box a large snail shell. The Bengalee boys begin to smoke at school, from the time they are four or five years old.

† Many respectable females, however, mix a little tobacco with the panā they chew.

but they may be purified by incantations. The presence of *shōōdrūs*, dogs, cats, crows, &c. produces the same consequences; yet they may be cleansed by sprinkling upon them water in which gold or *kōōshū*-grass has been dipped. If these animals have touched the food, it cannot be cleansed, but must be thrown away. If an unclean person, or animal, enters the cooking house of a person of superior cast, the latter throws all his earthen cooking vessels away, and cleanses his brass ones. If a European of the highest rank touch the food of the meanest Hindoo, he will throw it away, though he should not have another morsel to eat; and yet this food, perhaps, is merely a little coarse rice, and a few greens fried in oil.

The Hindoos are full of ceremony in making a feast; at which the *bramhūns* are always the chief guests. When a man wishes to make a feast, he is several days in preparing for it, and, soliciting the advice of his relations about the dinner, the presents, &c. he generally conforms to the judgment of this family council; and then purchases the things necessary, cleans up his house, &c. If a *bramhūn*, he never sends an invitation by a *shōōdrū*, but goes himself, or sends a relation, or the family priest. All near and distant relations in the place or immediate neighbourhood are invited. If any one absents himself, without assigning a reason, it is considered as a great affront: if he makes an apology, it is judged of by a council of friends. The female relations and even the males assist in cooking the dinner, of which, on many occasions, two or three hundred persons partake. No boy can partake of a feast given by a *bramhūn* till he has been invested with the *poita*. The food being ready, the master of the house invites the guests to sit down, when the dinner is brought, and laid out in messes on plantain leaves for plates, under an awning in the court yard; and one earthen drinking cup serves eight or ten persons. While they are feasting, the master goes round, and makes an apology to the guests for not being able to treat them better. After dinner, they are presented with betel; and are sometimes dismissed with presents either of money, cloth, or brass utensils. If the master of the house should arise, and go aside, before every one has finished eating, it is considered as an affront, and all immediately rise and go away.

In the month *Kartikū*, Hindoo sisters imitate the example of the sister of *Yūmū*,

the king of death, who in this month gave a feast to her brother, and by marking his forehead with sandal-powder, made him immortal: in the morning of the feast, the sisters pour milk into the hand of each brother, and repeat an incantation, while the brother drinks it. Each sister also puts on the head of each brother a grain of rice, and rubs on the foreheads of each some powder of sandal-wood.\* As soon as this is performed, the brother bows to an eldersister, but if the brother is the elder, the sister bows to him, and takes up the dust of his feet.—If a friend uninvited should go to see another, and that friend should not entertain him, it is considered as a great scandal. A person inhospitable towards those of his own cast, falls into disgrace; while unkindness towards a man of another cast, though he perish, meets with no censure.

The domestic conversation of the Hindoos turns chiefly upon the business of the family; the news of the village; circumstances connected with religious shews, ceremonies, festivals, &c.; journies to holy places; marriages; stories about the gods, the heroes and heroines of their mythology, &c. Domestic quarrels are very common: a man and his wife often quarrel, and sometimes fight. There are instances of Hindoo women's beating their husbands.†

The Hindoos sit on the ground, or on a mat, or on a low wooden stool, in the house; they can sit on their hams for hours together without fatigue. They never walk or ride out for exercise; and very few keep horses.

The Bengalee towns are formed into the eastern, western, northern, southern, and central divisions. In one part, the Hindoos reside, in another, the Musŭlimans, in another, native Portuguese. The Hindoo part is subdivided, and the different parts contain bramhŭns, kayŭst'hŭns, weavers, oil-makers, washermen, barbers, husband-men, potters, &c.: these divisions are not very exactly observed, though in large towns the names, and something of this custom, may be perceived.

\* From this last act, the feast receives its common name: the sister says to her brother, while marking his forehead, 'I mark thy forehead with sandal-wood; and plant a thorn [to prevent egress] in the door of death (Yŭmŭ).'

† When the Hindoo women are shocked, or ashamed, at any thing, they put out their tongues, as a mode of expressing their feelings. A very old woman, who is at the same time a great scold, is called by the Hindoos the mother of Yŭmŭ.

All the Hindoo large towns contain at least one market-place; in them are found many shops called Moodēe-dokanūs, at which various things are sold, as rice, split pease, salt, oil, clarified butter, flour, wood, earthen ware, lamps, fruits, mats, sugar, sweetmeats, treacle, betel, &c. There are also separate shops for wood, salt, cloth, earthen ware, brass utensils, rice, pease, oil, ornaments, tobacco, sweetmeats, shoes, spices, &c. The bankers sell kourees, weigh and change money, buy and sell old ornaments, &c. The moodēe and confectioner's shops are most numerous. Shops are generally built with clay, but in very large towns many are of brick.

The Hindoos have also market days (*hatūs*), when the sellers and buyers assemble, sometimes, in an open plain, but in general in market places. The noise in a market-place in England is comparatively small; but the noise of Bengalee *hatūs* may be heard at the distance of half a mile, as though ten thousand voices were sounding at once.\*

There are no Hindoos in Bengal who make paper, though there are in other parts of Hindoostānū; no booksellers, nor bookbinders; the Mūsūlmans make paper and bind books. Amongst all the millions of Hindoos there is not to be found perhaps a single bookseller's shop. The Hindoos make ink with common soot, and also with the water in which burnt rice has been soaked, but these kinds of ink are very inferior. A third sort is made with amūlūkē,† and Hūrē-tūkē,‡ which is steeped in water placed in an iron pan. After these ingredients have been soaked for some time, the water is drained off, and poured upon some catechu, and then placed in the sun, where it is now and then stirred for two or three days: the maker next puts some pounded sohaga§ into it; and then it is ready for use. When the Hindoos write upon the leaves of the talū tree, they use ink prepared like the second sort, mixing lac with it. They generally write with a reed, never with the Europe pen.

A number of persons procure their subsistence as hawkers or criers: these con-

\* The Hindoos connect religious ceremonies with some of their public fairs, and, in consequence, vast crowds assemble, and worship the god and buy something for their families, at the same time.

† Emblic myrobalan.

‡ Yellow myrobalan.

§ Borax.

sist of fish women, confectioners, ear-cleaners, men who take up things from wells, cow-doctors, quacks, basket-makers, sellers of fruit, whey, matches, oil, tooth-powder, wood, pounded charcoal to light pipes, the betel-nut, the juice of the date tree, and women's ornaments. Others exhibit learned cows, bears, monkees, large goats, gods and other images, little men, &c.—A cast, called vajjās, perform different feats of slight of hand, tumbling, &c. They travel in hordes, like the gypsies, staying a few days or weeks only in one place, where they form a kind of encampment; their huts are made with reeds or leaves fastened to bamboos, and brought upon the ground like the sides of a roof.—The doivṅgñ brāmhūns go from house to house, proposing to cast nativities: sometimes they stop a person in the street, and tell him some melancholy news, as, that he will not live long; and the poor superstitious Hindoo, firmly believing that these people can read his fate in the palm of his hand, or in the motions of the stars, and that they can avert disasters by certain ceremonies, gives them his money. By such means as these the doivṅgñ brāmhūns obtain a scanty maintenance. The Mūsūlmans alone make and sell fire-works.

In those parts of Bengal where articles of consumption sell the cheapest, their prices are nearly as follow: Rice, the mūn,\* 12 anas; wheat, 1 roopee; barley, 8 anas; pease, 6 anas; salt, three roopees; mustard oil, 4 roopees; clarified butter, 10 or 12 roopees; sugar, 4 roopees; treacle, 1 roopee 8 anas; pepper, 4 anas the sér; nutmegs, 16 roopees the sér; milk, 1 mūn, 10 sérs, the roopee; curds, ditto; butter, 8 anas the sér; bread 20 loaves (10 sérs) the roopee. *Live stock*, a milch cow, 5 roopees; a calf, one year old, 8 anas; a pair of good bullocks, 8 roopees; a bull, 4 roopees; a milch buffalo, 20 roopees; a ram, 12 anas; a common sheep, 8 anas: a he-goat, 8 anas; a milch goat, 2 roopees; a young goat or lamb, 4 anas; a turtle, 5 anas;† eggs, 150 the roopee; pigs, middling size, 8 anas each; a good Bengal horse (tatoo) 10 roopees; a wild deer, 1 roopee; a turkey,‡ from 4 to 6 roopees; a peacock,§ 2 anas; rabbits, 8 anas a pair; porcupines,|| 6 anas a piece; a boy, 3

\* A mūn is about 80 lbs.; 40 sérs make one mūn; a roopee, is 2 shillings and 6 pence; an ana, two pence.

† The common river turtle is frequently caught by the line: some brāmhūns eat it. ‡ Turkeys are now where met with far from Calcutta unless carried by Europeans. § Wild peacocks are very numerous in some parts of Bengal. || The flesh of this animal is offered up in the shraddhā, and eaten both by brāmhūns and shūdrās.

roopees ; and a girl, 2 roopees.\*—It ought to be observed, however, respecting the above prices, that in the neighbourhood of Calcutta articles are one fourth dearer ; in other places, cheaper or dearer, according to various circumstances : in the district of Dinagapore, many articles of prime necessity are very cheap.

It is surprizing, how the country day-labourers are able to support life with their scanty earnings. In some places, their wages do not exceed a penny a day ; in others three half-pence, and in others two pence.† To enable us to form some idea how these people are able to maintain their families on so small a sum, it is necessary to consider, that their fire-wood, herbs, fruits, &c. cost them nothing ; they wear no shoes nor hats ; they lie on a mat laid on the ground ; the wife spins thread for her own and her husband's clothes, and the children go naked. A man who procures a roopee monthly, eats, with his wife and two children, two muns of rice in the month, the price of which is one roopee. From hence it appears, that such a day-labourer must have some other resource, otherwise he could not live : if he is a Mūsulman, he rears a few fowls ; or, if a Hindoo, he has a few fruit trees near his house, and he sells the fruit. If by these, or any other means, the labourer can raise half a roopee or a roopee monthly, this procures him salt, a little oil, and one or two other prime necessities ; though vast multitudes of the poor obtain only, from day to day, boiled rice, green pepper puds, and boiled herbs : the step above this, is a little oil with the rice. The garments of a farmer for a year (two suits) cost about two roopees (5s.) ; while those of a servant employed by a European, cost about sixteen, (40s.). A few rich men excepted, the Hindoos burn in their houses only oil ; they will not touch a candle. Some of the rich, place a couple of wax candles in the room which contains the idol.

In country places, houses are never rented : the poor man gives about two-pence

\* Boys and girls, for domestic servitude, are bought and sold at fairs in some parts of Bengal, particularly at Huree-hūrū-chūtrū, a place on the banks of the Gündūkē. They are always the children of parents who know not how to maintain them ; and are treated, in general, I believe, by those who have bought them, with humanity. When they grow up, they frequently run away, and are seldom sought after.

† In the neighbourhood of Calcutta, day-labourers receive as much as three-pence a day ; masons, five-pence, and common carpenters, four-pence and six-pence ; good carpenters, about a shilling a day.

annually for the rent of a few yards of land, and on this, at his own expence, he rears his hut. A rich land-owner frequently gives to bramhūns, and men of good cast, land on which to build their houses rent-free. Poverty, instead of exciting pity in this country, only gives rise to the reflection, 'He belongs to a degraded class: he is suffering for the sins of a former birth, and is accursed of the gods.'

The coins which circulate in Bengal are, gold-mohūrs, value 16 roopees; half-mohūrs, quarter-mohūrs, two roopees, and one roopee (gold pieces;) roopees, half roopees, quarter roopees, half quarter roopees, and one ana pieces (silver); copper poisas, four of which make an ana, half poisas, quarter poisas, and shells called kourees, from the Maldivé islands; 5760 of the latter sell for a roopee. Labourers among the native masters, are paid daily in kourees; the daily market expences are paid with these shells, and they are given in alms to beggars, as well as used on other occasions. A shopkeeper as stoutly refuses to receive a kouree with a hole in it, as another man does a counterfeit roopee. The gold and silver coin is very frequently counterfeited; but the coiner is not punished with death. The weights and measures used by the Hindoos, are various, from eighty pounds to a barley corn.—In casting up numbers, many count their fingers and finger joints.

The Hindoos are enveloped in the grossest superstition, not only as idolators, but in their dread of a great variety of supernatural beings, and in attaching unfortunate consequences to the most innocent actions.\* They never go across a rope which ties an animal, nor across the shadow of a bramhūn or an image; this is a rule laid down in one of the shastrūs, for which no reason is assigned. We may suppose, however, with respect to the shadow of a bramhūn or an image, that the rule is meant to preserve a proper reverence in the minds of the people.

\* The Hindoos consult astrologers on many occasions: the questions they ask refer to almost all the affairs of life: as, whether an article bought for sale will produce profit or not; whether a child in the womb will be a boy or a girl; whether a wife will bear children or not; when certain family troubles will be over; whether a cause pending in a court of justice will be decided in a person's favour or not; whether a person will enjoy prosperity in a new house which he is building or not; whether a person will acquire riches or not; whether a person's death will be penance-holy place or not; how many wives a person will marry; which wife will be most beautiful; which wife a person will love most; how many children by each wife; how long a person will live; at the time of death, will a person remain his senses or not; at that time, which son will be present; a youth asks, which god he shall choose as his guardian deity; shall he choose his father's spiritual guide or a new one, &c. &c.

Many persons in Bengal are called dainūs, or witches, whose power is exceedingly dreaded: they are mostly old women: a man of this description is called Khokūsū. Amongst other things, it is said, they are able, while sitting near another, imperceptibly to draw all the blood out of his body, and by a look, to make a person mad. If a dainū shakes her hair in a field at night, it is said, that a number of dainūs immediately assemble, and dance and play gambols together as long as they choose, and that if any one comes within the magic circle, he is sure to fall a victim to their power. When a person falls suddenly sick, or is seized with some new disorder, or behaves in an unaccountable manner, they immediately declare, that he is possessed by a dainū. Sometimes the dainū is asked, why she has entered this person; she replies, that when she came to ask alms, he reproached her. Asking her who she is, she hesitates, and begs to be excused, as her family will be disgraced; but they again threaten her, when she gives a wrong name; but being again more severely threatened, at last she replies, "I am such a person, of such a village;" or, "I am such a person's mother." The people then peremptorily order her to come out: she promises: and is then asked, on what side she will fall, and what she will take, in going out; whether she will take a shoe in her mouth or not. This she refuses, declaring that she belongs to a good family; but at last she consents to take a pan of water; and after two or three attempts, she actually carries the pan of water betwixt her teeth to the porch, where, after sitting down carefully, she falls down on the right side in a state of insensibility. The attendants then sprinkle some water in the person's face, repeating incantations, and in a few minutes the possessed comes to himself, arises, and goes into the house. This is the common method with dainūs. The persons who have been thus bewitched, are said to be numerous: my informant declared, that they had seen persons in these circumstances, who had been thus delivered from this possession. In former times, the Hindoo rajas used to destroy the cast of a dainū.

The Hindoos have the strongest faith in the power of incantations to remove all manner of evils. The vanū incantation is said to empower an arrow shot into a tree to make it wither immediately. Many Hindoo married women, who are not blessed with children, wear incantations written with lac on the bark of the bhōōrjū, in order



to obtain this blessing. They wear these charms, on the arm, or round the neck, or in the hair, inclosed in small gold or brass boxes. The Hindoos repeat incantations, when they retire to rest, when they rise, when they first set their foot on the ground, when they clean their teeth, when they eat, when they have done eating, when it thunders, when they enter on a journey, when their head or belly aches, when they see an idol, when they put on new clothes, when they want to kill or injure a supposed enemy, when they wish to cure the scab in sheep, &c. If diseases are not cured by an incantation, and the person dies, they say, the words of the incantation were not pronounced rightly, or a word was left out, or, they impute it to some other accident; \* the power of the incantation they never question. If a person recovers on whose account an incantation was uttered, they say, the incantation was well repeated. Some men have a great name for their supposed knowledge of incantations, and for their dexterity in using them for the destruction of enemies; some incantations are efficacious in proportion to the number of times they are repeated. When I asked a learned pundit, why the Hindoos had been so often subdued by other nations, seeing they were in possession of incantations so potent, he said, that those for destroying enemies were difficult to be procured.

*Remarks on Country Scenery, made during a journey.*—As the boat glides along, drawn by our boat-men, we perceive the corn in full growth on both sides of the river—proofs of the care of Him on whom all the creatures wait; and, if imagination could supply a pleasing variety of hill and dale, and some green hawthorn hedges, we might fancy ourselves passing through the open fields in our own country; and the ascending larks, the reapers cutting the corn, and the boy driving the

\* Men who keep snakes and exhibit them to the public, assemble sometimes in great numbers, and pretend, by incantations, to subdue the power of poison after permitting snakes, retaining their venomous fangs, to bite them. On these occasions, two stages are erected near to each other, which are occupied by two snake combatants, who alternately challenge each other, using the most provoking language, like men about to engage in some desperate enterprise. When the challenge is accepted, the person takes the challenger's snake, and suffers it to bite him in the arms, and in any other parts of the body, while his friends at the bottom of the stage join him in repeating incantations, and encourage him, by their addresses, to persevere in this desperate folly. In some instances, the man falls from the stage, and the poison, spreading through his veins, and resisting all the power of their enchantments, precipitates the wretch, writhing with agony, into eternity. The Hindoos believe, that there are incantations able to deprive serpents of all power of motion, and others to invigorate them again. At the above times, the power of incantations is said to be thus displayed, as well as in making the serpent move whichever way the enchanter pleases.

herd to graze in some corner of the field, might keep up, for a moment, the pleasing illusion. But a herd of buffalos at a distance, staring stupidly and wildly, and the lofty stage in the middle of the field, erected for the protection of the keeper, soon remind us of our mistake, and warn us of a danger to which the English husbandman is not exposed.—Amidst innumerable proofs of the divine beneficence, the pleasing variety of colours, of sound, of light and shade, of great and small, of high and low, of form and character, diffused through universal nature, and contributing so highly to the gratification of the senses, is none of the least: even the silent, smooth, and unvarying element on which we now move, is not destitute of its variety of objects: here, men, women, and children, are bathing together, the men uniting idolatrous rites with their ablutions, the women washing their long hair with mud, and the children gamboling in the water, with all the gaiety of the funny tribes which surround them: we next pass by some men sitting on the bank, with their rods and lines, and others in their boats with their nets, fishing; and we no sooner pass these, but we are amused by the sight of an open ferry-boat, crowded with passengers till they almost sit one upon another; the slightest loss of the balance would immediately compel them to seek the shore as they might be able; and, gliding along the water's edge, comes a man in the trunk of a tree hollowed out into the form of a canoe: he sits at his ease, his oar is at the same time his rudder, and this he moves with his leg, for both his hands are engaged in holding the hooka to his head while he smokes. Here an adjutant\* stalks along the side of the river, thrusts his long bill among the weeds in search of fish, while the paddy-birds,† in the shallower parts, are silently watching them, and the fine-plumed king-fisher is darting on his prey. At a small distance, several large alligators present the ridges of their backs on the surface, and ere we have proceeded a hundred yards, we hear the shrieks of a boat's-crew, and the cries of a man, "An alligator has seized, and carried off, my son!" As we approach another village, we see a man washing cloathes, by dipping them in the river, and beating them on a slanting board; a bramhūn sits on the brink, now washing his poita, now making a clay image of the lingū for worship, and now pouring out libations to his deceased ancestors. Near to the spot where this

\* *Ardea Argala*. These birds are very numerous in Calcutta: the inhabitants, I am told, are forbidden to destroy them, on account of the use they are of, in contributing to remove offensive carcasses, bones, &c.

† Two species of *Ardea*.

man sits on his hams to worship, lies a greasy pillow, a water-pot, the ashes of a funeral pile, and the bed-stead of the man whose body has just been burnt: how suitable a place for worship, with such monuments of mortality before him would this be, if the bramhūn knew the immediate consequences of death, and if there was any thing in the Hindoo forms of worship at all calculated to prepare the mind for the dissolution of the body! In one place we see dogs, crows, and vultures devouring a human body, which had floated to the shore, and in another, several relations are in the act of burning a corpse, the smell of which, entering the boat, is peculiarly offensive; yet this does not prevent the people of our boat from eating a very hearty meal on the grass, in the immediate vicinity of the funeral pile. In another place, the swallows are seeking their nests in the holes of the banks, while a bird of the heron kind, stands on a dead tree, fallen by the side of the river, and, spreading his wings, dries them in the rays of the sun. From the ascent of a landing-place, the women of a neighbouring village are carrying home water for their families, the pans resting on their sides. Floats of bamboos are passing by, carried down by the current, while the men, in a small boat, guide them, and prevent their touching the side, or the boats, as they pass. Long grass, swamps, and sheets of water, with wild ducks and other game, remind us of the periodical rains, which inundate the country. These clusters of trees indicate that we approach a village: the tall

and naked palms rear their heads above the branches of the wide-spreading ficus Indica, under which hundreds of people find a shelter, and in the branches of which are seen the monkees, some carrying the young under their bellies, and others grinning at us, while they leap from branch to branch; and, while nature is drawing the curtains of the evening, in a neighbouring clump of bamboos, the minas\* make a din like the voices of a group of women engaged in a fierce quarrel; and the bats, as large as crows, are flying to another clump of bamboos.

Entering the village the next morning, we overtake a female, who avoids our gaze by drawing her garment over her face: on one hip sits her child, and on another she carries a large pan of water;—the dogs, half-wild, put on the most threatening aspect, and bark most savagely; the men come to the doors, and the women peep at the strangers through the crevices of the mat walls, manifesting a degree of fear and eager curio-

\* There are three or four species of these birds, which are improperly though commonly called minas.

sity; the naked children, almost covered with dust, leave their play, and flee at the approach of Gourū (a white man.) Before a door, near the ficus Indica, where the village gossips assemble, and under which is placed the village god, or, in other words, a round black stone, as large as a man's head, smeared with oil and red lead, sits a man cleaning his teeth with the bruised end of a stick;\* and we meet another, returning from a neighbouring field, with a brass water-pot in his hand; while the third person that meets our eye, is the village barber, sitting on his hams in the street, and shaving one of his neighbours. One or two women are sticking cakes of cow-dung on the wall, to dry for fuel;† another is washing the door-place with water, mud and cow-dung, and two others are cleaning the rice from the husk, by pounding it wet with a pedal. Not far from the ficus Indica, we see a temple of the lingū, and the people, as they pass, raise their hands to their heads in honour of this abominable image; from thence we go to a mosque, mouldering to ruins, and see near it a mound of earth, under a tree, raised like a grave, and dedicated to some Mūsūlman saint; close to which is sitting a Mūsūlman phūkēer, receiving kourrees from the passengers; some of whom he has supplied with fire for their hookas: this appears to be a common resting-place for travellers, and several are now assembled, conversing like passengers at an inn. Before proceeding much farther, our ears are offended with a ballad sung by two Hindoo mendicants, who are exalting their god Krishnā, having a small earthen pot with them, in which they place the rice and kourrees they collect. Another beggar lies at some distance; his legs are swelled, and his fingers and toes, in a state of putrefaction, are falling off, the direful effects of the leprosy. We are highly delighted with the village school: the boys are writing the alphabet, with a stick, or their fingers, in the dust, or chanting the sounds in miserable concert. I forgot to notice the bramhān sitting on the porch of the temple, reading aloud with a book on his knees, and bending his body backwards and forwards as he reads. The amusements of the village are various: some boys are flying their kites, a few other idle fellows are playing at small game with kourrees; others are at high play, running after, and catching each other;

\* The Hindoo young men profess to admire the teeth when daubed with the black powder with which they clean them.

† This article is used for fuel in India to a great extent indeed: it is gathered in the fields by a particular cast of females, and carried about for sale: 100 cakes are sold for a roopie; the smell in burning is not offensive to the natives, but is far from being pleasant to Europeans. When well prepared and dried, they blaze like wood.

and in another quarter, some loose fellows are encouraging two rams to fight by dashing their heads at each other; and, to complete the village diversions, here comes a man with a learned cow, and another with a bear in a string, and two or three monkeys riding on its back. The serious business of the village, appears to be transacted by the oil-man, driving his bullock round to crush the seed; by the distiller; by the shop-keeper, who exposes to sale sweetmeats, oil, spices, wood, betel, tobacco, &c. and by two scolds, proclaiming all the secrets of their families; but, though spent with fury, they never come to blows.

The insect called the fire-fly exhibits a beautiful appearance in this country, in a dark evening. When a vast number of these flies settle on the branches of a tree, they illuminate the whole tree, and produce one of the most pleasing appearances that exists in nature.—The birds-nests hanging on trees are among the most curious productions of instinct I have ever seen: one kind, which is mostly suspended on the branches of the talū tree, contains a long round entrance from the bottom to the middle room, and at the top of that is the nest, inclosed and supported by a belt. Another kind has actually a trap door to it, which the bird lifts up with its beak as it enters, and which falls down of its own accord after the bird has entered or flown out. Another of these hanging nests, equally curious if not more so, is made with fine moss and hair, and inclosed in large leaves, actually sewed together with fibres by the bird, certainly with the greatest propriety, called the *taylor* bird.—The hornet, bee, and wasp, in this country, often make their nests in trees, though they are to be found also in other situations. One species of ants also makes very large nests in trees.—The great bats, called by the Hindoos *vadoorā*,\* are very numerous in some parts of Bengal; and devour some kinds of fruit so eagerly, as to leave scarcely any for the owner.—Some pools are so full of leeches, that it is dangerous to bathe in them, and I have heard of the most painful and ludicrous effects taking place on the bodies of persons who have descended into them.

\* Many of the lower casts eat the flesh of these bats, and others fasten the bills and feathers to their bodies, to rive away diseases.

## SECTION IV.

*Proverbial Sayings and Descriptions, illustrative of manners.*

A beautiful female described.

WHAT a beautiful form! The very image of Lākṣhmī!—In beauty and excellent qualities she resembles the goddess of prosperity.—A female richly adorned with ornaments, is compared to Sūchē, the wife of Indrū, or to the lightning.

Dress, Features, &amp;c.

What beautiful hair! It hangs down like the tail of the cow of Tartary, like a skein of silk, like the thatch of a house, like the image of Kalē: it is black as darkness itself, black as the clouds, shining as oil itself.—The hair tied up into a bunch, is compared to the figures of the water-lily made by blacksmiths in certain kinds of work, or to the round box in which women keep essences.—The round dot of paint which women make in the centre of the forehead, is compared to the moon, to a star, and to the coloured rays of the rising sun.—The parting of the hair on the forehead of the female, they compare to the dragon, with his mouth wide open, ready to swallow the moon.—The eyes, according to their shape and colour, to those of a deer, to the water-lily, to the Soondhē\* flower, or to the appearance of the stone in an unripe mango;—the nose, to the tilū flower, the bill-hook, the beak of a parrot, and to a flute;†—the face, to the moon, and to the water-lily;—the lips, to the fruit of the télakoochū‡ fruit;—the teeth, to the seeds of the pomegranate, to pepper-corns, to the flower of the koondū,§ and to a row of pearls; and, when made red with pañū, to a row of corals;—the eye-brows, to a bow;—the ears, to those of the red-throated vulture;—the chin, to a mango;—the mouth, or rather, excellent speech, to the water of life, to sugar, and to honey;—the breasts, to a box containing essences, to a

\* Nymphaea cyanea, and esculenta.

† The pearl in the nose-ring of females is compared to the evening star, or to the fabulous bird which approaches the moon to drink the nectar.

‡ Momordica monodelpha.

§ Jasminum pubescens.

pomegranate, to the vilwā\* fruit, to the bud of the water-lily, to an unopened bunch of plantains, to a couple of crabs;—the fingers, to the petals of the chūmpat flower;—the nails, to the half-moon;—the loins, to those of a lion, or of a wasp, to the middle of the musical instrument dāmbōorū; or to the width of a span;—the thighs are compared to a plantain tree, or to the trunk of an elephant;—the feet, to the lotus—a fair complexion, to split pease, or ochre.

#### Other properties of the sex.

A woman walks elegantly when her gait is like that of a goose, or an elephant; another who is quick in her motions, is compared to a bobbin, or spool used in spinning, or to a lark;—a woman who cooks well, to Lūkshmēē.

#### Remarks on Children.

When a beautiful child is seen sitting on the knee of its mother, they say—Ah! see that water-lily bud; or, he is the very picture of the infant Kartikū, or Krīshnū, or Būlū-Ramū, or a dancing boy! When a beautiful child is seen in the arms of a deformed and dirty woman, a spectator says, See! a lotus has sprung up amongst cow-dung! See, gold in the ear of a monkey! When an ugly child is seen in the arms of a beautiful woman, an observer says, Behold the spots on the face of the moon. If the boy is lusty, he is compared to Gūnēshū; if he is a great favourite, he is nicknamed Doolālū; if very small and weak, Naroo-Gopalū; if he creeps swiftly on his hands and knees, he is compared to a play-ball. An infant of very dark complexion, is called a young crow or cuckow.

#### Old women, &c.

A woman with a large face and long legs, is compared to Tarṅka, a female titan;—she who sows dissention, is called Pootūna, the female who wished to destroy Krīshnū with her poisoned nipples;—a female of wicked disposition, is compared to the edge of a razor; on account of her loud and cracked voice, to a braying ass. A widow, who wanders from house to house, is compared to a bramhūnēē bull, which has no owner, and wanders from street to street. An ugly and filthy woman is called a

\* *Egle Marmelos*.

† *Michellia Champaca*.

will-o'-th-whisp; if she blinks with one eye, she is compared to an owl, or a female monkey; if she is stout, to a pumpkin;—a filthy woman, is called an evil spirit which feeds on carrion. \* A person of very dark complexion, is compared to a leech, or to soot, or to darkness itself, or to the bottom of a kettle, or is called an African. If a woman is very dark and thin, she is compared to a bat;—if her head is small and her body large, she is said to resemble a leathern-bottle;—if her head is large, a bunch of talū\* fruits on a thin stalk, or a bunch of grain with the straws tied close together. The head of a woman with rough hair, is compared to a crow's nest;—a scold to the tempest, to a shower of bullets, or a shower of rain, to one snake-catcher furiously challenging another:† they say, She has mounted the stage of the snake-catcher: her tongue and arms are said to move like the arms of persons swimming for a prize. If her eyes are inflamed with anger, they are compared to the fruit korunjā.‡ A loquacious person is compared to the mina,§ or to the noise made by these birds when two of them quarrel. Of a fury, they say, she is an incarnation:¶ or, they compare her to the harlequin on a stage, who is daring enough to venture upon any thing; or to the old woman introduced into their pantomimes as the author of every kind of mischief. An old woman whose head shakes with age, is compared to a lizard.

Old men, &c.

A very old person, is called Markündéyū, who lived through seven kūlpūs. A person who remembers the events of ancient times, is called Bhoosūndee, a famous crow. The head of a man with only a few hairs on the top of it, is compared to a pumpkin with its slender stalk, or to a cocoa-nut;—the body of an old person, to the burnt fruit of the egg-plant, or to a cage of bones. A man with a withered body is said to hang his arms in walking like a saru\* spreading out its wings. An infirm old man, is compared to an unformed image which has received its first coating of clay, to an earthen vessel corroded by salt. An old man sometimes says, I call this my body no longer, but my burden; or, I am like a ripe mango hanging on the tree, ready to fall by the first breeze of wind: I am like a broken bank, waiting its fall; I am like the image, made to-day, to be cast into the river to-morrow.

\* *Borassus flabelliformis.*

† See page 156.

‡ *Carissa Carandas.*

§ *Turdus tristis.*

¶ Some idea may be formed from this, which is a very common comparison, of the respect which the Hindoos bear towards their incarnate deities.

\* *Arden Antigone.*



## Religious comparisons.

The departure of the soul, is compared to the flight of young birds when they leave the nest, or to the snake casting his skin;—the body after death, to the bed, which the person, awaking from sleep, has left;—death is called the great journey; the long sleep;—the world, for its vanity, is compared to a bubble; to a dream; to the tricks of a juggler;—a person who neglects the great object of his existence, is said to sell himself for the price of an earthen pot; to scatter jewels in a jungle;—he who sets his heart on the world, is said to act the part of a mother who throws her child into the arms of a *dainū*, viz. a witch; or of him, who rejects the water of life, and swallows poison; or of him, who ties the knot in the corner of his garment, but leaves out the gold;\* or of him, who not only sells without profit, but loses the very article itself. In this world, men are like travellers meeting and passing on the road; or like those who meet at a market;—men bound by the cords of worldly anxiety, are compared to persons swinging with hooks in their backs on the *chūrōkū*; or to straws in a whirlpool;—the man who is absorbed in worldly cares, is compared to the bullock in the mill, with a cloth over its eyes; or to the silk-worm, wrapped in its own web.

Religion is compared to a companion in a dreary journey, or to a shady resting-place amidst the toils of a journey, or to a friend;—an enemy, to a disease;—youth, to the flood-tide;—every union is dissolved;—every elevation is succeeded by depression;—the transmigrations of the soul are like human footsteps, or the motions of a leech, which always lays hold of another blade of grass before it quits that on which it rests; so, the soul does not quit one body till another is ready for its reception;—as a person obtaining a new garment rejects the old, so the soul, quitting an infirm body, enters into a new one.

## Unhandsome features, &amp;c.

When an ugly man is married to a beautiful female, they say, Ah! they have given the moon to be devoured by the dragon, the ripe mango to the crow, the honey of the lily, to the worm born in ordure. The face of a person strongly marked with the small pox, is compared to a comb of wax, or to a piece of wood devoured by worms. Large breasts are said to resemble pillows or pumpkins;—a broad waist,

\* The Hindoos have no pockets attached to their clothes; they therefore fold up their money in the edge of that part of the garment which comes round their loins, or tie it up in one corner of the garment.

is compared to the lower part of the trunk of the talū tree, or to a large drum. A person's hair, when tied up like a pig-tail, is compared to the tail of a lizard;—a nose flat at the end, to that of a frog, or a bat;—small ears, to that of a rat;—large ears, to a hand-fan used in winnowing;—a person with round light eyes, is said to resemble a cat;—large feet, are compared to the three cornered entrance of a hut of leaves;—a very stout man, to a large hammer;—a very tall thin man, with a shred of cloth only round his loins, is compared to a flag-staff, with the flag flying;—a broad chest, is compared to a door;—a man of terrific appearance, to the messengers of death, or to Yümū himself, when he shall appear to destroy the universe.

Evil dispositions.

A deceitful person, is compared to the beam on which a lever plays: in the house of the bridegroom, he is the boy's aunt, and in the house of the bride, the girl's aunt;—a cruel person, is compared to the executioner;—a hypocrite, to the sly paddy-bird,\* watching its prey;—a wicked person, to the bamboo of the wedding palanquien, or to a bow;—two persons constantly at variance, to a snake and an ichneumon, or an owl and a crow;—a cunning fellow, to the jackal, the crow, or the child whose father and mother died when it was an infant;—a mischievous person, is called Narōdū;—selfish persons, are compared to the crows, who, though they eat every kind of flesh, will not permit other birds with impunity to devour that of the crow;—a handsome stupid fellow, to the flower of the cotton tree, or to a turnip;—endeavours to cultivate the friendship of a deceitful person, are like attempts to make a gap in the water;—a person who rises up against his benefactor, is compared to the dagger, which, being stuck in the belt which surrounds the loins, pierces its owner; or to a person conceiving a crab in the womb;—a cruel person remains always the same; efforts to change him, are like attempts to wash a coal white with milk, or like planting in a soil of sugar, a nimbūt tree, to make its leaves sweet. A mischievous person, is compared to the saw with which the ornament-makers cut their shells, and which cuts ascending and descending. Hope in a faithless person, is like a bank of sand. When a person full of faults, exposes the faults of another, the Hindoos say, it is like a sieve blaming a needle for having a hole in it, or like a musk rat's charging a common rat with giving an offensive smell.

\* The *Ardea niven*, and one or two other species of crouching herons, are called by this name. *azadirachta*: the leaves of this tree are exceedingly bitter.

## Strong Contrasts.

When a person wishes to exhibit a strong contrast between two individuals, he says, the one is the moon, and the other the yellow hairs on the hinder parts of a monkey. These things are no more alike, than the lion and the jackal; than the sun and the fire-fly; than the vulture (Gūroorū) and the crow; than an elephant and a fly. It is as reasonable to expect that a crow will talk like a parrot, or that the tail of a dog will become straight by oiling it, as that a stupid person will ever be learned.

## Actions which make men remarkable.

A person who can leap to a great distance, is compared to Hōnooman, or to a deer; and he who limps in walking, to a frog; a man swift of foot, to thought, to the wind, to a falling star, to an arrow, to a deer, or to a Marhatta horse. A person who is at once a great eater and a great sleeper, is compared to Koombhū-kūrnū;—he who sleeps so heavily that he can scarcely be waked, to a stone image, sixteen cubits long, in a sleeping posture, seen at Ararū, a village about 70 miles N.W. of Calcutta;—a man of uncommon strength, to the thunder-bolt of Indrū, or to tamarind wood.

## An excellent person.

When a handsome, wise, and well dressed person is seen sitting in company, one spectator says to another, He looks like one of the gods. When any one addresses a person on secular affairs, who is constantly absorbed in religious ceremonies, a friend near says, Why speak to him of these things: he is Suda-Shivū, (a form of Shivū, as a devout mendicant). A wise and learned man, is compared to Vrihūspītee, the teacher of the gods;—a devout and honourable person, to Bhēeshmū-dévū. A very rich and fortunate person is called Indrū, the king of the gods, and they add, that his fame spreads a light like that of the moon, and that it is fragrant as the sweetest spices;—a liberal person, is compared to Kūrnū—a devout one, to Nālū or Yoodhist'hirū, or, they affirm, that he is Yūmū (Justice) himself. He who protects orphans with a fatherly care, is said to cover them with his wings; they dwell as under a rock; he is their door [to keep out danger]; they dwell as plants protected from the storms, under the shade of a widespreading tree; he sits at the helm,

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to secure their passage across the boisterous ocean of life; he is Ūrjoonū, or their charioteer, they have nothing to fear. 'A weighty man can alone bear weighty things.' 'He has divided the property, as though it had been weighed in scales.' Of a man who acts up to his word, they say, His words are like the tusks of an elephant, i. e. being once out, they can never be got into the mouth again. A holy person, is said to be the light of his family; a wise judge, is compared to a turner's lathe, which reduces all protuberances. The words of a wise and aged man, are called the védū of Brūmha.

**An army.**

When a large army is passing, the people say, for multitude, it is as the march of an army of ants, or like a cloud of locusts;—the noise of such an army they compare to the roaring of the sea;—the dazzling of their arms, to the lightning;—the fight itself, they call Kooroo-kshétrū, from the name of the field where the great battle between the families of Kooroo and Panduvū was fought, or the battle betwixt Rama and Ravēnū; or to the dissolution of the world;—the heads are said to fall as the fruits of the talū tree, in the month Bhadrū;—the field covered with slain, they compare to a cemetery, or to a garden of plantain trees after a storm;—a coward, they call a jackal, or a runaway messenger; or a plantain leaf shaken with the wind.

**Various comparisons.**

A person who has beaten another very heavily, is said to have beaten him as cotton is beaten; to have crushed his very bones to powder; or beaten him as rice by the pedal. Another form of expression, when a person has wounded another is, he has cut him into slices, as a turnip is cut. A person in haste, is compared to a bramhūn invited to an entertainment of sweetmeats, or to a weaver running to buy thread. When two or three persons sitting together make a great noise, a bye-stander says, What, the market is begun! Of a person who insinuates himself into the favour of another, and then injures him, it is said, He entered like a needle, but came out like a plough-share. A person who vexes another by incessant applications, is compared to a barking jackal following a tiger, or to a tick\* that lays hold of the flesh, and cannot be torn away; or to bird-lime. A greedy person is compared to a leech. A young man 'crazed with care,' or worn away with disease, is compared to a green bamboe

\* Acarus.

devoured by the worm. A man who can neither retain nor let go an object, or person, is compared to the snake who has seized a musk rat. A person engaged in a perplexing concern says, I find no end to this ravelled thread. A person of confined information, is compared to a frog in a well, or to a new married wife, who is always confined to the house;—an asthmatic person, to a pair of bellows. To a man surrounded with a large family, it is sometimes said, You live in the market. An ugly wise man, is compared to rice in a dirty bag. The friendship of a good man, resembles an impression on a stone, or excellent masonry. A weak person, is compared to grass; a man of great powers, to one ball amongst a thousand crows. When a number of experiments are tried without accomplishing the purpose in view, they say, the person involved in such a perplexity is in the heaven of Trishūnkoo.\* Falsehood is like water raised by a machine, which soon evaporates. If your friend becomes wicked, you must renounce him, as a boil on the body must be reduced. A person of mild disposition, is compared to milk or curds. A strong man says to a weak one who has offended him, I will not hurt you—what advantage should I obtain by killing a musk rat. ‘Why ask him for information—he is but the image of a man?’ When a friend has been long absent, he is thus addressed, you are like the flowers of the fig tree, invisible. A friend sometimes says to one who has been separated to a great distance, Our hearts are never separate, but remain united as the sun and the water-lily, as the thunder and the peacock. The person who is under the influence of another, is said to be led like the bullock with a string through its nose. A person who secretly seeks to injure another, is said to act like the snake who enters the hole of a rat. A beloved object, is compared to medicine for the eyes, or to the staff of a blind man. When a number of evil-disposed persons are sitting together, it is called the council of Ramū, composed of monkeys.

\* A kahūtriya king, whom the sage Vishwamitru attempted to send to heaven by the power of his (the sage's) merits; but who being rejected by the gods, remains suspended in the air with his head downwards, neither able to ascend nor descend.

## SECTION V.

*Conversations on different subjects.*

As the conversation of the Hindoos often exhibits an interesting view of public manners, I have attempted a specimen or two, which are as literal as I could make them.

*Between a man and his wife.*

*Janūdā*, addressing his *brahmōnē*, Oh! Hira-Ramū's mother, the day is far advanced; the cooking is not yet begun; the day is going away in doing nothing.

*The wife*. What unnecessary business have I been doing? I had first to put the house straight; then to give the children some cold rice; and had also to prepare the twelve o'clock luncheon for your servants and visitors. What can I do alone? I have but two hands; I have not four hands.

*Śrī Janūdā*. You are unable to decide betwixt right and wrong; that is, which thing should be done first, and which last. My business depends on others; I must be guided by their leisure. If I delay, of course I shall not obtain my money; but that is of all, I shall be reproached. But you are a woman; you know nothing of these things: you remain in the house, eat, and sit at your ease: the washerman stands to no losses, they fall on the owner; he who suffers, alone understands the loss—others, what do they know? When money is wanted, I must find it. He who has these burdens, can understand their weight; but it is of no use revealing them to you—prepare the food.

*The wife*. You scold me without cause: you have killed 10,000 with a word; but real work is not so easy: have I any leisure? These thoughtless children are very wicked; I mind nobody: the other day, the youngest fell into the river, and after sinking several times, was saved by the favour of the gods; a short time ago, a snake bit another, and they quarrel and fight daily with other children. To follow all day such mischievous children, is to keep a herd of swine, or to lead dogs in a string. Besides me, who is there to look after them? If I leave them a day, they are like a forlorn wretch left to perish in the open field. If any one else had this to

do, for a single day, he would throw away his garment, and run away. If you have eyes, you cannot see my cares: and after working one's self to death, there will be no praise. Like a slave, I work and eat.

*Sūdanūndū.* I asked for my food early, that I might go and bring home some money—instead of meeting my wishes, you have raised a tempest. You resemble those, who, instead of doing others good, expect a reward for injuring them. The only fruit of all this noise that I can see is, the day is gone. Will this uproar fill our bellies, or bring in supplies? Therefore,—make haste with the food.

*The wife, (very angry).* If there should be neither money nor food, what lose? These children are yours; this business is yours; what am I? Among whom am I reckoned? I must work—and be reproached: this is my lot; as they some men ask a man, 'Who are you? I am the master of the house: Why are you crying? I have been eating bran!' In this world, the only food is, hard labour and reproach. I cannot: nor will I, either work or eat. Cannot I procure a rag to cover me, and a little food? God has given life, and food too. I must pass alone through all that rises out of the actions of former transmigrations. Who feeds the unhatched young? Who supports the worm in the centre of the wood? Ordure finds a place; shall there be no place for me on the earth?

*Sūdanūndū.* Why all these complaints? Attend to the happiness of your family.

*The wife.* You are a man; what is it to you; you will eat, and serve of ants; you will collect something, and throw it into the house; whether it meets our wants or not, you know nothing: I am obliged, by a thousand contrivances, here and there a little, to feed your family; your children are unmanageable: they wander about like mendicants who have no home; like a guest, they come to me, and then wander abroad. Many hands make work scarce: each traveller can carry his own staff, but if one man has to carry the staffs of many, they become a load.

*Sūdanūndū.* You are a woman; you go naked, though you wear a garment ten cubits long; you have no understanding; these are the children of the house, yoogā: what can be done? These children's faults are the opening fruits of sins in a former birth: they are making you pay the debt you then contracted; You know nothing; your own body is not yours; you must cast it off; how should the children cleave to you? See! your own teeth bite your tongue, and you complain.

*The wife.* Let the children be good or bad, there is no merit in casting them off; a deranged person, if he belongs to our own family, we keep near us; while we drive away such a person, if he belongs to another family: our bodies, when they become a real burden, we do not acknowledge to be burdensome: if our own child is even blind or lame, we love it more than the most beautiful child of another.

*Sūdanūdū.* You are correct—but it is very difficult to change the evil dispositions of children: a dry stick may be broken, but not bent; if a stick is bent at all, it must be when it is green; and indeed you have ruined the younger boy, by making him do the work of women; he is at once stupid, and uncontrollable, rushing forward like a buffalo; he makes a play-ball even of the shalgram; he would ruin any one; he is capable of any thing: the other day he quarrelled with Ubhayo-chūrūn; he is always in evil company, smoking intoxicating drugs, drinking, and gaming;—in this way, by degrees, he will become a thief, and I shall be cast into prison as his protector. People pray for sons, in the hope, that they will serve and obey them; at death, carry them to the side of the Ganges; and, after death, present the offerings for the repose of the soul at Gṛhya: this boy (he speaks ironically) will do all this for me;—but, at any rate, through his wickedness, I am receiving the daily offerings (of abuse) from my neighbours, who not only curse him, but all his ancestors. Who shall describe his qualities? they would occupy the limits of the Mūhabharatū. He is to me the image of death: his death would be a blessing; then the family would be preserved from farther dishonour. As for the eldest boy, he will keep up the honour of the family: at any rate, he has obtained some learning: he has acquired the grammar, and a degree of knowledge; he promises well; weighs matters before he decides; and can lay hold of any thing new which is brought before him with great facility.

Here several travellers arrive, and call out—O Sūdanūdū! Sūdanūdū! Are you at home? We are guests standing at the door.

*Sūdanūdū to his wife.* Go quickly to your business. I suppose I shall not be able to go out to-day. Some guests are at the door, calling: I must go to them. “Come in, Come in, sirs.” To a servant he says, Oh! Shivū-das! bring a seat, and some water for the feet. To the guests, Please to sit down in the porch. Do you smoke? One answers—I smoke, and, pointing to another, he takes snuff; and to another, he knows not of these troubles, either of tobacco or snuff: there is no merit in smok-



ing : it is the practice of the Kalee yoogñ. To the servant—prepare tobacco ; give oil (to use before bathing) ; clean, and place wood in the strangers' room ; and see if there is any young cocoa-nuts in the garden ; go, and buy some fish also ; but if fish cannot be procured, bring some split pease, and also a little milk. Addressing the guests, he says, Where do you gentlemen live—what are your names—from what village do you come—and where are you going ? Are you come into these parts for the rents of your lands, or are you going to other parts on business ? We are not inhabitants of one place—one comes from Nudēya, another from Shantee-poorñ, another from Burdwan, &c. &c. We are going to Calcutta and other places : one is in service, another a tradesman, another an agent, another a pundit, another a jobbing priest, and another a doctor.—Pointing to one of the company, one of the guests says, This is Rāmñ-vñndopadhyayñ, a perfect koolēññ ;—this is Rāghoo-Rāmñ-mookhopadhyayñ, who has received the title of Nyālñkarñ, the son of a very learned man ; he is the true son of his father ; the very image of the goddess of learning, an incarnation of Vrihōspūtee, the teacher of the gods ; he is himself a poet, an author, and sits in the presence of great men. This is Pādmñ-Lochññ-gñngopadhyayñ a true shrotriyyñ, at the head of his tribe, the relation of all the koolēññs. This is Shivñ-Narayñññ-Ghoshalñ, a vñngshññ, respectable among his connections.

*Sñdanñdñ.* There is no bounds to my good fortune : by the dust of your feet, gentlemen, my house is become purified. Persons whom others could not have procured to be their guests by any means, have honoured me with their presence, with the utmost generosity : therefore, I conclude, that the sun of my merit has risen to-day.

*The guests.* You speak like yourself ; why should not you ? These are the words of a person of excellent cast : you are a benefactor, liberal, hospitable, a holy person : it would be difficult to find such a person among a thousand.

*The happy fruits of polygamy.*

[*A neighbour to the head wife.*] *Neighbour.* Why are your clothes so very dirty, Ma ?

*Head-wife.* O T'hakooranē ! Why do you ask me that ? What are dirty clothes or clean ones to me ?

*Neighbour.* Why ! Why ! Why !

*Head-wife.* I am nothing ;—I am not wanted.

*Neighbour.* True : what can you do ? You are not of a cast to quarrel ; such are always imposed upon ; and you have to do with those of low extraction.

*Head-wife.* T'hakooranē ! If I were to tell you all, you would clap your hands to your ears !—She gets up at eight o'clock. She imagines that there is no work for her ; that the slave [meaning the head-wife] will do all. As soon as up, she goes and washes her face, and examines, in the glass,\* whether her teeth are clean or not ; after which, she sits down and eats. Then she anoints her body with oil† and turmeric, and prepares for bathing. After bathing, she returns home, and, putting on her clothes, like a lewd woman, goes backwards and forwards before the master, laughing and gigling.

[*The second-wife overhears this conversation while sitting in another room, and comes up with the greatest fury.*] *Second-wife.* What ! you devourer of your brother ! Do you reproach me in the presence of others ? Why don't you take your husband ? Do I forbid you ? You strumpet ! I shall never be happy till I put the rice for your funeral rites on the fire. You procuress of abortion !—

*Between a man and his neighbour, on domestic affairs.*

*Bholanāt'hū.* Hé, Oh ! Ramū-Lochūnū, one word with you.

*Ramū-Lochūnū.* Speak : what command, Sir.

*Bholanāt'hū.* Hear, I say : Sir, have you no thought ? Do you never look towards your religious and relative duties ? Have you lost all shame ? and all concern respecting the opinion of your neighbours ?

*Ramū-Lochūnū.* You have charged me with a great deal ; but why, I have yet to learn : you act like those who throw stones in the dark.

*Bholanāt'hū.* If I speak, can you understand ? Have you eyes to see ? A wise man

\* The looking-glass of the poorer Hindoos is about as large as the ball of the hand. The worst kind costs about three farthings. But they also use polished mirrors.

† The Hindoos believe, that oil keeps the skin soft, and promotes health. It is a common saying, that oil, water, and sunshine, contribute greatly to the strengthening of the body : soon after a child is born, they put in the sun, and continue to do so daily, for three or four months, to dry up the superfluous juices, and make the bones hard.

‡ Hindoos of the highest cast, both male and female, descend to the meanest terms of reproach in their quarrels.

can understand a hint : a stupid man requires a thing to be beaten into him ; and some are so stupid, that you must point to every thing before they can see it.

*Ramī-Lochanī.* You are pleased to speak only by kind rebukes, but what you mean I cannot discover.

*Bholanā'hā.* Are you not aware that you have a daughter at home unmarried ? At seven or eight, people marry their daughters, and this indeed is the appointment of the *shastrī* : that period is long since gone ; she is now thirteen or fourteen years old, and is very tall and lusty, resembling a married woman of thirty. I hear, also, that your neighbours are whispering things to your disadvantage : and those who are more bold, speak out : with astonishment, they say among themselves, How can that family eat their rice with comfort, and sleep with satisfaction, while such a disreputable thing exists among them ? At present, they are exposed to shame, and their deceased friends are suffering through their retaining a girl from marriage beyond the period which nature has prescribed. All this I hear, and as a relation, am blamed, and therefore I speak.

*Ramī-Lochanī.* You need not, Sir, urge me to this—I am myself so uneasy, that I cannot sleep. What can I do ? I am helpless. This must be done, but it is not in the power of my hands : birth, marriage, and death are all under the direction of the gods ; can any one say, when they will happen ? When the flower blows, the fragrance will be perceived. This is work that cannot be pushed. Proposals have been received from many places ; but these things require to be well weighed ; we want a young man who is a *khoṭēna*, of a religious family, rich, honourable, handsome, and clever. If the bridegroom be faulty, all will go wrong. I cannot put a string round the neck of my daughter, and throw her into the ditch. Therefore, calling the *ghōṭukas*, and well arranging every thing, this business shall be brought to a close. At present, Sir, however, I must put this burden on my head, and leave it there : my father is very ill ; he has reached a great age ; eighty or ninety years ; two or three doctors attend him, and administer various medicines, which will involve me in an expence of one or two hundred *roopees*. I doubt whether he will return from this journey or not ; medicines seem to take no effect, from which I learn, that it is all over ; he eats nothing, except a little milk ; as people say, “ My bread is all expended ; ” so it is, I fear, with him ; he has eaten all he will do on earth.

*Bholanā'hā.* See ! Take care ! Take care ! This is the heaviest of all losses to a

family. As long as we have not had to carry father and mother to the Ganges, all remains well. Children are born to drive away danger from parents, and to secure their happiness after death. Hitherto your father has carried your burden; it is now your duty, now the evil day is come upon him, to become his servant. Those are our friends, who remain near us in danger and at death. He who does not assist a parent at these times, is his father's orature. (*They go to see the old man.*)

Oh! Ramū-Lochūnū! There is no hope of your father. Death has stopt up all the doors, and is ready to secure his prey. It is not advisable to keep him any longer in the house; you had better make the journey to the Ganges. Who can tell what will take place in the night. Yūmū has seized the locks of us all; when he will carry us off, he will tell nobody: therefore while there is time, stop the sluices.

Ramū-Lochūnū. Ah! Sir, the burden has fallen upon me all at once: my father used to manage very thing: I ate and walked about. I know nothing of what is best; you, Sir, are well versed in all these things: you have done these last offices for many; having been once sick, a man becomes a physician: let whatever is necessary be done, that I may not be blamed.

Another neighbour. Here is no need of hesitation: the play is up with the old man: let him be carried to the Ganges, and there cause him to hear the Ramayūnū; and according to circumstances, do the needful. This is not a child, that its death should be the cause of sorrow: he is an old man; carry him with joy to the Ganges.

Bholanā'hū to Ramū-Lochūnū. I hear, that your mother will go with the old man.

Ramū-Lochūnū. I hear so from the women, and indeed I expected it; for she was always with my father, and waited upon him with the greatest attention; she spoke to me also, begging me to mind religion, and not be unhappy; and then, as is usual, she took no farther notice of worldly things.

Bholanā'hū. Well, it will then be necessary to buy a new garment for her; some pitch, clarified butter, sandal-wood, parched rice, a few keurces, red lead, red thread, two bamboo levers,——

*A village conference.*

Several head-men of the village. O Ramū-Lochūnū, have you done any thing respecting the offerings to your deceased father? You know, that the offerings to a

brahmūn cannot be delayed beyond ten days after his decease. How is it, that you seem so unprepared?

*Ramū-Lochūnū.* I am not unconcerned about this; but you know, that after the death of a parent, a fast of three days is appointed; on these days I was too sad to do any thing. The shraddhū of a father also, is a tremendous concern, an overwhelming expence; the whole care of this large family, like a mountain, is also fallen upon me; and in the house there is nothing but wailing for our loss. With all this, I am driven into a state of distraction. The clamorous expectations of my neighbours who are to be invited to partake of the funeral offerings, and the dread of not discharging my duty to my deceased parent, overwhelm me. Therefore assist me by your counsels.—My father is gone—he placed me in your hands—you are to me wisdom, strength, contrivance, every thing. Weighing my ability, whatever is proper, let that be done; Jūyū-Krishnū-vūndopadhyayū is present; he has obtained great honour in conducting these ceremonies; let him have the management, and then all will be brought to a happy termination.

*Jūyū-Krishnū.* Oh! Ramū-Lochūn; it will be of no use to spend our time in mere chit chat; this will do no good. In the first place, let us ascertain the root, and then we can adjust the branches; the medicine must be regulated by the pulse; the duties by the quantity of goods. What is your own wish?

*Ramū-Lochūnū.* Oh! Sir! you see, pointing to the family, all these, after the shraddhū, are to be maintained, and three sons are to be married, and two daughters to be given to koolēnūs, with large dowry. The master had a great name for liberality; strangers must be therefore entertained, the poor fed, and the annual festivals of the gods kept up. In fact, my father was a holy man: he performed wonders by the merit of his religious services; but he had no property: he was like a pot which appeared to contain honey, but it was empty; like a cocoa-nut, but it was dry. Be this as it may, however; if I sell every thing, the offerings must be presented; but I shall be glad if it can be brought within two or three thousand roopees: of this, I have in the house about one thousand; where to obtain the other two, I know not; I must sell the women's ornaments, the land, and must either beg or borrow.

*Jūyū Krishnū.* Oh! my child, if this is your plan, we must retire: we cannot touch this business. People say, your father was worth 20 or 30,000 roopees, and

you have two or three hundred bighas of land, a garden, house, &c. &c. Possessing all these riches, would you limit the expenses of the funeral offerings to two or three thousand roopees? Whatever may have been the amount of his property, however, if you expend no more, you will be reproached: we ourselves shall proclaim your meanness. Besides, you did not labour to procure this property; you have hitherto lived upon it; it was your father's; and now shall it not be employed for the repose of his soul? Will you wrap it up in a cloth, and call it yours? However, if you are determined to act upon so niggardly a plan, you must seek some person who suits your purpose, to direct the feast. I shall be reproached; people will lay the fault on me.—Addressing himself to one of the company, he says, Take your pen and paper, and make out an estimate. He does so, and it amounts to five thousand roopees.

*Ramū-Lochūnū.* What! What! what are you doing? 5000!—Will writing it on paper, bring in the money? He who suffers, knows the pain.

*Jūgū-Krishnū.* What has been settled by five persons, must be done. You must expend this sum.

*Ramū-Lochūnū.* Well, gentlemen, it must be as you say: if there is no cow, we must milk the bull.

*Jūgū-Krishnū.* I have not made this estimate without knowing your circumstances: you will not be hurt by this expence. Consider, how much of this will go in the dinner, in gifts to relations, and the brahmēns, and in presents on dismission: you must invite all your relations in a direct line, as many as one hundred; all your relations by marriage, a hundred: koolēnū relations, one hundred; the heads of the cast, twenty-five: learned brahmēns, one hundred and twenty-five; also your particular acquaintance, kayast has, and persons of other casts. All these persons must be invited: therefore provide the articles necessary, and appoint some one to write the letters, and to invite the guests.

*Between too persons returned from the ceremony of presenting offerings to the dead.*

*Ramū-nat'hū.* O! Sēbūkū-ramū! How did the ceremony at Ramū-mohūnū-chou-  
dhoree's pass over? What company was there? In what manner were the guests dismissed?

*Sēbūkū-ramū.* There was a large company, it is true, but Ramū-mohānū did not obtain much honour by it: the guests were dissatisfied.

*Ramū-nat'hū.* Well, let us hear. Who was there?

*Sēbūkū-ramū.* Many learned brahm̃ns were present, as Jūgūnnat'hū-tūrkū-pīncha-nūnū, Ghūnūshyamū-sarvvā-bhōmū, and Kanace-nayū-vachūspūtee, of Trivēnē; Shūnkūrū-tūrkū-vagēeshū, Kantū-vidyalīnkarū, and Ramū-dasū-siddhantū pūncha-nūnū, of Nūdēya; Doolalū-tūrkū-vagēesha, of Satgachē; Balūramū-tūrkū-bhōo-shūnū, of Koomarū-hūttū, &c. &c.

*Ramū-nat'hū.* Did these pūndits enter into any discussion of the difficult points of the shastr̃is.

*Sēbūkū-ramū.* Yes. A disciple of Doolalū-tūrkū-vagēeshū asked Jūgūnnat'hū-tūrkū-pūnchanūnū, the meaning of a part of the Koosoo-majūlē: he attempted to explain the passage, but the other not understanding him, Shūnkūrū-tūrkū-vagēeshū, began to explain it, when a violent dispute commenced, and these two pūndits attacked each other like two tygers. Nothing but Hear, Hear, Hear, was uttered, while they laid hold of each other's hands, and in vain endeavoured to obtain a hearing. This lasted an hour and a half, and ended in mutual reproaches, and the grossest abuse, till the other pūndits interfered, and produced a reconciliation.

*Ramū-nat'hū.* How did he entertain the brahm̃ns? How many relations were present; and how did he dismiss the guests?

*Sēbūkū-ramū.* The allowance to the brahm̃ns was ample.\* Five or six hundred of his own cast were feasted; these obtained one meal of sweetmeats, and one of boiled rice. He dismissed the guests in a middling way; none went away thoroughly pleased. He gave among the poor a very large sum: I have heard, that there were not less than fifty thousand poor present. He gave to each poor brahm̃n two roopees, and to shōōdr̃is a roopee each.

In the midst of the shraddhū, while the poor were waiting about the house to be dismissed, no less than three women were delivered in the open air. Ramū-mohānū bore all the expences usual on these occasions, and gave the mothers three or four roopees each. Two sick men, who came for alms, died during the feast. Some

\* The brahm̃ns, on these occasions, have an allowance of rice, oil, &c. for their dinners, instead of cooked food: each one cooks for himself.

eluded the inspection of the door-keepers, and went into the yard repeatedly, and received the allowance several times over.\*

*Between two Hindoos just returned from the festival of Doorga.*

*Krishnū.* Ramū-dasū! The feast at Rajēvū-mookhoojya's last night was very excellent—was it not?

*Ramū-dasū.* What was the expense, think you?

*Krishnū.* A thousand roopees.

*Ramū-dasū.* What! It did not amount to seven hundred.

*Krishnū.* Not more than seven hundred! The sweetmeats amounted to ten mūns;\* there were also fifteen mūns of curds; three of clarified butter; four of flour; thirty of rice; five of oil; half a mūn of wax candles; three mūns of milk; garments to the amount of sixty roopees; ornaments presented to the image, valued at eighty roopees; brass, and other utensils, valued at fifty roopees; the image cost thirty roopees; the singers took away one hundred and fifty; the musicians thirty; the bloody sacrifices of buffalos, rams, and goats, fifty; the fees to the officiating priests, twenty-five; fruit, roots, and other things from the market, fifty; fish, fifteen; beds, twenty-five roopees; and other things without number. Would not all this amount to a thousand roopees?

*Ramū-dasū.* Well, there might be as much as that expended; but there ought to have been more sweetmeats: and the food was neither good nor sufficient: many went away dissatisfied; and others obtained nothing to eat.

*Krishnū.* It might be so—but was not the image beautiful?

*Ramū-dasū.* Beautiful! the pupil of the eye, instead of being in the middle, was stuck at the top; the awning over the head appeared to be falling down, and the whole image was more like a picture than a proper image. Besides, Mohan, the blacksmith, did not cut off the buffalo's head at one stroke: that was a great blemish in the festival.

*Krishnū.* You seem to have gone to the festival only to find fault. What did you think of the illuminations; and the assembly, was it not a grand one?

*Ramū-dasū.* Yes, yes; these passed off very well; but the officiating bramhūn was

\* Eight hundred lbs.



a most stupid fellow : he was obliged to be told all the prayers, and could go on with nothing without a prompter.

*Krishnū.* Did you take notice of the songs ? How attentive the hearers were ! How astonishingly well the song respecting Doorga was sung, exactly as if Haroot'hakoor had done it. All the sounds in the tune respecting Krishnū too were new, and it was exactly like the language of a love-sick damsel. The words of the other songs, I confess, were rather low and mean.

*Between a voishnūvū, and a disciple of the female deities, a shaktū.*

*Shaktū.* O Voishnūvū-t'hakoor. You were at the festival at Ūgrū-dwēpū. What number of people might there be ?

*Voishnūvū.* There was a very large assembly ; not fewer than a lack.

*Shaktū.* Did they all see T'hakoor-Gopee-nat'hū ?\* and what did each give ?†

*Voishnūvū.* Some gave one ana ;‡ some two, and the rich much more, each according to his ability.

*Shaktū.* Well. What did it cost you ? I suppose you had a company, whom you entertained.§

*Voishnūvū.* It cost me twenty or thirty roopees.

*Shaktū.* Why did you expend all this money ? What is Ghoshū-t'hakoor to you

*Voishnūvū.* All the ghosais entertain people at this time ; and it is what we ought to do.

*Shaktū.* What benefit will there be in feeding a parcel of women. || Why not entertain brāmhūns ?

*Voishnūvū.* You brāmhūns cannot bear to see any one honoured or feasted except yourselves. You can converse on nothing without reproaching others. Where is the benefit of devouring flesh and drinking spirits ?

*Shaktū.* No doubt, your Choitānyū and Nityanūndū, the two brothers, whom you

\* The image. † It is usual for the relations (though poor) of the person who has a festival, his house and for rich men, who come to bow to the image, to cast some money at the feet of the image, and then prostrate themselves before it. ‡ Two-pence. § Rich men, at this festival, entertain companies of voishnūvū

two days together, in honour of Ghoshū-t'hakoor, to whose manes the rice is presented by the god of the place Gopee-nat'hū. || Female mendicants of loose character, called voishnūvūs.

foolishly consider as incarnations of Krishnū and Bülürāmū, will do every thing for you, as Hosūn and Hosain, the two Mūsūfman brothers, do for their followers.

*Voishnūvū.* And—as your Hatishoorér-ma\* will do for you, a parcel of drunkards and eaters of hogs' flesh.†

*Respecting an absent person, who neglects the ceremonies of religion.*

*Voikoont'hū.* How is Ramū-chūrīnū? I suppose he is becoming rich very fast.

*Ramū-jūyū.* Yes. He brings his money home and buries it, or lets it out to usury, at an anā per month on the roopee.‡ He spends nothing, except in ornaments for his wives; he neglects the prescribed offerings to the manes of his ancestors, and never entertains bramhūns, or, if he sometimes gives a feast of this kind, he invites as few as possible.

*Voikoont'hū.* I have heard, that his sons are very loose in their conduct; that all their married neighbours are alarmed for the chastity of their wives; and that these sons neglect their ablutions in the Ganges, and almost all the daily duties of bramhūns.

*Ramū-jūyū.* It is but too true: this is the case, not only with his sons, but with great numbers of young people in our neighbourhood. It is plain enough, that, as Jūnhoo swallowed Gūnga in her descent from heaven, the kallee-yoogū is swallowing up all the religion that is left amongst us.

*On rejecting a person, and restoring him again to his cast.*

*At an assembly of the villagers. Kanace.* O Ramū-Rayā! you are the head-man of the village: it is therefore our duty to make you acquainted with every thing: we can no longer have intercourse with Hūlūdhūrū-chākrūbūrttē.

*Ramū-Rayā.* Why?

*Kanace.* You, Sir, know what took place formerly: at present he has a mistress, the daughter of a washerman: for some time past, nobody has visited him, but he goes and eats every where.—Now, we hear, that they have destroyed the child in

\* A name of abuse given to Doorga, as the mother of Gūnēshū, who has an elephant's head: hatee, elephant's snout, the elephant's trunk; ma, mother. † The bramhūns and regular Hindoos despise the voishnūvūs, as an upstart sect, whose system is a departure from the old one; and the voishnūvūs, on the other hand, reproach the shaktūs, because some of this sect eat flesh and drink spirits. ‡ More than 35 per cent.

the womb—and the noise of this is gone over all the village. With such a person therefore we cannot eat.

*Ramū-Rayā.* If this is true, it is very bad; and nobody can have intercourse with him: but let him be called.

*Hūlūdhūrū* arrives, and says to *Ramū-Rayū*, Why have you called me, Sir?

*Ramū-Rayū.* Why?—You know; that, for a long time back, you have been in a disorderly way: nobody has visited you: but through my influence your friends did not wholly discard you. Now, I hear, that you have been guilty of destroying your illegitimate child in the womb: you have broken down the fence, and gone into forbidden ground: and your friends have now utterly renounced you.—*He goes away very sad.*

[After two years, during which time *Hūlūdhūrū* had solicited forgiveness by the most humiliating intreaties, he again appears before the village council.]

*Ramū-Rayū*, addressing the villagers assembled, says, O Sirs! may I be heard? They reply, what commands, Sir.

*Ramū-Rayū.* You are all assembled: here is a person without a friend; he lays hold of your feet. If ten persons decide on a question, the authority of ten makes even that which is wrong, right; and the strength of ten united becomes that of a lion. You see this man, cast off by you for many days: he has endured misery equal to his sin; and he comes to me with his distress continually, whether I am sitting, eating, or sleeping. I have told him to solicit pardon from door to door; and that against your will I can do nothing. He says, ‘God is now on my left; I cannot shew my face, and nobody speaks a kind word to me.’ He knows that you respect me, and therefore he comes to me. Whatever may have been his fault formerly; let that go; he is now very anxious to be restored: and he is now afraid of incurring your displeasure: you will do well, therefore, to shew him favour.

*One of the company.* Favour! How can that be, *Ramū-Rayū*! Do you mean to receive him back, or his concubine? I suppose, you, Sir, have before this bestowed your favours on the concubine. Do you wish us all to become Moslems? Well—you are at the head of the village—all respect you—nobody will run back if you advance; let the wedding feast be kept at your house.

*Another.* Dismiss this filthy subject: let us repeat the name of God, and some-

thing good will come on it. Besides, how can you go into this business; he was warned by a thousand persons not to go into this connection. Day and night he staid at this woman's; and I suppose he has eaten with her: what should hinder? And now you hear of an abortion; and this has been proclaimed as by the sound of the drum. True, he is a very proper subject for favour; two or three others in the village are anxious to follow his footsteps. But you, Sir, can do every thing; you can kill, and then cook, what you please; but we are poor people; we cannot. If I could do this, I might have taken a gift the other day, and have sat down with the Musūlmans.

*Another.* Oh! friend, don't forbid it—let the thirty-six casts all eat together.

*Ramū-Rayū, (to himself)* I suppose then, Hūlūdhārū's sin is still upon him; for if ten persons are not well disposed towards him, it seems that God is still angry with him. *To the villagers.* Do you intend then, Sirs, to pursue this man to death? When we come into the world, every one does good and evil, and sometimes a person falls into a snare; but you have already punished this culprit as far as possible: for two years he has been enduring every sort of misery, lying in his house as a corpse.—*Whispering to Hūlūdhārū, and advising him to put his garment round his neck, and fall at their feet—*

Hūlūdhārū does so, and *Ramū-Rayū* continues, See, Gentlemen, would you tread on the dead? Is there any thing left to punish? However, do as you like, if you wish to destroy him, do so—and if you wish to save, he is in your hands. I will only add one word, For my sake, forgive him—bestow this alms on me.

*One of the village.* Sir, your words are irresistible. Well—a bramhūn has fallen—it is right to pity the miserable; but, if it is beyond our power? We can lift a hundred weight, but we cannot raise a ton. We can stop one mouth, but how shall we stop a thousand?

*Ramū-Rayū.* Gentlemen I only want your consent—and then, I will manage all the rest: you know, that money can do all things: only pardon the culprit, and two or three of us will see what he is worth, and examine how every thing can be brought about.

*They consent, and the assembly breaks up.* [Sometimes, when the persons who have been bribed to consent, are called to eat with the culprit, they hang back, complaining that the money has been unequally distributed; they reproach the culprit, and the food he has prepared, and at last go into the measure with much disgust, and with a thousand hard words against the person to be restored.]

## SECTION VI.

*Specimens of Letters.*

শ্রীশ্রীহরিঃ শরণং ।—

পোষা শ্রীরামমোহনদেবশর্মণঃ পুণ্যায় নিবেদনক্ বিশেষঃ ১৭ আশ্বিন  
শুকবার শ্রীশ্রী— শারদীয়া পূজা হইবেক। মহাশয়ের কলিকাতার বাটীতে  
আমিয়া পুতিয়া দর্শনাদি করিবেন। পত্রদ্বারা নিমন্ত্রণ করিলাম। ইতি।  
তারিখ ১৪ আশ্বিন ।—

*Translation.*

Shrēe Shrēe Hūree. My Preserver.

I Ram-Mohūn-dévū-shūrmūnū, who am supported by thee, with respect make this request : On Friday, the 17th of Ashwinū, will be the dewy season festival. You will please to come to the house in Calcutta, and see the image, and partake of the offerings, three days. By this letter I invite you. This. 14th Ashwinū.

*Letter from a Mother to her son.*

Shrēe Shrēe Ramū. My Protector.

To the fortunate Hūree-nat'hū-būndopādhyayū, my son, more beloved than my own self. Long life to thee. To thee I write as follows :

The highest of blessings, yea let a multitude of such blessings rest on you. More particularly ; I am happy in always thinking of your prosperity. I received your letter, and am become acquainted with its contents. I received one hundred roopees which you sent by Ram-Mohūn-sēnū ; and have expended it in the manner directed, as you will perceive.

You write, that your employer does not give you leave to be absent, and that therefore you cannot come to be present at the festival of Shrēe Shrēe Eeshwārē.\* This

\* The goddess Dōorjā is here understood, though Eeshwārē signifies merely a goddess.

is very strange. It is now almost three years since you went from home. You are my only son; I am constantly full of anxiety to see you; therefore you must speak to your employer, that he may without fail permit you to come to the festival, otherwise, before the festival, I shall come all the way to see you. What more shall I write?

*The Answer.*

Shrēe Shrēe Doorga.

I Haree-nat'hú-dévũ-shŭrmũnũ, your servant, bowing innumerable times, respectfully write. Through your blessing, my present and my future happiness are secure. I received your letter, and am become acquainted with the particulars; but you do not write what things are prepared for the worship of Shrēe Shrēe Keshwŕēe: please to order them to be written. You write, that unless I come to the festival, you will come even thus far to see me. What can I do? My employer does not grant me leave to come; he is a very wicked fellow: he drinks spirits, I dare not repeatedly ask him for leave of absence: who knows but he may be angry? Therefore I write. Be not on any account anxious about me. I am well in every respect. As soon as I get leave, I will hasten home. This.

*Directions upon the above three letters.*—1. To my supporter Ranũ-chŭrũnũ-bũndvopadhyayũ Mũhashũyũ's excellent feet, I write this. 2. To the fortunate Haree-nat'hũ-bĩndyopadhyayũ, my son, more beloved than my own life. Long life to thee. To thee I write as follows. 3. To my mother, the worshipful goddess Shrēe-Mutēe, to your water-lily feet, possessed of the fortune of Shrēe.

The Hindoos write with a reed,\* and hold their pen with the whole grasp of the hand. They seldom use a seal for their letters, but write, on the folds of the back, that which they consider equivalent to an oath of secrecy; that is, they make certain signs, which are known to indicate the seven seas, the four védũs, and the sun and moon, by the names of all which, each person into whose hands the letter comes

\* Saccharum Sara.

is bound, as by an oath, not to violate its contents.—Before the entrance of Europeans into India, there was no post: letters, &c. were always sent to a distance by private messengers. The native merchants are, however, now very glad to avail themselves of the post, by which mercantile transactions are so exceedingly facilitated.

SECTION VII

*Specimens of Songs.*

THE songs of the Hindoos, sung at religious festivals, and even by individuals on boats and in the streets, are intolerably offensive to a modest person. When employed about the most trifling concerns, as, to drag along a piece of timber, or any other bulky substance, they animate each other by vociferating certain sounds, some of which are disgustingly obscene.—I give a specimen of one or two of their most innocent songs, as exhibiting a part of their public manners.

*By a disappointed Worshipper; addressed to Doorg*

O unmerciful daughter of the mountain,  
To what extent, O Ma! wilt thou shew thy father's qualities;  
O Ma! thou art the wife of the easily-pleased (Shiva).  
Thou art merciful—the destroyer of fear—  
Thy name is Tara,† why art thou then so cruel to thy disciples  
O Ma! Thou burdenest my mind with the cord of delusion, and givest it sorrow.  
Being a mother, how canst thou be so cruel!  
Looking with thy compassionate eyes, give wisdom and holiness to thy forlorn (one);  
Loosing me from the bonds of this world, save.

*Another, by a forsaken Mistress.*

In this unlawful love my heart is burnt to ashes;  
Sweet in the mouth, but hollow like a cucumber.  
Giving me the moon in my hand,‡ only sorrow surrounds me.

\* Ma, mother. † Doorga is considered as the daughter of the mountain Himaly. Hima signifies cold.  
‡ Tara, sorrow. The meaning of this is, I thought I had obtained something wonderful, but I am overwhelmed in disappointment.

As the end approaches, sorrow increases; seeing and hearing, I am become deranged.  
*Chorus.* In this unlawful love, &c.

*Another, by a Lover to his mistress.*

Why, full of wrath, do you not examine?  
 Why, my beloved, do you dishonour me?  
 If you are out of my sight for a minute,  
 I die of grief: I consider this minute one hundred yoogūs.\*  
 As the bird Chātukā sips no water but that of the clouds,  
 And without this water dies—so am I towards thee.  
*Chorus.* Why, full of wrath, &c.

*Another. Krishnū and the Milk-maids.*

He, on whose feet Brūmha meditates, and worships with the water-lily; he who is the riches of Goloku,† the milk-maids of Vrajā seek as a cow-herd.

Oh! beloved Radha! for this fault thou wilt lose the flute-playing (Krishnū). Ye foolish milk-maids; ye know him not. Burning with the pains of absence, and reduced to distress, you will wander up and down, weeping for your beloved Govindū (Krishnū.)

See! He whose excellencies excite Narādū, overcome with love, to sing; Shivū, to dance; Doorga to clap her hands; Nāndē to beat his cheeks;‡ the tyger's skin to fall from Shivū's back, and at hearing the sound of whose name, Hūree, Hūree, the top of Aolās trembles;—(this Krishnū) the milk-maids of Vrajā call, day and night, the butter-stealer.§ -*Chorus.* Oh! beloved Radha! for this fault, &c.

O beloved! (Radha), that Krishnū, the mark of whose foot is impressed on millions of holy places, as Gāya, Gūnga, &c; from the hairs of whose body, Indrū, Yāmū, Sagurū, Prithivī,|| &c arise; and the worship of whom, the gods, descending in chariots, perform with fasting, this Krishnū, to appease thy anger, thou

\* The yoogū was 1,728,000 years.

† Golūkū is the heaven of Krishnū.

§ A sound of joy produced by striking the cheek with the thumb.  
 || The earth.

§ Krishnū is charged with stealing butter from the houses of the milk-men, when a boy.





The entertainment called *Mañi-bhāṅgū* is founded on a story, the meaning of which is as follows : Radha sent for Krishnū to meet her in the forest of Nikoonjū ; but as he was going, another of his mistresses met him, and detained him till morning. Early the next day, Krishnū went to Radha, but she, full of jealousy, would not speak to him, and ordered him to be driven away. Krishnū was very uneasy, and sent people to conciliate her, but in vain. At length, he assumed the form of Shivū, and, as a mendicant yogī, his body covered with ashes, his eyes inflamed with intoxicating drugs, &c. went to beg, at the house of Ayūnū-Ghoshī, Radha's husband. Ayūnū's mother offered him something, but he refused to receive the alms from her hands, saying, he would receive alms only from the virtuous. Ayūnū's two sisters were equally unacceptable ; but, he would take it from Radha. Radha came, and told him to ask for what he would, and she would give it him. He said, he wished for no other alms than that she would be reconciled to Krishnū. In this way Radha's jealousy was removed.

The following introductory scenes occur in every yatra respecting Krishnū : Eight or ten boys are fancifully dressed, to represent Krishnū, Radha, Nāndū-Ghoshī, Bū-lāramū, Yāghoda, Shree-dāmī, Soobhī, Nārādū, Vyasū-dēvū, &c. These boys repair to the place prepared for the yatrā, and begin to dance, while different instruments of music are played. After they have danced about an hour, they sit down, when the person who represents Nārādū appears, dressed in a droll manner, with a fiddle in his hand ; playing on which, he continues to dance and sing, for some time. At last he calls his servant Vyasū-dēvū ; after calling twenty times, he gives him no answer ; but at length he arrives, sitting astride on a bamboo, carried on the shoulders of two men ; and, making certain indecent gestures, as if he were dancing, he falls, first on one side, and then on the other. He next dismounts, and sings droll songs, or rather some unmeaning jargon, which, however, makes the multitude laugh. Nārādū again calls him several times ; but he, full of tricks, half dance, half song, half jest, pretends not to hear. Nārādū now gives him a slap ; but he, as though he felt it not, asks the multitude if some one is beating another, as he heard the sound of slaps. The multitude at last tell him, that Nārādū calls him, when he makes some foolish answer ; but at length he and Nārādū come together, and the latter asks him where he has been, upon which some low conversation takes place, like that of

two mountebanks on a stage in England. When this is ended, Narādū tells his man to call Krishnū, and he goes to one side of the crowd, and begins to talk with the person who personates the god, telling him, that Narādū wishes to see him. As soon as he appears, Narādū prostrates himself before him, and, rising, passes some compliments on Krishnū. Five or six persons, preceded by a head singer, then make their appearance, and in a song recite the particulars of the entertainment; after which Narādū and Krishnū dance, to which Narādū adds a song, and then retires. The next scene exhibits Krishnū and his mistresses, singing together. The meaning of one of these songs is, that the women, though they love Krishnū to distraction, and though their very existence depends upon seeing him, cannot obtain an interview, on account of the difficulties thrown in the way by their husbands, friends, &c. The closing scene of the interlude, opens with the appearance of an old woman, bent double with age, with kourées stuck in her mouth for teeth, and her hair painted white. She begins to dance and sing, and calls to her a person named Rāṭṭnū, a female about forty, with her face blacked, wearing only a shred of cloth round her loins, a filthy rag for a turban, and having a broken basket in her hand. This woman, thus attired, begins to dance, which is continued till the old woman asks her, if she will go to Mūṭ'hoora market. She says, No: I am the daughter of a great man; I have other things to mind. Do you think I can go to Mūṭ'hoora market? After some talk of this kind, they go aside, and the boys in fanciful dresses again sing and dance.

Then follows the proper entertainment; and when this happens to be what is called Manī-bhūṅgū, a number of performers represent the different persons whose names occur in the above story, and amongst these the conversations take place, which are partly recited in song: Radha is assisted by several females, and Krishnū by his companions.

Very frequently a yatra is prolonged till near morning. Flambeaus, and other artificial lights, are used. The spectators are affected with grief and joy to as great a degree as those who behold the tragedies and comedies of the English stage. When a wealthy spectator is pleased, he throws down a piece of money to a celebrated performer. Sometimes one person, at his own expence, hires the performers, and has the farce on his own premises; at other times, several persons join, and continue

these entertainments for a month together, and expend as much as one, two, or even four hundred roopees. The whole village assembles.

By these yatras the popular tales respecting the Hindoo gods become very widely circulated, and riveted on the minds of the populace, who cannot help feeling a strong interest in the system which thus inflames the passions. The scenes are often very indecent, and the whole, by exciting a kind of enthusiasm in the cause of licentiousness, produces a dreadful effect on the morals of the spectators, both young and old. The entertainments which relate to the lascivious Krishnū are most popular, and draw together the greatest crowds; while those which are taken from the histories of Ramū and Doorga, excite much less attention. To this is to be added another lamentable fact, that the sight of these impure and pernicious exhibitions is reckoned very meritorious: indeed the Hindoo flatters himself, when he retires from these scenes, inflamed with lust, that he has been doing something that will promote his final blessedness: having heard the names and actions of the gods repeated, he is assured he has been doing a meritorious action, although his own mind, and the minds of his wife and children, have been dreadfully poisoned with brutal and obscene images.

#### SECTION IX.

##### *Of Deaths, Funeral Ceremonies, &c.*

WHEN a person is on the point of death, his relations carry him on his bed, or on a litter, to the Ganges. This litter consists of some bamboos fastened together, and slung on ropes. Some persons are carried many miles to the river;\* and this practice is often attended with very cruel circumstances: a person, in his last agonies, is dragged from his bed and friends, and carried, in the coldest or the hottest weather, from whatever distance, to the river side, where he lies, if a poor man, in the open air, day and night, till he expires.†

\* The Hindoo ferrymen make persons pay a very high price for carrying dead bodies across rivers on their way to the Ganges.

† I have heard Mūsūlman boatmen, who are not the most tender-hearted creatures in the world, reproach the Hindoos on these occasions with great vehemence.

When a person is brought down to the river side, if he is able to see his friends, they go to him. One of them, perhaps, addresses a few words to him: "O Khoorā! do you know me?" "Yes, I do." "How are you?" "I am well. What need is there that I should stay here, if Gāṅga will but give me a place."—"True, Khoorū, that is all that's left now." If the dying man is speaking to a superior, he says—"Through your blessing, let me go to Gāṅga," if to an inferior, he says, "Pray for me, that Gāṅga may receive me." He then, perhaps, speaks of his worldly troubles: "One thing respecting which I am uneasy is, I have not given in marriage my two daughters: here are also five children for whom I have not been able to provide—nor is there so much as ten rupees for my funeral offerings:—but you are here; do you contrive that my family may not remain uncared for want of the means of performing these last rites: and see that these two daughters are married to the children of good men." The other replies, "Oh! Khoorū! put away these thoughts: repeat the names of the gods." Some other person says, "Oh! Khoorū! Khoorū<sup>‡</sup> wishes to come and see you: what say you?" He makes a sign for her to come: or, he says, "I am going—what can she do? Here are people to wait upon me: she will only increase grief." Some one again addresses him: "Oh! Khoorū! perform Voitūrāṇē."§ He consents: when the ceremony is performed.

If the sick person should lie several days by the side of the river, a number of ceremonies are performed for the good of his soul: the shalūgramū is brought, and shewn to him, and he is assisted in walking round it several times; salt, clarified butter, rice, pease, oil, cloth, brass vessels, money, &c. are offered to Vishnōo, and given to the bramhūns; parts of different pooranas are read; the bramhūns are feasted, &c.

\* Khoorū signifies uncle. The Hindoos call one another by the names of relation, though there is no relationship. When two neighbours meet, the elder addresses the younger by the name of brother. A younger addresses an elder by the names uncle, elder brother, or grand-father's brother (Chakoor-dāsa).

† The members of a family remain uncared, and are cut off from all hopes after death, till this ceremony is performed.

‡ Khoorēe, aunt.

§ That is, perform the ceremonies for securing a passage across the river of death. These ceremonies consist of certain gifts to Vishnōo, as a cow, or the value of a cow; or the commutation of this, a trifling sum in kowrees. Rice, clarified butter, &c. are also offered to Vishnōo.

While the sick person thus lies by the Ganges, if a man of some property, he directs a relation, or particular friend, to send some one to Gūya, to perform the funeral rites in his name. Fifty<sup>†</sup>roopees are often expended, sometimes thousands, in this work of extricating the soul from the Hindoo purgatory. He next orders, perhaps, one hundred roopees to be given to his spiritual guide; and if there should be any ornaments on the hands, &c. of his wife, he gives part of them to his spiritual guide. He directs a large sum to be spent in the funeral rites at home; and he gives a small lot of land, and a few roopees, to some bramhūn, to offer worship daily to the lingū in a temple which he has built. If the person is a shōōdrū, he gives a legacy to the bramhūn whom he has called the son of his alms.\* He also directs the division of his property among his children, making a separate allowance for the widow.—According to the Hindoo law, the sons have equal shares.

The following is part of a real address, made, a few years ago, by a dying bramhūn of Serampore, to his elder brother: “I have bought a piece of land by the side  
“ of the Ganges; you will take care that a flight of steps may be built;† and if my  
“ widow should survive,‡ you will cherish her. Two daughters, very young, will  
“ be left; you will see that they are provided with every thing necessary, and give

\* A young bramhūn adopted by a shōōdrū, but not taken to his house.

† It is considered as an act of great merit, thus to assist persons in coming to bathe in the Ganges: these flights of steps are therefore very numerous in great towns and their precincts. For many miles up the river, from Calcutta, innumerable flights of these steps are erected, up and down which the inhabitants are seen ascending and descending continually, but especially mornings and evenings at the time of bathing. Below the steps, crowds of men, women, and children, of all casts, bathe, and perform those daily ceremonies of their religion which are connected with ablutions. Seeing the Hindoos, at these times, it might be imagined, that they were a very devout race: some, with their eyes closed, are meditating on the form of Shivū, or their guardian deity; others, with raised hands, are worshipping the rising or setting sun; others are pouring out water to their deceased ancestors, and repeating certain forms of praise or prayer; others are washing their pots, &c. Most of them, however, manifest great inattention while performing these ceremonies. The bathers go into the water with a cloth round their loins; when up to the breast, they take off this cloth, and wash it; then put it on again, and, after coming out of the water change this cloth for another. In taking off the only piece of cloth that covers them, and putting on another, though they are surrounded with numbers of people, yet they do it in such a manner, that no one among them is put to the blush. To see a European woman walking arm in arm with her husband, overwhelms the Bengalees with astonishment, yet for Hindoo women to bathe with the men appears to them neither indelicate nor improper.

‡ That is, should she not turn on the funeral pile.

“ them in marriage to koolēnū bramhūns; \* give to each a house, ornaments according to custom; a thousand ruppees ready money, a little land, &c. You will also perform the different ceremonies† as usual.”

As death approaches, the relations exhort the sick man, if he is a regular Hindoo, to repeat the names of Narayānū, Brāmha, Gunga, his guardian deity, and those of other gods. If he is a voishnavū, they tell him to repeat the name of Muha-prabhoo, Krishnū, Radha, &c. The poor call upon different deities indiscriminately. The dying man repeats these names as well as he is able; the relations vehemently urge him to go on calling upon these gods, in which they also join him: eight or ten voices are heard at once thus employed. If the doctor is present, and should declare that the patient is on the point of expiring,‡ he tells them to let him down into the water up to the middle. When there is no doctor, his friends attend to this according to their own judgment. Just before or after being thus immersed, they spread the mud of the river on the breast, &c. of the dying man, and with one of their fingers write on this mud the name of some deity; they also pour water down his throat; shout the names of different deities in his ears, and, by this anxiety after his future happiness, hurry him into eternity; and, in many cases, it is to be feared, prevent recovery, where it might reasonably be expected. If the person, after lying in the water some

\* Notwithstanding this predilection for koolēnūs, they are more corrupt in their manners than any of the Hindoos. I have heard of a koolēnū bramhūn, who, after marrying sixty-five wives, carried off another man's wife, by personating her husband. Many of the koolēnūs have a very numerous posterity: I select five examples; though they might easily be multiplied: Oodūyū-chūndrū, a bramhūn, late of Bagna para, had sixty-five wives, by whom he had forty-one sons, and twenty-five daughters.—Ramū-kinkurū, a bramhūn, late of Koonshūnū, had seventy-two wives, thirty-two sons, and twenty-seven daughters.—Vishnoo-rāmū, a bramhūn, late of Gundū ū para, had sixty wives, twenty-five sons, and fifteen daughters.—Gourēē chūndrū, a bramhūn, late of Teérnee, had forty-two wives, thirty-two sons, and sixteen daughters.—Rāmakantū, a bramhūn, late of Bosūdū-roonēē, had eighty-two wives, eighteen sons, and twenty-six daughters: this man died about the year 1810, at the age of 88 years or more, and was married, for the last time, only three months before his death. Most of these marriages are sought after by the relations of the female, to keep up the honour of their families; and the children of these marriages invariably remain with their mothers, and are maintained by the relations of these females: in some cases, a koolēnū father does not know his own children.

† He here alludes to the daily ceremonies of worship, and to those connected with the public festivals. Some families celebrate the festivals of Krishnū, others those of the blood-devouring deities, Doogū, Kālēē, &c.

‡ A perplexing Case.—The astrologer (doivignū), looking at a sick Hindoo, says, He is under the influence of such an evil star; he ought to celebrate the worship of the nine planets. A bramhūn examines his case, and says, he is suffering for the sins of a former birth: there is no remedy. A physician feels his pulse, and says, this man has a fever; he ought to take some medicine.

time, should not die, he is brought up again, and laid on the bank, and the further progress of the disease is watched by the relations. Some persons who are carried down to the river side revive, and return home again; but scarcely any instances are known of persons surviving after this half immersion in water. In cases of sudden and alarming sickness, many are actually murdered by these violent means of sending men to Gunga. If a Hindoo should die in his house, and not within sight of the river, it is considered as a great misfortune, and his memory is sure to be stigmatized for it after death.

It is common, when a near relation is dead, for the women to go near the corpse, and make a loud and mournful crying for some time. Under misfortunes, the Hindoos give themselves up to a boundless grief, having neither strength of mind, nor christian principles, to serve as "an anchor to the soul" amidst the storms of life.

When a woman is overwhelmed with grief for the death of her child, she sits at the door, or in the house, or by the side of the river, and utters her grief in some such language as the following:

"Ah! my Hūree-das! where is he gone?—Ah! my child! my child!

"My golden-image Hūree-das who has taken?—Ah! my child! &c.

"I nourished and reared him, where is he gone?—Ah! my child! &c.

"Take me with thee—Ah! my child! &c.

"He played around me like a golden top—Ah! my child! &c.

"Like his face I never saw one—Ah! my child! &c.

"Let fire devour the eyes of men\*—Ah! my child! &c.

"The infant continually called Ma! Ma! (Mother! Mother!) Ah! my child! &c.

"Ah! my child; saying Ma! come into my lap—Ah! my child! &c.

"Who shall now drink milk?—Ah! my child!" &c.

After she has lamented in this manner for some time, perhaps a female comes,

\* When people saw the child they said—"O what a fine child!" "What a beautiful child!" &c. To the evil eyes, or desires, of her neighbours she attributes the loss of her child, and she therefore prays, that, as fire catches the thatch, and consumes the house, so the eyes of these people may be burnt out.



and, putting the end of her garment on the mouth of the mother, tries to comfort her, by using those arguments which a state of heathenism supplies: as, “Why do you weep? Why destroy your health? If the child had been designed to be yours, it would not have died. This is the fruit of children: they come to give us sorrow: they come not to bestow pleasure. What did the mother of Ramú-Krishnū do? Did she get her son back? Two of the sons of such a great man died; was *he* able to bring them back? If crying would do, why cry alone? Half a dozen of us would come, and assist you. Perhaps, in a former birth, you stole somebody’s child, and now your own is gone. You set the highest value on him, and therefore you weep; but if he had been worth any thing, he would not have left you.—Go—go into the house, and comfort those who are left. He was not your son; but an enemy; he has only brought sorrow upon you. You have neglected no means of keeping him alive. Why then mourn? Go, repeat the name of your guardian deity; that will do you good hereafter. Why weep for him?”

To this the mourner replies: “Ah! mother! the heart does not receive advice. Was *this* a child to be forgotten! His forehead contained the marks of kingship. Ah! my child!—Since it was born, the master never staid in the house: he was always walking about with the child in his arms.”—She now, perhaps, breaks out again more violently—“Who shall now stay in my lap!—Ah! my child! my child!” &c.—Poor women not unfrequently break out in vehement exclamations against the god Yümū, (death): “Ah! thou wretch Yümū! Was this in thy mind!”

If it is a grown up son whose death is thus lamented, the mother dwells on the support which such a son was to the family, as,

“Our support is gone—Ah! my child! my child!”

“Now, who will bring roopees?—Ah! my child!” &c.

When a grown up daughter mourns for her mother, she does it in some such strains as these:

“Mother, where is she gone?—Ah! my mother! my mother!”

“You are gone, but what have you left for me?—Ah! my mother! &c.”

“ Whom shall I now call Mother, Mother?—Ah! my mother! &c.

“ Where shall I find such a mother?—Ah! my mother!” &c.

These lamentations for the dead are often so loud, as to be heard a great way off. Sometimes they are accompanied by tearing the hair, beating the forehead, and rolling from side to side, as though in great agonies.

Immediately after the person is dead, and in many cases before this takes place, preparations are made to burn the body.\* I have seen the wood lying by the side of the sick person while he was still living. The person being dead, his son, perhaps, takes up water, in a new pot, and, while the priest† reads the prayer, puts linseed and toolsee leaves into the water, and, after anointing the body with clarified butter, pours it on his father's head, as a kind of ablution. This is accompanied by a prayer to the different holy rivers, that they may come into this pan of water, and that the deceased may have the merit of having been bathed in them all. Then the son, throwing away the old clothes, puts new ones upon the corpse, one of which is folded, and placed on the body as a poita. One of the relations now digs a hole in the earth, over which the wood is laid: about 300lb. of wood is sufficient to consume a single body. The rich through sandal wood, on account of its fragrance, among the other wood of the funeral pile; and a poor man endeavours to procure a little.‡ Clarified butter, and Indian pitch, are also poured upon the wood; upon which a new piece of cloth is spread, and in this cloth the body is wrapped, and placed on the pile, with the face downwards, if a man, and the reverse, if a woman; the head being laid towards the north, and the legs placed under the thighs. A trifle of gold, or copper,

\* The burning of the body is one of the first ceremonies which the Hindoos perform for the help of the dead in a future state. If the ceremony has not been attended to, the offerings to the manes, &c. cannot be performed. If a person is so poor as not to be able to provide wood, cloth, clarified butter, rice, water pans, and other things, beside the fee to the priest, he must beg among his neighbours. If the body is thrown into the river, or burnt, without the accustomed ceremonies, at a future time the ceremonies may be performed over an image of the deceased person made of the blades of kooshū grass.

† Some bramhūns are employed by shōōdrīs in repeating the prayers for the dead, but they are greatly despised.

‡ “ There were abundance of presents thrown into the fatal flames, of several sorts: these consisted, for the most part, of costly garments and perfumes, thrown on the body as it burned.”—*Kennell's Roman Antiquities*, vol. 1, p. 337.

is brought in contact with the mouth, nostrils, eyes, and ears; and after this, boiled rice, plantains, clarified butter, sugar, honey, sour curds, seeds of the toolsee, &c. are offered in a ball to the deceased, repeating his name and family. The heir-at-law then lights some straw, walks round the pile three\* times, with face averted,† and touches the mouth of the deceased with the fire; after which, those present set the pile on fire all round. At this time, the heir presents a prayer to the regent of fire, that, whether the deceased committed sin, or practised religion; sinned knowingly or unknowingly, he would, by his energy, consume with the body all its sins, and bestow on the deceased final happiness. The fire burns about two hours; the smell is extremely offensive when no pitch is used. Three or four relations generally perform this last office for the dead. When the body is partly burnt, it may so happen that some bony parts have unavoidably fallen on the side. These, together with the skull, are carefully gathered, beaten to pieces, and consumed; yet they say, that the part about the navel, for two or three inches, is never consumed, but is always to be found after the rest of the body is burnt. This is taken up, rubbed in the mud, and thrown, as far as possible, into the river. The Hindoo who related these facts, assured the author, that when he assisted to burn the body of his father, this was actually the case. He added, without the least apparent concern, that the burning made a noise like the frying of fat, and that when he beat his father's skull to pieces, to be reduced to ashes with the other bones, it contained a very large quantity of melted fat. At the close, the heir, taking seven sticks, a span long, in his hand, walks round the pile seven times, throwing one of the sticks on the fire at each circumambulation; and then beats the fire with the hatchet seven times. Water is now brought, the whole place washed, and a gutter cut in the ground, that the water from the funeral pile and the Ganges may unite. They then fill a pot with water, cover it with an earthen plate, and put upon the plate eight kourées. They afterwards, with the handle of the spade, break this pot, spill the water, and then, crying *Hūree-hū!*, or *huzza!* they depart.

\* “At the funerals of the emperors, or renowned generals, as soon as the wood was lighted, the soldiers, and all the company, made a solemn course three times round the pile, to show their affection to the deceased; of which we have numerous examples in history.”—*Kennett*.

† “The next of blood performed the ceremony of lighting the pile; which they did with a torch, turning their face all the while the other way, as if it was done out of necessity, and not willingly.”—*Ibid.*

The persons who have burnt the dead become unclean, and cannot return to their houses till they have bathed. After shaving, bathing, and putting on new garments, one of which is twisted like a rope, or a poita, the heir at law goes home. Yet a son cannot eat or drink on the day of his father's funeral. Before they who have burnt the dead go into the house, they touch some fire, prepared and placed at the door for the purpose: they put their hand on the fire, take the bitter leaf of the lime tree, chew it, and then spit it out again. Near relations put on new clothes, take off their necklaces, refrain from combing their hair, anointing their bodies, carrying an umbrella, riding in a palanquin, or wearing shoes or a turban. These and other actions are intended as signs of an unclean state, as well as of a time of sorrow.

Many of the poor merely burn the body, without any ceremony. Those who cannot afford to buy wood, perfumes, &c. throw the body into the river, or fasten it in the earth with a stake and a cord by the side of the river, or tie a pan filled with water to the body, and sink it. The bodies of those who leave no heirs, but have left property, are burnt, but no one can put fire to the mouth, or perform any other funeral ceremony, except that of merely burning the body. It is considered as a great misfortune, to have no male or female\* relation, to perform the last offices for the dead. The practice of throwing dead bodies into the river, is, in many places, a dreadful nuisance, as, in case a body should float to the side of the river, and remain there, it will continue to infect the whole neighbourhood, till the vultures, dogs, jackals, and other animals, have devoured it. The throwing of dead bodies, and other filth, into the river, makes the Ganges, in the neighbourhood of large towns, resemble a common sewer. Still, however, the natives drink it with the greatest appetite, bathe in it every day, to cleanse both their bodies and souls, and carry it to an immense distance, as the greatest imaginable treasure.

Sometimes, through the want of wood, the body is not quite burnt, when the remains are collected, and thrown into the river.

If a person dies under an evil star, a ceremony is performed to remove the evil

\* A wife or a daughter may perform the ceremonies for the dead, but they are not considered as so meritorious as when performed by a son.

consequences of this in regard to his future happiness. In this ceremony, a burnt-sacrifice with clarified butter is offered, and the worship of Vishnoo, Yümū, Ūgnee, Shivū, Sōōryū, Vayoo, and other gods, is performed.

Among some classes of voishnūvūs, when a person is carried to the river side, on the approach of death, he is preceded by songs and music. I have heard of a Hindoo at Calcutta who, in the last stages of his illness, was preceded, in this journey to the river, by a hundred large drums, and a great number of friends, singing, “Chéla goes, conquering death.”

The yogēēs, a class of Hindoo weavers, bury their dead, and sometimes they bury their widows alive.\* The mendicant voishnūvūs (voiragēēs) also, bury their dead by the side of the Ganges, or near the toolūsēē plant, or in a house, placing some salt in the grave, and sometimes planting the toolūsēē upon it. They bury the corpse in a sitting posture; place toolūsēē leaves in the nostrils, ears, eyes, mouth, &c.; write the name of Krishnū on the arms, neck, breast, forehead, and other parts of the body; encircle the neck with a toolūsēē bead roll, and a garland of flowers, and fill up the grave, amidst songs, and the sounds of music.

The burning of the body, and the ceremonies accompanying it, are considered as necessary to a person's happiness after death. The regular Hindoos do not regard the burying of the dead, even by the side of the Ganges, as equally meritorious with burning the body; which is supposed to be purified by passing through the fire.

\* For an account of this practice, see vol. ii. page 309.

## SECTION X.

*Remarks on the tendency of the Hindoo Institutions, and on the moral state of the natives.*

THE unvarying customs of the Hindoos, in proportion to their antiquity, must necessarily possess a powerful influence upon the morals and general condition of this people. Without entering at large into their nature, the author wishes to conclude this chapter with a few observations.

The early marriages of the Hindoos claim our first attention. Admitting that many well-founded objections may be made to deferring this union too long, still nature seems to require, that the parties should be old enough to nourish, educate, and govern their offspring, which can hardly be the case, where marriages are contracted at the age of twelve or fourteen. To these premature marriages we are undoubtedly to attribute the general appearance of old age in the persons of Hindoo women before they have reached even the meridian of life. Another more serious objection to this custom, arises from the number of persons left in a widowed state before the consummation of the marriage; for, after the performance of the ceremony, the girl, being in many cases too young, remains with her father for one or two years, and there perhaps becomes a widow,—and as widows are prohibited from marriage, she is almost invariably drawn into forbidden paths. I am not prepared to speak to the probable number of these infant widows, but am assured, by unsuspected, because unsuspecting, witnesses, that they are very numerous.

To this unfeeling custom is to be added another, still more barbarous, and which falls upon the whole body of females, that of denying them even the least portion of education; the most direful calamities are denounced against the woman who shall dare to aspire to the dangerous pre-eminence of being able to read and write. Not a single female seminary exists among the Hindoos; and possibly not twenty females, lest with the common rudiments of even Hindoo learning, are to be found among any millions. How greatly must a nation suffer from this barbarous system, which consigns one half of the immortal beings it contains to a state of brutal ignorance!

This deficiency in the education and information of females not only prevents their becoming agreeable companions to their husbands, but renders them incapable of forming the minds of their children, and of giving them that instruction which lays the foundation of future excellence; by which tender offices, European mothers become greater benefactors to the age in which they live, than all the learned men with which a country can be blessed.

To this we might add, that from the education of the other sex are excluded even the simplest elements of geography, astronomy, natural history, and every portion of history.—It might be possible, however, by securing the co-operation and influence of learned natives, to prevail upon the masters of native schools to introduce the elementary principles of science, as additions to their present plan of education, were proper books prepared, and promises held out of rewards to such as should send to the Magistrate of the district, proofs of proficiency in these parts of elementary knowledge.

The exclusion of females from every public and social circle, is another lamentable blemish in the civil institutions of the Hindoos; for who will deny, that to the company of the fair sex, we are to attribute very much of the politeness and urbanity which is found in the manners of modern times amongst European nations?

But the Hindoos not only deny to their females the inestimable benefits of education; even their legislators direct, that they shall be kept in a state of the most complete depression: thus the divine Mānoo: “Women have no business with the text of the védā; thus is the law fully settled: having, therefore, no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself; and this is a fixed rule: Through their passion for men, their mutable temper, their want of settled affection, and their perverse nature, (let them be guarded in this world ever so well) they soon become alienated from their husbands. Mānoo allotted to such women a love of their bed, of their seat, and of ornament, impure appetites, wrath, weak flexibility, desire of mischief, and bad conduct. Day and night must women be held by their protectors in a state of dependance.”

The permission of polygamy, and the ease with which a man may put away his wife,\* must be highly unfavourable to the interests of virtue, and contribute greatly to the universal corruption of the people. It is only necessary for a man to call his wife by the name of mother,† and all connubial intercourse is at an end: this is the only bill of divorcement required.

The Hindoos not only seize many of their widows, and burn them alive: but the perpetual degradation and starvation to which those widows are reduced whom they permit to live, sinks them below many of the most savage tribes.

Domestic slavery, which is very common in India, however mild, surely demands the reprehension of every individual who has a proper idea of the dignity of human nature.—In some parts of India, children are as much an article of sale as goats or poultry.

The division of the whole population into different casts, is prejudicial, in the highest degree, to the general happiness: it is not the creation of different orders founded on merit, property, &c. which still leaves all the social and benevolent feelings in unconstrained operation, but the cast has all the effect which the prejudices of the Jews against the Samaritans had: "How is it, that thou, being a Jew, askest drink of me who am a woman of Samaria?" If, however, this institution cannot be changed by a summary law, surely, in a case so deeply affecting the happiness of the governed, the whim or enmity of an individual should not be permitted to bring upon a person a disaster worse than death: such a sentence, one would think, should proceed from some regular and acknowledged authority, in consequence of an offence clearly defined and ascertained.

The honours, next to divine, claimed by the bramhṇs, even where the character

\* "A barren wife may be superseded by another in the eighth year; she whose children are all dead, in the tenth; she who brings forth only daughters, in the eleventh; she who speaks unkindly, without delay."—*Mānoo*.

† A person who may be an occasional visitor, not unfrequently addresses himself in this manner to the females of the family, as a pledge for the purity of his behaviour.



of the claimant is notoriously infamous, and the degradation of three-fourths of the Hindoos, under the name of *shoodras*, may well awaken the compassion of every benevolent individual.—Such are the blemishes in the Social Institutions of this people, operating on the great mass of the population so as to reduce them to the lowest possible state of degradation.

The habitations of the Hindoos are highly unfavourable to health, especially during the wet and cold seasons, as the people have nothing but a thin mat betwixt them and the cold damp earth during the hours of repose. It is very common also to make a large pit by the side of the house, with the earth drawn from which the walls are formed: these pits, being filled with water during the rains, contribute greatly to the unwholesomeness of the dwelling-house. To this we might add, that vast numbers who travel to festivals are obliged to sleep on the bare ground at night, exposed to all the inclemencies of the weather. To these circumstances, added to unsubstantial diet, some of the most dangerous diseases of the country are perhaps to be attributed.

The lightness of the Hindoo dress must also add, in the cold season, not only to the misery of the poor, but to the number of the afflicted: the eagerness of the poor to obtain shreds of coarse woollen cloth to cover their heads, and their general dislike of the cold season, prove that they suffer much from the cold.

The imperfection of their medical system, and the ignorance and rapacity of the quacks who bear the character of physicians, greatly adds to the general misery.—It would surely be an act of philanthropy to improve the medical knowledge of the Hindoos; and this might be easily done, by instituting a college at Calcutta, for the instruction of the medical class; and by disseminating, in the native languages, European ideas on the nature of diseases and their remedies, pointing out, at the same time, the absurdities in the Hindoo practice.

Nor can I avoid suggesting, that, while the plan of governing the Hindoos by their own laws is maintained, it would surely be a great benefit bestowed on them, were

such improvements from the English civil and criminal laws incorporated with theirs as are most suited to their condition, and to the improved state of society. To suppose that the Hindoos would be offended at this, would manifest a deficiency of knowledge respecting the nature of Hindoo prejudices, which I should be very sorry to ascribe to any person who has been twelve months in India.

The heavy expences attending marriages, as well as those incurred at the celebration of the rites for the repose of the dead, in thousands of instances involving the lower orders in debts they are never able to discharge, are also great obstructions to the progress of the Hindoos in civilization.

The general practice of borrowing, even among the poor, and that at a most enormous interest, (as high as 30 per cent.) is a heavy tax on industry, and keeps the lower orders in a state of wretched dependance. A Hindoo seldom makes provision for the future; he borrows to supply his most common wants, and then evades payment as long as he possibly can.

The great number of feasts in the Hindoo calendar,\* the time consumed in pilgrimages, and the burden of swarms of mendicants, resembling armies of locusts, greatly tend to increase the poverty of the lower orders.

The long intervals which commonly take place betwixt their meals, appear to be highly injurious to the health of the people.

The removal of the dying to the banks of the Ganges, the voluntary immolation at places the resort of pilgrims, and the burning of widows alive, entail so much misery on the Hindoo race, that every humane heart is rent in pieces whenever these horrible practices are brought into public notice. The great success which has attended the benevolent exertions of Government in certain cases, encourages us to hope, that the hand of mercy will, sooner or later, heal the wounds of a country

\* The number of females who go on pilgrimage, or attend festivals, is to the number of males as three to one, or even more.

bleeding at every pore from the fangs of superstition.—These cruelties can have so little sanction from any form of religion, are so abhorrent to every human feeling, and have in some instances been prevented with so much ease, that one can scarcely forbear wishing, that more may be done to prevent such plain violations of the duties men owe to themselves and to society.

The practice of burning the dead tends very much to blunt the feelings of the living; and the method of doing it, presents a striking contrast to the respect, and tender feeling, cherished in burying the dead among Christians: in the Hindoo funerals, no children or relations are seen weeping over the pile; the only persons present, are two or three men, with bamboos in their hands, to keep the limbs and bones on the fire, and to facilitate their destruction: even the ashes are washed away, or thrown into the Ganges, not leaving a vestige that can remind the living of their deceased friends;—the place where the dead are burnt, is not a grove of cypress adorned with monuments, but the common receptacle for whatever offends the sight.

It is, however, but justice to the Hindoos, to mention certain of their institutions which would do honour to any country:

Many rich men allow pensions to learned Hindoos, to enable them to teach the shastrûs to others; and all learned teachers instruct youth gratis, as an act of merit, though in general their rich neighbours amply reward them.

The forming pools of water for public use, is a great blessing; and the making of roads, though limited to the direction of sacred places, and intended only for the accommodation of pilgrims, is still of considerable utility.—Hospitality to travellers is a national characteristic, and deserves every praise: a traveller is sure to find an asylum and entertainment in a private house, at any village where he may happen to arrive.—The erection of houses adjoining the flights of steps descending to the Ganges, to shelter the poor and sick, is another act of compassion, which reflects honour on the Hindoo nation; though this, and similiar institutions, arise out of the superstition of the country, and cannot fairly be ascribed to benevolent feelings.—The

planting of orchards, and trees for shade; and giving water to travellers on public roads during the sultry months, deserve also similar commendation.

Notwithstanding the counteracting influence of the east, formal agreements of friendship, even between brāmhṇs and shōōdrūs, are very common. When these agreements are made, the parties choose a name by which to call each other, as bündhoo, moitrā,\* sangatā,† &c.; they present to each, and sometimes to the families of each, suits of clothes, and make feasts for each other. Persons going to the temple of Jägūmat'hū, in Orissa, sometimes make agreements of friendship there, and ratify them by presenting to each other the sacred food, the orts of Jägūmat'hū. When two females thus join in friendship, they call each other soi,‡ or vūkoolū-phoolū,§ or mūk'irā,|| or dékh'ñ-hasee,\* &c. These friendships, though often suddenly formed, spring from mutual attachment.

The concern of the Hindoos to secure happiness after death is very strong and general; and, however inadequate, to answer the important ends of salvation, those numerous acts of superstition may be to which they are excited by this concern, these acts, many of them very expensive and painful, shew a solicitude about an after-state which may put to the blush many professed christians.

The author now proceeds to offer a few remarks on the moral state of the Hindoos, though he is aware of the difficulties of describing the character of a whole people, amongst whom a thousand varieties and shades of difference must exist.

It may be proper to observe, in the first place, that though the Hindoos are tolerably quick of apprehension, mild,† communicative, and polite, we are not to look among them for the solid virtues, as integrity, humanity, truth, or generosity. The

\* Friend. † Companion. ‡ This word intimates, that they will each consent to what the other proposes.  
§ The flower of the vūkoolū. || A sign of the zodiac. \* This word intimates, that the sight of each other will produce laughter.

† I wish here to be understood as speaking only of the Hindoos, and not of Mūsūlmans, who, in this country, answer too nearly to the description which Mungo Park has given of the Mūsūlmans in Africa. He who has read Park's account of his treatment by Ali at Benown, will, I apprehend, see the picture of a Mahometan in every part of the world. See Park's Travels, page 121, &c.

cast confines all their social feelings within its own circle. A generous man is a social being, but how can a person possess social feelings, when he is cut off from the great bulk of his fellow creatures, and forbidden to eat, or drink, or smoke with them, on pain of total degradation?

If love of country be a virtue, we are hardly to expect it amongst a people who have been so long governed by their conquerors; the Hindoos are attached to the place of their birth, like other nations, but, beyond this, they know nothing of patriotism. Nor are we to look amongst them for any of the virtues which spring from the enjoyment of liberty, and from those benevolent institutions which owe their existence to the influence of Christianity. India contains no Hindoo hospitals for the sick and the insane, no institutions for the relief of the poor and unfortunate, no charity schools, no benevolent societies of any kind; nor do the popular institutions, or the established superstition, contain any one operative principle capable of improving the moral condition of the people. How then can it be expected that the Hindoos should be virtuous?

An excellent writer, in his sketch of the state of British India, speaking of the Hindoos, says, 'Instances of filial disobedience are said seldom to occur;' 'their women are distinguished by a fidelity to their vows, which would do honour to the sex in the most civilized nations,' p. 53. Now, it is very unfortunate, that in no respect are the Hindoo manners more deficient than in filial obedience, and conjugal fidelity. The Hindoos feel, indeed, a very strong attachment to their children, but they are exceedingly neglectful of early discipline; and hence disobedience to parents is proverbial to a shocking degree. Hindoo lads, especially among the poor, make no hesitation in grossly abusing both father and mother. It is a fact which greatly perplexes many of the well informed Hindoos, that notwithstanding the wives of Europeans are seen in so many mixed companies, they remain chaste; while their wives, though continually secluded, watched, and veiled, are so notoriously corrupt. I recollect the observation of a gentleman who had lived nearly twenty years in Bengal, and whose opinions on such a subject demand the highest regard, *that the infidelity of the Hindoo women was so great, that he scarcely thought there was a single instance of a wife who had been always faithful to her husband.*

The acknowledgment of Ramñ-nat'hñ, the second Sñngskritñ pñdit in the college of Fort William, alluding to the lascivious character of the god Krishññ, that 'almost every house in Calcutta, and other large towns, contained a Krishññ,' exhibits pretty plainly the state of the public morals. The number of houses of ill-fame in Calcutta is almost incredible. Indeed, such is the licentious character of this people, that, notwithstanding all the terrors of the cast, thousands of bramhñns live with pariar, and Mñsulman women. Some years ago, one of the Hindoo rajas, of the kshñtriyu cast, retained an English concubine; and afterwards had a family by a Mñsulman woman, whose sons were invested with the poita; and were all married to Hindoos. This woman had a separate house, where the raja visited her; she worshipped idols, had a bramhñn for her spiritual guide, and another for her priest; and all the Hindoos around partook of the food which had been cooked in the houses of this woman and her children, so that thousands of persons, according to the strict laws of the shastrñ, forfeited their casts. In all the large towns, as Calcutta, Dhaka, Patna, Moorshñdñbad, &c. many rich Hindoos live with Mñsulman concubines; and, amongst the lower orders, this intermixture of the casts for iniquitous purposes is still more general.

The Hindoos, in their common language, have no word for 'thank you,' and gratitude itself appears to make no part of their virtues; for, the greatest benefits conferred very rarely meet with even the least acknowledgment. I have known European physicians perform the most extraordinary cures on the bodies of the natives gratuitously, with scarcely a solitary instance of a single individual returning to acknowledge the favour.

The natives are full of extravagant flattery, and the most fulsome panegyric. It is really curious to see the contrast betwixt the bluntness of an enlightened European or American, and the smooth, easy, and even dignified polish of these naked Hindoos. On proper occasions, their conduct is truly graceful; and perhaps they may not improperly be ranked among the politest nations on earth; yet, it is equally true, that, where a Hindoo feels that he is superior to a foreigner, in wealth or power, he is too often the most insolent fellow on earth.

Connected with this defect in the Hindoo character, is their proneness to decep-

tion and falsehood. Perhaps this is the vice of all effeminate nations,\* while blunt honesty, and stern integrity, are most common in climates where men are more robust. It is likewise certain, that people in a state of mental bondage are most deceitful; and that falsehood is most detested by men in a state of manly independence. An English sailor, however vicious in other respects, scorns to take refuge in a falsehood: but the Hindoos, imitating the gods, and encouraged by the shastrū, which admits of prevarication in cases of necessity, are notoriously addicted to falsehood, whenever their fears, their cupidity, or their pride, present the temptation. The author has heard Hindoos of all ranks declare, that it was impossible to transact business, with a strict adherence to truth, and that falsehood, on such occasions, would not be noticed in a future state. At other times, they profess to have the greatest abhorrence of lying, and quote the words of their shastrūs which prohibit this vice, with every appearance of conscientious indignation.

They are very litigious and quarrelsome, and, in defence of a cause in a court of justice, will swear falsely in the most shocking manner, so that a judge never knows when he may safely believe Hindoo witnesses. It is said, that some of the courts of justice are infested by a set of men termed *four anas' men*; who, for so paltry a sum, are willing to make oath to any fact, however false.

The Hindoos, forbidden by their religion to destroy animal life for food, have received credit for being very humane; but we look in vain amongst them for that refined sensibility which makes men participate in the distresses of others; their cruelty towards the sick, the insane, and persons of an inferior cast, as well as to their cattle, and even towards the cow, a form of the goddess *Bhāgūvītē*, is carried to the most abominable lengths.

Private murder is practised to a dreadful extent among the Hindoos, and is exceedingly facilitated, and detection prevented, by the practice of hurrying sick per-

\* In conversations with the Hindoos, I have heard them avow, that the way to approach a great man was to flatter him exceedingly; and that, in fact, this was the best method of pleasing and gaining access to the gods. The instances given in the poorāṇs, of the gods being overcome by flattery, are innumerable.

sons to the banks of the river, and burning them as soon as dead. Many anecdotes on this subject might be given : for the sake of illustration, I give the following : A few years ago, a raja, living about a hundred miles from Calcutta, sent for an English physician from that city. By the time this gentleman arrived, his relations had brought the sick raja to the river side, and, in a short time, would, no doubt, have killed him. The physician reproved them for their want of feeling, and ordered his patient to be carried home, where, in a few days, he recovered. Before the doctor took his leave, he made the raja promise to give him the earliest information if he should be hereafter sick. Soon afterwards, the disease having returned, he sent for his old friend; but, before he could arrive, his relations had dispatched him with the mud and water of the sacred stream. Instances of persons being secretly poisoned by their relations, are numerous, especially in the houses of the rich, where detection is almost impossible.

The crime of destroying illegitimate children in the womb, is also prevalent to a shocking degree in Bengal. In the family of a single *kooleenū* *bramhān*, whose daughters never live with their husbands, it is common for each daughter to destroy a child in the womb annually; this crime is also very prevalent among widows, so numerous in this country. The *pāṇḍit* who gave me this information, supposes that 10,000 children are thus murdered, in the province of Bengal, every month!! Expressing my doubts of this extraordinary and shocking circumstance, this person appealed to the fact of many females being tried for these offences, in the courts of justice, in every *zillah* in Bengal. He said, the fact was so notorious, that every child in the country knew of it; and that the crime had acquired an appropriate name, *pétū-phéla*, viz. thrown from the belly; *pét-phélanēē* is also a term of abuse, which one woman often gives to another. It is a fact too, that many women die after taking the drug intended to destroy the unborn child.

The treachery of this people to each other is so great, that it is not uncommon for persons to live together, for the greatest length of time, without the least confidence in each other; and, where the greatest union apparently exists, it is dissolved by the slightest collision. A European never has the heart of a Hindoo, who



neither knows the influence of gratitude, nor feels the dignity of a disinterested attachment.

The Hindoos are excessively addicted to covetousness, especially in the great towns, where they have been corrupted by commerce : almost the whole of their incidental conversation turns upon roopees and kourees.

Gaming is another vice to which the Hindoos, encouraged by their sacred writings, are extremely addicted, and in the practice of which their holiest monarch, Yoodhis-t'hirū, twice lost his kingdom.

They are fond of ostentation, and, for the sake of the applause of their neighbours, however parsimonious at other times, will be content to incur the heaviest expences. Their feasts, marriages, and other shews, are all regulated by this principle. 'A great name' is the first object of their desire, and reproach the greatest object of their dread. Such a person has married his daughter to such a koolānū, or, he is of a family uncontaminated by mixture with shōōdrūs, or by eating prohibited food ; or, he has expended so many thousand roopees on the funeral rites for his father ; or, he is very liberal, especially to bramhūs ; or, he is very eloquent, or very learned—are common forms of commendation among this people, and to obtain which they consider no sacrifices too great.

The simplicity of the Hindoo dress scarcely admits their national pride to shew itself ; but from the number of their ornaments it is evident, that they come short of no nation in this respect : these ornaments are applied to the forehead, the ears, nose, arms, wrists, fingers, ancles, toes, &c. The ornament on the forehead is fastened with wax ; the nose-ring is sometimes very large, hanging down to the chin. Thieves, in the dead of night, as they are about to decamp with plunder, frequently tear off these nose-rings while the women are asleep. This partiality to ornaments is not however confined to females : gold chains round the neck, and rings on the wrists, are very common amongst boys ; silver or gold rings also are almost universally seen

on the hands of the men, rich and poor, servants and labourers; and where a silver one cannot be afforded, a brass one supplies its place.

In short, though it has been said, that the Hindoos are a moral, and comparatively an honest people, there needs no attempt to prove, to persons engaged in business in this country, that such an assertion is as far from truth as the distance betwixt the poles: every one who has been obliged to employ the Hindoos, has had the most mortifying proofs, that, if the vices of lying, deceit, dishonesty, and impurity, can degrade a people, then the Hindoos have sunk to the utmost depths of human depravity. Whole pages might be written on this painful subject, till the reader was perfectly nauseated with the picture of their disgusting vices. The complaints of Europeans are so frequent and so loud on the dishonesty of the natives, that a person can seldom go into the company of those who employ them, without hearing these complaints. Instead of its being true, that property may be left for months and years in safety, (unless it be committed to the care of a person whose own property will be forfeited if any thing be missing,) rupees, cloth, or any thing which a native can easily and without discovery turn into money, are not safe for a moment, unless well secured. Servants scarcely ever make a bargain, even for their native masters, without securing something for themselves. Europeans are considered as fair game; and he is esteemed the most capable who can defraud them the most. A master, whether native or European, is seldom able to discover the treachery and deceit of his servants, unless they happen to quarrel among themselves; and then the spirit of revenge, working in the minds of the injured, brings to light scenes of villainy which overwhelm the master with astonishment, and too often excite in him a perfect hatred of the native character. The impurity of the conversation and manners of the Hindoos is so much dreaded by Europeans, that they tremble for the morals of their children, and consider their removal to Europe, however painful such a separation may be to the mind of a parent, as absolutely necessary to prevent their ruin. In the capacity of a servant, the wife or widow of an English soldier is considered as an angel, compared with a native woman. Lying is universally practised: the author has never known a Hindoo, who has not resorted to it without hesitation, whenever he thought he could draw the slightest advantage from it.

The want of compassion and tenderness towards the poor, the sick, and the dying, is also so notorious, that European travellers are frequently filled with horror at the proofs of their inhumanity, merely as they pass along the roads, or navigate the rivers, in this country.

As a Christian minister, the author hopes, that the view, given in this and the succeeding volume, of the moral and religious state of these nations, will enhance the value of Divine Revelation in the estimation of every sincere Christian. Respecting the correctness of his statements, he fears no honest and thorough investigation, if made on the spot.

It is a fact of the most cheering nature, that every examination hitherto made into the history, chronology, and religion, of pagan nations, has not only confirmed, but thrown additional light on the evidences and doctrines of the Gospel; and this has been eminently the case as it respects the Hindoo system, the last hold of the enemies of revelation;—and thus the progress of the Truth through the world, like the path of the just, “shines more and more unto perfect day.”

That mysterious subject, which has confounded the human capacity in every age, the Divine Nature, is so plainly unfolded in the Gospel, that the most unlettered christian is able to reap all the fruits of the highest knowledge, that is, to worship God in spirit and in truth; but in the Hindoo system, we have innumerable gods, all of them subject to the discordant passions, which, according to Krishnū, are ‘the wombs of future pain.’

In that grand and most interesting concern, our acceptance with God, the Hindoo system has no one principle which can pacify the conscience, or remove the fears which a sense of guilt inspires; but the gospel supplies that hope which becomes “an anchor to the soul, both sure and stedfast.”

Relative to the moral tendency of the Hindoo system, to contend for which some writers have inconsiderately entered the field of controversy, I hope the perusal of

the foregoing remarks, and of the Introduction to the Second Volume, together with an impartial examination of the many facts in different parts of the work, will set the question for ever at rest. Suffice it to say, in this place, that a few scattered passages excepted, in works never read nor heard of by the great bulk of the community, there is not a vestige of real morality in the whole of the Hindoo system; but, in its operation on the minds of millions, it adds an overwhelming force to the evil influences to which men are exposed, and raises into a horrid flame all the impure and diabolical passions which rage in the human heart.

It has been often urged, by persons to whom all religions are alike, that many nominal christians are as wicked as the Hindoos, if not far more so. This is admitted as a painful fact, and an awful proof of the depravity of human nature: but let such persons consider, that Hindooism has never made a single votary more useful, more moral, or more happy, than he would have been, if he had never known a single dogma of the shastrû. It has rather done that which was charged upon the Scribes and Pharisees, Matt. xxiii. 15. The Christian Religion, on the contrary, has turned millions upon millions from vice to virtue; has made the most injurious, blessings to all, especially to their more immediate connections; has banished misery from all its sincere recipients, restored them to present happiness, and given them the hope of blessedness in a state of endless duration. These benign effects it has produced on an innumerable multitude of men, and raised many to that exalted state of moral excellence, which has made them patterns and benefactors to the whole human race. These are indisputable facts,—to which we might add, the general blessings it has diffused over the whole civilized world; which owes to the Gospel whatever it possesses above the most savage nations. Finally, let it be further considered, that it is only necessary for Hindooism to prevail universally, and the world becomes immediately covered with darkness, without a single ray of light; with vice, without a vestige of genuine morality, and with misery, without the least mixture of rational and pure happiness. Let Christianity, on the contrary, be universally embraced, its spirit imbibed, and its precepts obeyed, and wars will cease to the ends of the earth—ignorance and superstition will be banished—injustice and oppression removed—jails, chains, and gibbets, rendered unnecessary—pure morality, flowing from the religion of the heart, will diffuse universal happiness, and earth become the vestibule of heaven.

## CHAPTER IV.

### *Of the Literature of the Hindoos.*

#### SECTION I.

THE Hindoos attribute their ancient writings to the gods; and, for the origin of the védûs, they go still higher, and declare them to have been from eternity. Though it would be unjust to withhold the palm of distinguished merit from some of their learned men, especially when we consider the early period in which they lived, yet, when compared with almost any writer of modern times, we are ready to pity the weakness of unassisted reason, even in individuals in whom it shone with all its ancient splendour.

The period when the most eminent of the Hindoo philosophers\* flourished, is still involved in much obscurity; but, the apparent agreement, in many striking particulars, betwixt the Hindoo and the Greek philosophy, not only suggests the idea of some union in their origin, but strongly pleads for their belonging to one age, notwithstanding the unfathomable antiquity claimed by the Hindoos: and, after the reader shall have compared the two systems, the author is persuaded he will not consider the conjecture as improbable, that Pythagoras and others did really visit India, or, that Goutûmû and Pythagoras were contemporaries, or nearly so. If this be admitted, it will follow, that the dârshânûs were written about five hundred years before the christian æra. The védûs, we may suppose, were not written many years before the dârshânûs, for Kopilû, the founder of the Sankhyû sect, was the grandson of Mûnoo, the preserver, and promulgator of the first aphorisms of the védûs; Goutûmû, the founder of the Noiyayikâ sect, married the daughter of Brûmha, the first male: and Kûnadû and Pûtñjûlee, the masters of two other of these schools, belonged to

\* These persons were called moonées, from mûn, to know; and often, Gnanêê, or, The Wise: thus, even in the very names by which they were designated, we find the closest union betwixt the Greek and Hindoo philosophers. "What is now called Philosophy, was," says Brucker, "in the infancy of human society, called Wisdom: the title of Wise Men was, at that time, frequently conferred upon persons who had little claim to such a distinction."

the same, or nearly the same period. We are thus enabled to fix upon an epoch, in the most interesting period of Hindoo history, which is not only rendered probable by the accordance of two philosophical systems, but by all the chronological data to be gathered from the scattered fragments of history found in the pooranās.

We shall now proceed to offer to the reader some account of the Hindoo sages, and a summary of their philosophical opinions: and, in the succeeding chapter, to give translations from their most important works, or a view of their contents.

#### SECTION II.

##### *Of the Hindoo Philosophers ; and their opinions.*

It is to be lamented, that the Hindoo writers afford us no particulars of the domestic history of their sages ; though they give us the names of their wives and children, of the places where their hermitages were situated, and their philosophical opinions. It is true, the lives of men so secluded from the world could not have supplied many materials for history ; but there must have been various interesting occurrences, even in the forests where they resided, and in their occasional intercourse with each other, and with the kings, their patrons, which would have given a peculiar interest to such memoirs ; but here, as in their political history, we meet with nothing that can throw light on the periods in which they lived, nor on those learned disputations in which we know they were engaged.\* We are, however, under great obligations to these historians, for pointing out so clearly the subjects which engaged the enquiries of these philosophers—that is, the *divine nature*, the *evidences of truth*, the *origin of things*, the *nature of the different forms of matter*, and the *methods of obtaining re-union to the soul of the world*. It will not escape the recollection of the reader, that these were the very subjects so constantly discussed in the Grecian schools ; and he will no doubt be still more struck with these coincidences, as he goes over the notes at the bottom of the succeeding pages. These subjects of enquiry,

\* These disputes, as described by the pooranic writers, were equally violent with those of the dialectic philosophers, and were maintained by “idle quibbles, jejune reasonings, and imposing sophisms,” like those of the Greeks.

it must be confessed, lay at the foundation of all that was interesting to them in those dark ages, but by the Hindoo ascetics they were discussed in a manner so metaphysical, that only minds equally abstracted with theirs could be interested in them; and this was very much the case with some of the Greeks, especially on points which related to the divine nature, and the origin of the universe.\*

A modern writer has given the following concise summary of the Greek philosophy, as taught by its most celebrated sages, and the author here inserts it, to assist his readers in a comparison of the two systems.

“Like Socrates, Plato believed in the unity of the Supreme Being, without beginning or end, but asserted at the same time the eternity of matter. He taught, that the elements being mixed together in chaos, were, by the will of God, separated, reduced into order, and that thus the world was formed; that God infused into matter a portion of his divine spirit, which animates and moves it; and that he committed the care of this world, and the creation of mankind, to beings who are constantly subject to his will. It was further his opinion, that mankind have two souls, of separate and different natures, the one corruptible, the other immortal; that the latter is a portion of the divine spirit, resides in the brain, and is the source of reason; that the former, the mortal soul, is divided into two portions, one of which, residing in the heart, produces passion and desires; the other, between the diaphragm and navel, governs the animal functions of life; that the mortal soul ceases to exist with the life of the body, but that the divine soul, no longer clogged by its union with matter, continues its existence, either in a state of happiness or of punishment. That the souls of the virtuous, of those whose actions are guided by their reason, return after death into the source from whence they flowed; while the souls of those who submitted to the government of the passions, after being for a certain time confined to a place destined for their reception, are sent back to earth, to animate other bodies.

“Aristotle has by some been charged with atheism, but I am at a loss upon what

\* “Nature and its origin was the highest object of study of the Pythagorean schools.” The author is indebted to Dr. Enfield’s *Abridgment of Brucker* for this and most of the notes in this chapter.

grounds, as a firm belief in the existence of a Supreme Being, is clearly asserted by him, and not any where contradicted. He taught, that the universe and motion are eternal, having for ever existed, and being without end; and although this world may have undergone, and be still subject to, convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole; that even these convulsions have their source in nature: that the idea of a *chaos*, or the existence of the elements without form or order, is contrary to her laws, which we every where see established, and which, constantly guiding the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *active* principles, an uninterrupted chain of causes and effects: and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant. That in following this chain we are led up to the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, moves the whole system of the universe. Upon these principles, it was natural for him to suppose the souls of mankind to be portions or emanations of the divine spirit, which at death quit the body, and, like a drop of water, falling into the ocean, are absorbed in the divinity. Though he therefore taught the immortality of human souls, yet, as he did not suppose them to exist individually, he consequently denied a future state of rewards and punishments. ‘Of all things,’ says he, ‘the most terrible is death, after which, we have neither to hope for good, nor to dread evil.’

“Zeno, of Cyprus, taught, that throughout nature there are two eternal qualities; the one active, the other passive. That the former is a pure and subtle æther, the divine spirit, and that the latter is in itself entirely inert, until united with the active principle; that the divine spirit, acting upon matter, produced fire, air, water, and earth; or separated the elements from each other; that it cannot however be said, that God created the world by a voluntary determination, but by the effect of established principles, which have ever existed and will for ever continue. Yet, as the divine Spirit is the efficient principle, the world could neither have been formed nor preserved without him, all nature being moved and conducted by him, while



nothing can move or affect him. Matter may be divided, measured, calculated, and formed into innumerable shapes; but the divine spirit is indivisible, infinite, unchangeable, and omnipresent. He supposed the universe, comprehending matter and space, to be without bounds; but that the world is confined to certain limits, and is suspended in infinite space; that the seeds of things existed in the primitive elements, and that by means of the efficient principle they were brought forward and animated; that mankind come into the world without any innate ideas, the mind being like a smooth surface, upon which the objects of nature are gradually engraven by means of the senses; that the soul of man, being a portion of the universal soul, returns, after death, to its first source, where it will remain until the destruction of the world, a period at which the elements, being once more confounded, will again be restored to their present state of order and harmony."

The reader who shall carefully peruse these remarks, and compare them with the opinions of the Hindoo ascetics, hereafter given, cannot fail of being astonished at the amazing agreement betwixt the schools of Greece and India.

## SECTION III.

*Swayūmbhoovū, or Mūnoo.*

This sage is known in the pooranūs as the son of Brūmha, and one of the progenitors of mankind. He is also complimented as the preserver of the védūs at the time of the Hindoo deluge, and as having given an abstract of the contents of these books in the work known by his name, and translated by Sir William Jones. It does not appear improbable, that during the life of Mūnoo, certain works were written, perhaps from tradition, which, after many additions, were called the *védi*, or *shrootee*, "that which has been heard." Perhaps Mūnoo himself, and Ūlūrķū and Markāndéyū,\* are to be considered as the authors of the original aphorisms of the védū; or, if not the authors, the compilers, from tradition, of what then existed of these books; for, we are not to suppose, that the védūs were all compiled at one period; some of the writers lived in the reign of Ramū, and others even as late as the time of the race of the moon.

\* See page 6.

## SECTION IV.

*Kopilā.*

This sage, the grandson of Mūnōo, was the founder of the Sankhyū sect, the author of the original aphorisms to which the sect appeals, and is mentioned in several works, as the most eminent of all the ascetics, knowing things past, present, and to come, and, in fact, as able to accomplish whatever he wished.\* The Shrēe-bhagūvūtū speaks of him as an incarnation of Vishnōo, and declares, that his appearance on earth was to lead mankind to future happiness, by teaching the doctrines of that school of philosophy of which he was the founder. The Padmū pooranū says, that his father, Kūrmūdū, was one of the progenitors of mankind; that his mother, Dēvā-hootēe, was the daughter of Swayūmbhoovū; that Kopilū was born at Pooskūrū, and lived at Gūnga-sagūrū, and that he was of a dark complexion, and wore yellow garments.—The Kopilū sūnghita is ascribed to his pen.

Kopilū's opinions appear to approach very near to Bouddhism: he taught, that God exists in a state wholly distinct from the universe, as the water on the leaf of the water-lily; or, to speak more plainly, that his nature and existence are inscrutable; that he has nothing to do with creatures, nor they with him. In some parts of his writings, he denies the divine existence altogether; and, indeed, one of his aphorisms is, "There is no God." He called the universe the work of nature, as being possessed of the three qualities which give rise to divine wisdom, to activity, and to stupidity. He declared, that nature was undefinable, uncreated, destitute of life, and liable to dissolution. In reply to the question, how that which is destitute of life can give rise to creatures, he referred to the spider's web spun from its own bowels, to the fall of inanimate bodies, to the production of milk in the udder of the cow, &c. He considered nature as the root or origin of the universe, because every thing proceeded from it, or was to be traced to it; and that beyond it nothing was discoverable. Nature, he said, was indescribable, because none of the senses could comprehend it, and yet, that it

\* He is said to have reduced to ashes the 60,000 sons of king Sagūrū.

LITERATURE.—*Philosophers; Kōpilā.*] OF THE HINDOOS.

was one, under different forms; as time, space, &c. are one, though they have divisions; that there was in nature a property which he called Greatness, from which arose pride, or consciousness of separate existence, or appropriation;\* from the ether quality, spring water, fire, air, and space, or the primary atoms; and he ascribed these elements combined as forming a pattern, or archetype, from which visible universe was formed.† Pride, the primary elements, and the eleven organs, he taught, were not essential properties, but modifications of nature.

After defining the powers of the human mind, and the members of the body, he spoke of an undefined power, inherent in the different parts of the human system, and necessary to their effective use, which he called an emanation from nature. He considered man as composed of matter and spirit, and affirmed, that the active power enjoys or suffers, but remains wholly separate from the passive power, as a mere spectator of its operations, or as a person blind. He compared the passive to a lump of inanimate matter, and yet affirmed, that nature was the source of life.

Kōpilā further taught, that we derive our proofs of the truth of facts from inferences, from inference, and from testimony, or revelation; that we know not of God but by inference. He made no distinction betwixt the soul and the animating principle, or parts; but declared, that when the soul became united to matter, it was absorbed in time, regiments and pleasures‡ He said, happiness arose from the quality leading to activity, he introduced that the quality giving rise to activity or restlessness, inclines the person; under the two happiness among the objects of sense, and produces sorrow, and from that God is capable.

\* The Bramhins explain this, as the desire to increase, or to become great, or to possessions; that he is

† “Intelligible numbers,” said Pythagoras, “are those which subsisted in the divine and feelings which he which every thing hath received its form, and which always remain immutably the archetype, after which the world, in all its parts, is framed.”

‡ “Plato appears to have taught, that the soul of man is derived by emanation from the soul of the world, but through the intervention of the soul of the world, one of Shiromūnee’s some material admixture; and consequently, that the human soul, receding from the archetype, is inferior in perfection to the soul of the world. The relation which the soul of man bears to matter, Plato appears to have considered as the source of evil, by partaking of matter, has within itself the seeds of evil, he inferred, with respect to the soul of man.”

understanding he ascribed the capacity of discerning first and second causes, and the final end of things; the property of unity and numerical increase, definition, separation, union, disjunction, and velocity. Under the head of *qualities*, he included colours; tastes, six; sorts; kinds, two; scents, touch, numbers, measures, distance, union, separation, bulk, wisdom, joy, sorrow, desire, envy, carefulness, heaviness, liquidness, affection, natural order, merit, demerit, sound. By *work or motion*, he understood, ascending, descending, desiring, stretching, going. Of *sorts*, he made two divisions, the great and the small. Under the head *divisions, or parts*, he made no separate distinctions. Under *absence*, he placed four divisions, as distance, the absence of previous existence, destruction, non-existence. Under the head of wisdom, he made three divisions: certain knowledge, uncertain; and error: these he again subdivided. He likewise taught his disciples, that space, time, region, kind, the human soul, the Great Spirit, and primary atoms, were eternal.\* He divided sounds into two kinds, that of the voice, and all other sounds; and taught, that significant sounds, as gutturals and palatals, proceed from those parts which receive a stroke in the act of pronunciation. He also described sound in its formation, continuance, and extinction; and declared that all sounds are to be ascribed to air. Respecting colours, he opposed those who maintain, that they are derived from the process through which things of various colours pass, as an earthen pot becomes red in burning, &c. He further taught, that, the primary atoms excepted, all material things were open to the senses; that material things were destroyed in three ways: first, by water, during the night of Brūmha; secondly, by pestilence, famine, war, and other extraordinary methods; thirdly, when all sentient beings obtain absorption in Brūmhū. In this manner, Goutūmū proceeded through the divisions already mentioned, with their subdivisions, defining the nature of things according to the logical rules he prescribed to himself.

On the subject of creation, Goutūmū taught, that God, being possessed of eight qualities, or dispositions existing eternally within himself, manifested himself as a

\* "All bodies, says Epicurus, consist of parts, of which they are composed, and into which they may be resolved; and these parts are either simple principles, or may be resolved into such. These first principles, or simple atoms, are divisible by no force, and therefore must be immutable."

body of light;\* and that from hence the primary atoms issued; that the creator next gave existence to Hirūnyū-gūrbhū, the first form or pattern of things, and, having formed vice and virtue, directed this imagined being to create things agreeably to this model.† After this, Hirūnyū-gūrbhū, in union with these qualities, taking the primary atoms, formed the universe; and Brūmha uttered the védās. According to the divine appointment, men are born subject to time, place, vice and virtue.

He directed the person who wishes for supreme happiness, first, to seek wisdom, by rejecting what is doubtful; by ascertaining what is capable of proof, and what is certain, particularly respecting divine objects; what belongs to the senses; to comparison; to the reason of things; to proofs from the nature of things; to the inseparable nature of things; to that which is not doubtful; to that which contains difficulties; to that which is capable of dispute; to that in the proofs of which there are faults; to make himself master of what is unanswerable; to ascertain the distinctions of things; and to learn how to expose errors. He must then extinguish in himself all sorrow, [the causes of] birth, vice, and false wisdom; he must listen to discourses on God, and fix them indelibly in his mind; and in this manner he will obtain emancipation, consisting in the eternal extinction of all sorrow.

\* "With respect to God, Pythagoras appears to have taught, that in substance he is similar to light." "According to Zoroaster, the human soul is a particle of divine light, which will return to its source, and partake of its immortality; and matter is the last or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in this state is the cause of evil; but, being gradually refined, it will at length return to the fountain whence it flowed."

† "God, that he might form a perfect world, followed that eternal pattern, which remains immutable." "By ideas, Plato appears to have meant pattern, or archetypal, subsisting by themselves, as real beings, in the Divine Reason, as in their original and eternal region, and issuing thence to give form to sensible things, and to become objects of contemplation and science to rational beings. It is the doctrine of the Timæus, that the Reason of God comprehends exemplars of all things, and that this Reason is one of the primary causes of things." "The exemplar," says Seneca, "is not the efficient cause of nature, but an instrument necessary to the cause."

## SECTION VI.

*Pātanjūlee.*

The Roodrū-jamūlū, the Vrihūnnōndee-késhwārū, and the Pūdmū pooranō, supply some information respecting this sage, to whom the Patūnjölū school of philosophy owes its origin, and who wrote a work on the civil and canon law. He is said to have been born in Ilavritū-vūrshū, where his father Ingira and his mother Sūtēē resided, and that immediately on his birth he made known things past, present, and future. He married Loloopa, whom he found on the north of Sooméroo, in the hollow of a vūtū tree, and is said to have lived as a mendicant to a great age. Being insulted by the inhabitants of Bhogū-bhandarū, while engaged in religious austerities, he reduced them to ashes by fire from his mouth.

He taught, that the Divine Spirit and the soul of man were distinct; that the former was free from passion, but not the latter; that God was possessed of form, or, was to be seen by the yogēē; that he is placable, glorious, the creator, preserver, and the regenerator of all things; that the universe first arose from his will or command, and that he infused into the system a power of perpetual progression; that the truth of things was discoverable by the senses, by experience, comparison, and revelation; that some material things were unchangeable, and others changeable; and that the latter pass through six changes, as birth, increase, &c.; that every thing arose from five elements, fire, water, &c.; that knowledge is of five sorts, certain, uncertain, &c.; that there are five kinds of men: those who are governed by their passions, the wrathful, the benevolent, the pious, and those who are freed from worldly attachments; that emancipation is to be obtained by yogū, that is, by perfect abstraction of mind.\*

\* Pythagoras taught that, "in the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the influence of sensible objects, and to disengage it from all corporeal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary affairs of life."

## SECTION VII.

*Kūnadū,*

The founder of the Voishéshikū school, is to be placed in the same age with Goutūmū. According to the Rig védū, he was a tall man, with a grey beard, his hair tied round his head like a turban, and his whole body withered with age and religious austerities. His father received the name Védū-shira, or, he who carried the védū on his head, on account of the great regard he shewed to these works. He lived as an anchorite upon mount Nēlū: his disciple Moodgūlū was a very learned ascetic, whose posterity became so numerous, that even to this day many bramhūns are known as the descendants of Moodgūlū.\*

The Pōdmū pooranū speaks of him as a most devout ascetic, living on almost invisible particles of grain. When his austere devotions had drawn Vishnū from heaven, to ask him to solicit some blessing, he informed the god, that he had only one favour to ask, which was, that he might have eyes in his feet, that he might not stumble on the road, but that, even in his pilgrimages, with his eyes closed, he might continue to meditate on Vishnū.

Kūnadū taught, that the visible form of God was light; that when the desire of creation arose in the divine mind, he first gave existence to water, and then to innumerable worlds, floating on the waters like the mundane egg; that in these primeval eggs water was contained, on which lay Vishnū, and from whose navel issued a lotos, in which Brūmha was born; that Brūmha, receiving instructions from God, created the world, first from his mind, and then with the primary atoms; that spirit and animal life were separate subsistences.

In his aphorisms, he first explains the nature of religion; then arranges the component parts of the universe; and lastly, gives a discourse on the divine nature, which

\* One of these descendants, Mooranee-mishrū, who died about two hundred and fifty years ago, is famed as a poet; and to him are attributed a comment on a work of Śhayūrū, one of the Mōṣṭhaṅga writers; and an epye poem founded on the story of the Ramayānū.

he divides into three heads, that God is essentially possessed of wisdom, which, however, does not comprise the whole of his nature, that he is the ever blessed, and in all his works irresistible. Emancipation from matter, he held, was connected with complete deliverance from sorrow.

#### SECTION VIII.

##### *Védū-Vyasū.*

Of the birth of this wonderful man, who divided the védū into distinct parts, wrote the eighteen pooranūs, the eighteen oopū-pooranūs, the Kūlkee pooranū, the Mūha-Bhagūvūtū, the Dēvē-Bhagūvūtū, the Ekamrū pooranū, the Védantū dūrshūnū, and founded the Védantū sect, an account is given by himself in the Mūhabharūtū: but, being very indelicate, it is suppressed in this edition. Having been born on an island, or rather a sand bank of the river Yūmoona, he received the name Dwoipayūnū; having resided in a forest of Vūdūrees, he was called Vadūrayūnū, and as he arranged the védūs, he became known by the name now commonly given to him, Védū-Vyasū. It is said, that he was very tall, and of a dark complexion; that he wore a tyger's skin, and that his hair, tied round his head like a turban, was changed into the colour of gold by the rays of the sun. By his wife Shookē he had one son, Shookū-dēvū.

It is said, that Védū-Vyasū obtained his knowledge of the védūs and pooranūs by the favour of Vishnoo, without study; that he wrote the Shrē-Bhagūvūtū from the instructions of Narādā; that he communicated to Poilū, one of his disciples, the knowledge of the Rig védū, and that Poilū published it to the world; that he communicated to Joiminee the Samū védū; to Voishūmpayūnū, the Yūjoor védū, and to Soonūntoo, a descendant of Ūngira, the Ūt'hūrvā védū; that he taught the pooranūs, and the Mūhabharūtū, to Lomū-hūrshūnū, who became the instructor of his own son Sōotū; and that Sōotū read these works to 60,000 sages in the forest Noimisha.

The opinions of this philosopher are to be seen in the works of the Védantū sect. He taught, that the best idea we can form of God is, that he is light, or glory. At



the same time he maintained, that God was a spirit, without passions, separated from matter; that he is pure wisdom and happiness; one without a second, everlasting, incomprehensible, unchangeable; and that, after describing all modes of existence, he is that which is none of these.

He taught, that the universe was formed from vacuum, air, fire, water, and earth; that the world, being destitute of life, was liable to dissolution; that God himself was the sole possessor of life, and that one spirit pervaded the whole animated creation.

When the desire to produce creatures arose in the divine mind, God united to himself what is called *shūktee* or energy, in which reside three qualities, leading to divine wisdom, to activity, and to sensuality. The first thing created was vacuum, from which arose wind; from wind, fire; from fire, water, and from water, earth. All these, at their first creation, were produced in an atomic form: dividing each of these into four parts, the creator caused to arise the first forms of things.

He further taught, that deliverance from matter, or return to God, was to be obtained in the following manner: First, the devotee must read the *vēdūs*; must suffer no desire of advantage to mix in his religious services; must renounce every thing forbidden in the *shastrū*; must render himself pure by daily duties, duties for the good of others, atonements, and mental worship; must acquaint himself with the unprofitableness of that which is fleeting, and transitory, and the value of that which is unchangeable; renounce all hope in present or future rewards; govern all his members; and meditate on God in the forms by which he is made known. By the power of these meditations, the soul will leave the body through the basilar suture, and ascend to the heaven of *Ūgneē*; from thence, in succession, to various heavens, till, in the heaven of *Vūroonū*, obtaining a body called *Ativahîkū*,\* the devotee will ascend to the heaven of *Brūmha*, and, after a hundred years of *Brūmha* have expired, and this god is absorbed into the divine nature, the devotee will likewise obtain the same blessedness. This, he affirmed, was the method of obtaining gradual emancipation.

\* An aerial body.

Immediate emancipation was to be obtained only by divine wisdom, which wisdom could not exist in the mind without wholly extinguishing all consciousness of outward things, by meditations on the one Brūmhū : that when this was done, the soul would obtain emancipation even in a bodily state.

## SECTION IX.

*Joiminee,*

The founder of the Mēemangsa sect, is described in the Skūndū pooranū as a short young man, of a light complexion, wearing the dress of a mendicant, and living at Nēlūvūtū-mōōli. He was born at Dwoitū-vūnū ; his father, Shakūtayūnū, was author of a Sāṅgskritū dictionary. His son Kritee wrote certain verses in the Dévé-Bhagūvātū.

Joiminee taught, that God was to be worshipped only in the incantations of the védūs ; that the védūs were uncreated, and contained in themselves the proofs of their own divinity, the very words of which were unchangeable. His reasonings on the nature of material things were similar to those of Goutūmū ; he insisted that truth was capable of the clearest demonstration, without the possibility of mistake. He taught, that creation, preservation, and destruction, were regulated by the merit and demerit of works ; but rejected the doctrine of the total destruction of the universe. He maintained, that the images of the gods, were not real representations of these beings, but only given to assist the mind of the worshipper ; that the mere forms of worship had neither merit nor demerit in them ; and that the promises of the shastrū to persons who presented so many offerings, so many prayers, &c. were only given as allurements to duty.

He directed the person who sought final emancipation, to cherish a firm belief in the védūs, as well as, persuasion of the benefits of religion, and the desire of being engaged in the service of the gods ; and then, by entering upon the duties of religion, and, by degrees, ascending through the states of a student, a secular, and a hermit, he should obtain absorption in Brūmhū.

## SECTION X.

*Narādā.*

The Vrihūn-narūdēyū and the Pādmū-pooranūs mention this philosopher, the son of Brūmha, as having been born in the Pādmū kūlpū. The Shrēe-Bhagūvūtū says, that on his appearance in the next, or the Vūrahū kūlpū, he was born of a female slave; that his complexion was a light brown; that he went nearly naked; that he wore the mark of the sect of Vishnoo on his forehead, and had the name of the same deity imprinted on his arm; that he rode on the pedal with which the Hindoos cleanse their rice from the husk, playing on his flute; that he lived in a hermitage near the river Yūmoona; and had among his disciples the 60,000 bramhūns mentioned in several pooranūs as being the size of a person's thumb.

This philosopher taught, that future happiness was to be obtained by reliance on a religious guide; by singing the praises of God;\* and by yogū, or abstraction. He considered the worship of God in the material forms he assumes as leading to gradual emancipation; ceremonies as leading to happiness in the form and presence of God; and yogū, or meditation on God considered as separated from matter, as leading to entire absorption.

He is said to have been the author of a law treatise; of the Narūdēyū pooranū; of a work on sacred places the resort of pilgrims; of another called Pūchū-ratrū, and of another on music.

## SECTION XI.

*Mūrēchee.*

This sage, according to the Shrēe-bhagūvūtū, was born in the heaven of Brūmha: the Kopilū pooranū describes him as an old man, in the habit of a mendicant, and says, that he lived as an anchorite at Bhūdrashwū-vūrshū, where he had two sons, Kūshyūpū and Pournūmasū.

\* "Next to number, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation."

The doctrines taught by Mūrēchee were similar to those of the védantū sect.—He had 10,000 disciples, among whom was Kashū-krishnū, the writer of a Sūgsskritū grammar, and of the Vishishta-Dwoitvadū, a work on natural philosophy, Mūrēchee himself wrote a law treatise, and another on religious services.

## SECTION XII.

*Poolūstyū.*

A tall dark man, in the habit of a mendicant; whom the Hindoo writers call the son of Brūmha. He was married to Hūvirbhō, and had seven sons, who became seven celebrated sages.\* Vishwūshrūva, one of the sons of this sage, was the father of Ravūnū, and other giants, the heroes of the Ramyūnū. Poolūstyū is said to have spent his days in devotion at Kēdarū, a place near Himalūyū. His opinions were, in almost all points, like those of the Nūyayikū sect; but he admitted, respecting God, that all the varying opinions of the philosophers might be right.† He was one of the smritee writers; an astronomical work is also mentioned as his, and the origin of the ceremonies called vrūtū is ascribed to him.

## SECTION XIII.

*Poolūhū.*

The Brūmhandū pooranū describes this sage, produced from the mind of Brūmha, as a tall aged man, in the dress of a mendicant. By his wife Gūtee; he had two sons, Vūrēyanū and Sūhishnoo. To the first is ascribed the custom of preserving the sacred fire from the time of marriage; and to the last, the origin of those religious austerities performed by yogēes amidst all the inclemencies of the seasons. While Sūhishnoo was one day at his devotions, an atheist coming to him, requested to be informed in what emancipation consisted: the sage, after a little hesitation, declared,

\* The Hindoos have seven other wise men, viz. Mūrēchee, Utree, Ugira, Poolūhū, Krūtoo, Vūshisht'hū, and this Poolūstyū, who are pronounced to be equal to Brūmha. Has this any agreement with the seven wise men of Greece?

† This is something like Socrates: "A wise man will worship the gods according to the institutions of the state to which he belongs." Or, perhaps, rather more like Epicurus, who, according to a fragment of his found in Herculaneum, says, "the gods being described as good and beneficent, [he advises us] to honour them with such sacrifices: but for himself he has made no vows to the gods, thinking it a folly for one, who has no distinct conceptions respecting them, to give himself trouble on their account; and regarding them with silent veneration only."

that emancipation was not an object of the senses, and that, as he would believe nothing but what could be exhibited to the senses, he must return as he came. The unbeliever still urging him to give a more explicit answer, Sūhishnoo directed him to shave his head, to cover his body with ashes, and give loose to all his passions, telling him, that this was emancipation. Whether the sage gave this reply in sincerity or in jest, it is a fact, that his sober opinions were equally licentious: he maintained, that supreme happiness was to be found in women, wine, and the luxuries of diet;\* or, as the learned bramhūn who collected these facts from the pooranūs would have it, in that fixedness of thought, and that sensation of pleasure, produced by these indulgences, especially wine. Many of his opinions were similar to those of the védantū school; he did not believe, that God was possessed of passions; such an opinion, he said, was founded upon ignorance; for, the man who was himself free from the influence of the passions, attributed none to God. Poolūhū lived as a hermit on mount Mündūrū, where he had 10,000 disciples, the most eminent of whom was Pilipinjū, who made known the formulas for conducting sacrifices. To Poolūhū is ascribed one of the smritees.†

#### SECTION XIV.

##### *Vāshisht'hū.*

The Shrēe-bhagvūtū mentions a birth of this celebrated philosopher in the sūtyū-yoogū, in the heaven of Brūmha, from whose mind he was born, and the Kalikū pooranū gives an account of another birth in the Pōdmū kūlpū, when his father's name was Mitra-vūroonū, and his mother's Koombhū.‡ The Ramayānū mentions him as priest to the kings of the race of the sun for many ages. The description given of him, is that of an ascetic, with a long grey beard, having his hair, yellow as saffron, tied round his head like a turban. He is said to have lived as an ascetic on mount Himalāyū; but, according to the Tūntrūs, in what the Hindoos call Great China. In

\* "That pleasure is the first good," said Epicurus, "appears from the inclination which every animal, from its birth, discovers to pursue pleasure and avoid pain."

† This is another proof that the védūs and the smritees must have been written in one age, for Poolūhū is said to have been the son of Brūmha.

‡ This is the name of a water-pan, in which this sage was born; but the story is too indelicate to be published.

his first birth, he was married to Sündhya, the daughter of Brümha, whose chastity her father attempted to violate; and, in the next birth, to Oorja. By the first marriage, he had several sons, the eldest of whom was Shüktree; and by the next he had the seven rishees, who have been deified, and are said to be employed in chanting the védüs in the heaven assigned to them. These seven sages are worshipped at the festival of Shüsht'hæ, and at the sacrifice called Swüryagü; and a drink-offering is poured out to them at the Maghü bathing festival: their names are Chitrü-kétöo, Swürochee, Virüja, Mitrü, Oorookrümü, Vühöddamü, and Dyootiman.

This philosopher taught, in substance, the doctrines of the Védantü school: that God was the soul of the world; that he was sentient, while all beside him was inanimate;\* incapable of change, while every thing else was constantly changing; was alone everlasting; undiscoverable; indescribable; incapable of increase or diminution, and indestructible. He further taught, that the universe was produced by the union of the divine spirit with matter;† that in this union the quality of darkness prevailed, and hence arose the desire of giving birth to creatures; that the first thing in creation was space;‡ from which arose air; from air, fire; from fire, water, and from water, matter. Each of these five elements contained equally the three qualities which pervade all things (the süttü, rüjü, and tümü goonüs).§ From the first quality, in space,

\* "Pythagoras appears to have taught, that God was the universal mind diffused through all things, the source of all animal life; the proper and intrinsic cause of all motion."

† "Through the whole dialogue of the Timæus, Plato supposes two eternal and independent causes of all things: one, that by which all things are made, which is God; the other, that from which all things are made, which is matter."

‡ "Empedocles, the disciple of Pythagoras, taught, that in the formation of the world, æther was first secreted from chaos; then, fire; then, earth; by the agitation of which were produced water and air."

§ Cicero, explaining the doctrines of Plato, says, "When that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and then forms are produced, from which arise the diversified and coherent system of the universe." It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection which appears in the works of God, and the origin of evil. On this subject, Plato writes with wonderful obscurity: but, as far as we are able to trace his conceptions, he appears to have thought, that matter, from its nature, resists the will of the supreme artificer, so that he cannot perfectly execute his designs, and that this is the cause of the mixture of good and evil which is found in the material world. "It cannot be," says he, "that evil should be destroyed, for there must always be something contrary to good:" and again, "God wills, as far as it is possible, every thing good, and nothing evil." What property there is in matter, which

arose the power of hearing; from the same quality in air, arose feeling; in fire, the sight; in water, taste; in matter, smell. The whole of the five elements gave birth to the power of thought and decision. From the second quality in space, arose speech; from the same quality in air, arose the power of the hands; in light, that of the feet; in water, that of generation; and in matter, that of expulsion. From this quality in the whole of the five elements arose the power of the five breaths, or air received into and emitted from the body. The five senses, the five organs of action, the five breaths, with mind, and the understanding, form the embryo body. A particular combination of these, forms the body in its perfect state, and in this body all the pleasures of life are enjoyed, and its sorrows endured. The soul, as part of God, cannot suffer, nor be affected by the body; as a chrystal may receive on its surface the shadow of the colours from a flower, while it undergoes no change, but remains clear and unspotted as before.

He taught men to seek future happiness in the following order: first, to purify the mind by religious ceremonies; then to renounce ceremonies, and seek a learned man to instruct them in the austerities called *yogū*; in which the disciple must rigidly persevere till his mind shall be wholly absorbed in God, and he shall become so assimilated to the deity, as that he shall behold no difference between himself and God.\* This is the commencement of emancipation, which is consummated at death, by his absorption into the divine nature. In another place, *Vāshisht'hū* says, future happiness consists in being absorbed into that God who is a sea of joy.

This sage is said to have had 10,000 disciples. He wrote a law treatise known by his name; as well as the *Yogū-Vāshisht'hū Ramayūnū*, and a *Tūntrū* called *Bhāvū-nirṇūyū*.

which opposes the wise and benevolent intentions of the first intelligence, our philosopher has not clearly explained; but he speaks of it as "an innate propensity" to disorder; and says, "that before nature was adorned with its present beautiful forms, it was inclined to confusion and deformity, and that from this habitude arises all the evil which happens in the world." It is not improbable, that the three *gōmū*s will explain what appears so obscure in *Paṇḍo*.

\* Is it not this sentiment which is intended in the celebrated maxim ascribed to Apollo, "*know thyself.*"

## SECTION XV.

*Bhrigoo.*

The description of the person of this sage is given in several pooranūs : he is said to have been tall, of a light brown complexion, with silver locks, wearing the beard of a goat,\* a shred of cloth only round his loins, and holding in his hands a pilgrim's staff and a beggar's dish.† He was born in the heaven of Brūmha, from the skin of this god ; and in another age, as the son of the god Varoonū, at Arya-vūrtū. By his wife Khyatee, he had three sons Dhata, Vidhata, and Bhargūvō, and a daughter, Shrēē. He dwelt on mount Mūndūrū, where he taught, that the soul and life were distinct;‡ that space, time, the védūs, &c. were uncreated ; that proofs of the reality of things were derived from sight, conjecture, comparison, sound, and the evidence of the senses; that error was not real, but arose out of previous impressions respecting realities ; that knowledge was of two kinds, universal, and that which arose from reflection. Of God, he taught, that he was not without form, but that none of the five primary elements contributed to his form : he maintained the necessity both of ceremonies, and of the true knowledge of God, to obtain emancipation. God, he said, created the world as an emanation of his will ; and formed creatures according to the eternal destiny connected with their meritorious or evil conduct. The man who has, in successive births, suffered all the demerit of sin, and secured the true knowledge of Brūmhū, will obtain emancipation.

To him is ascribed a law treatise, and one of the sakhas, or parts, of the rig védū. He is said to have had 12,000 disciples, among whom was Nachikéta, who embraced the opinions of Shandilyū, disregarding the interdictions of the cast respecting food.

\* Shivū gave him this beard from the head of a goat which had been sacrificed by king Dūkshū, at the same time that Dūkshū, restored to life, obtained the head of the goat.

† “ Diogenes wore a coarse cloak; carried a wallet and a staff; made the porches and other public places his habitation; and depended upon casual contributions for his daily bread.”

‡ “ Pythagoras taught, that the soul was composed of two parts, the rational, which is a portion of the soul of the world, seated in the brain; and the irrational, which includes the passions, and is seated in the heart.”



## SECTION XVI.

*Vrihūspṭee.*

To this philosopher are attributed several law works, and one or two others on the Bouddhū doctrines. He is described, in the *Skandū pooranū*, as of a yellow complexion, and well dressed, not having assumed the garb of a mendicant. Himalūyū is mentioned as his birth-place, and the celebrated Ūngira as his father; his mother's name was Shrūddha, and his wife's Tara.

Vrihūspṭee lived as an anchorite in Ilavrūtū. He taught the doctrine of the divine unity, in connexion with a plurality of gods; likewise that God was light; invisible; from everlasting, while every thing else had a derived existence; that God was the source of all life, and was wisdom itself; that from ten primary elements every thing first arose, one of which, *ūvidya*, was uncreated;\* the nine others were matter, water, fire, air, vacuum, time, space, life, and the soul including the understanding; that the way to final happiness was through the purification of the mind by religious ceremonies; by knowledge obtained from a religious guide; which knowledge, he said, would lead a man to happiness according to his idea of God: if he worshipped God as a visible being, he would attain happiness by degrees, but if as invisible, he would be absorbed in Brūmhū; which absorption would immediately succeed the removal of *ūvidya*.†

He taught, that the desire of producing beings having arisen in the divine mind, God united to himself *ūvidya*, after which he gave existence to vacuum, from which arose air; from air, fire; from fire, water; and from water, earth: from these the whole material system.

Among the disciples of Vrihūspṭee, in addition to all the gods, was Sōmēkū, Vēdū-gūrbhū, and others.

\* This word, though it generally means incorrect knowledge, must here be understood as referring to inanimate matter. "Matter, according to Plato, is an eternal and infinite principle."

† Here this term must be confined to its primary signification, or error.

## SECTION XVII.

*Ungira.*

The Yogū-Vashisht'hū Ramayānū describes this philosopher, whose hair and beard had become grey, as very majestic in his person; he wore a shred of cloth only round his loins; in one hand he carried a pilgrim's staff, and in the other a beggar's dish. His father's name was Ooroo; his mother was the daughter of Ūgnee. Ūngira had three wives, by whom he had four daughters and many sons: two of whom, Vrihūspūtee and Angirūsū became famous.

Ūngira lived as an hermit on mount Shūtūshringū, and taught, that the védūs existed from everlasting, and were not delivered by Vishnoo; that Vishnoo only chanted them; that nothing was to be found in the védū but the nature of meritorious works; that space, &c. were uncreated; that animal life and the soul were distinct; that God was possessed of a visible shape; that he created the world according to his own will; that future happiness was to be obtained by abstraction of mind; and that it consisted in deliverance from all sorrow. Yavalee, Jūrūtkaroo, and others, became the disciples of this philosopher. Ūngira was the author of a law treatise known by his name, and still extant.

## SECTION XVIII.

*Utrer.*

In the pooranūs, this philosopher, the son of Brūmha, is described as a very old man, in the dress of an ascetic. Dūttū, Doorvasū, and Chūndrū, his three sons, were born on mount Rikshū, where he practised religious austerities, and abstained from breathing one hundred years. The opinions of this sage were the same as those of the védantū philosophers. To him is attributed one of the smritees, and a comment on one of the oopūnishūds of the védūs.

## SECTION XIX.

*Prachêta.*

Ten persons of this name are mentioned in the pooranās: the sage now before us is described as tall, of a light complexion, wearing the dress and ornaments of a king. His father, Prachēnū-vūrhee, is said to have been an eminent sage and monarch of the satyū-yoogū.

A work known by the name of this sage is placed among the smritees. His philosophical opinions were similar to those of the védantī school.

## SECTION XX.

*Dākshā.*

This person, another of the progenitors of mankind, is mentioned as the writer of a law treatise. The Mūhabharatū says, that he was tall in stature, of a yellow complexion, and very athletic; that he wore a crest on his head, rings in his ears, and was dressed like the Hindoos at the present day. The same work says, that when Brūmha commenced the work of creation, in the pūdmā kūlpa, Dākshā was produced from the great toe of his right foot; at his birth in the varaha kūlpa, his father's name was Prachêta. Dākshā lived as an anchorite on mount Vrindhā, and by his first wife, had five thousand sons, the eldest of whom was Hary'shawā; and, sixteen daughters, one of whom, Satī, was afterwards married to the god Shiva. He had a thousand sons and sixty daughters by his next wife. Médhāsā, Mandūvyū, Ūbbhūkshō, and many others, were his disciples. Médhāsā is said in the Markūndēyū pooranā, to have related the history of the eight mūnoos to king Sōorūt'hū, and to Samadhē, a voishyū.

Dākshā denied that the gods appeared in human shape, and affirmed, that worship was only to be paid to the formulas which contained their names; that space, time,

the védā, &c. were uncreated; that the Being who was everlastingly happy, was God; and that the way to obtain emancipation was, to perform the duties prescribed in the shastr̥s. He considered creation as having arisen at the command of God, uniting every thing by an inseparable connection with the foreseen merit or demerit of creatures; and that when the appointed periods of enjoying the fruit of meritorious works, or of suffering for those of demerit, have expired, the soul will obtain emancipation.

#### SECTION XXI.

##### *Shāṭatūpū.*

The Skāndū pooranū describes this sage as a middle aged ascetic: in the Markūndēyū pooranū he is said to have reared those birds which related to Jōyūminēe the stories recorded in the Chāndā, a work on the wars of Dōorga and the giants. He taught, that God was possessed of form, though invisible to mortals; that the candidate for future bliss must first perceive the necessity of religion; then learn it from revelation; then bring his mind to be absorbed in devotion; renounce the indulgence of the passions; continue incessantly to meditate upon the divine nature, to celebrate the praises of the deity, and to listen to others thus employed. Future happiness he considered as including absorption into the universal soul.

One of the smritees, and a work called Kūrmā-vivēkā, were written by this philosopher. The latter work attributes the origin of diseases to sins committed in the present or preceding births; describes their symptoms, and the meritorious works by which they may be removed.

#### SECTION XXII.

##### *Dēvīlā.*

This is another of the smritee writers: his parents, Prītyōōshū, and Nūddōla, according to the Pūdmā pooranū, lived at Ūvāntē. Dēvīlā resided as a mendicant at Hūree-dwarū, where Karkshēvanū and others were his disciples.

Dévālū worshipped God in the formulas of the védū; he believed that the védū was from eternity, and contained in itself the proofs of its own divinity; that the world was eternal, needing neither creator, preserver, nor destroyer; that, except God, all existences were subject to joy and sorrow, as the fruit of actions; that works of merit or demerit in one birth naturally gave rise to virtue or vice in the next, as the seeds of a tree give rise to future trees; that future happiness was to be obtained through the merit of works; and that this happiness consisted in the everlasting extinction both of joy and sorrow.

## SECTION XXIII.

*Lomūshū.*

In the Ekamrū pooranū, and the Yogū-vashisht'hū Ramayūnū, this philosopher is described as a tall, hairy, and aged man, of a dark complexion, dressed in the habit of a mendicant. He was born at Sourashtrū,\* where his father Poolūhū lived; and had his hermitage at Chūndrū-shékūrū; his wife's name was Oorjismūtē.

This philosopher's opinions were almost the same as those of the védantū sect. He wrote a law treatise, and three other works, Mūha-prūst'hanū-Nirnūyū, Oopa-sūnū-Nirnūyū, and Yogū-vadū.

## SECTION XXIV.

*Sūmbūrtū*

Is mentioned as an old man, of a complexion rather fair, dressed as an ascetic. The Yogū-Vashisht'hū Ramayūnū says, that he was born at Benares; that Lomūshū was his father, and that he once cursed a celestial courtesan sent by the gods to interrupt his devotions. He maintained the opinions of the Mēemangsa school, and, beside one of the smritees, wrote a compilation from certain works on astronomy.

\* Surat.

## SECTION XXV.

*Apūstambū.*

This philosopher, born at Komūli, is described in the pooranūs as a young man, dressed like a mendicant, with a tyger's skin thrown over his shoulders. He continued in the practice of religious austerities at Kēdarū in a posture so immoveable, that the birds built their nests in his hair. At length he transferred the merit of his devotions to a child, restored it to health, and then pursued these austerities for 2000 years longer.

He followed the opinions of Pūtūnjūlee; and is said to have been the author of one of the smritees, and of a comment on the formulas of the védū.

## SECTION XXVI.

*Boudhayūnū.*

The Yogū-Vashisht'hū Ramayūnū, and the Mūtsyū pooranū, describe this sage, the son of Brūmba, and born in the heaven called Sūtyū-lokō, as a very aged man, in the dress of a mendicant. By his wife Poorūndhrēe he had several children, Mēdhatit'hee, Sūvūrū, and Vēetee-hotrū, &c. He lived in Navritū, the country which surrounds Sooméroo.

This philosopher taught, that the soul was subject to joy or sorrow, according to its actions, but that God was not so; that though some things might retain their forms during a very long period, that God alone was unchangeable; that actions arising out of the quality of darkness, led to misery; that ceremonies led to happiness in the heavens of the gods, and that divine knowledge led to emancipation. To this sage are ascribed a law treatise known by his name; and the division of some parts of the védū into chapters.

## SECTION XXVII.

*Pitamūhū.*

The Pādmū-pooranū describes this philosopher as a hump-backed young man, in the garb of a mendicant, having a dark scar on his right arm; born at Gourēeshikūrū; his father's name Védū-gūrbhū: his mother's Ūmbalika, his wife's Mishrūkēshū: respecting the father it is related, that he received his learning from Indrū, for protecting the cattle of his spiritual guide at the risk of his own life, and that his son Vrihū-drūt'hū read the védūs while in the womb. Pitamūhū lived at Koorooskhétrū, near five pools filled with the blood of the kshūtriyūs whom Pūrūshooramū had killed in battle, and where Pūñchūtūpa, a bramhan, offered his own head as a burnt offering to Brūmha.

Pitamūhū worshipped the formulas of the védūs as God; he taught that the world was eternal; that the fate of all mankind was regulated by works; that the gods were destitute of form; or assumed forms only for the sake of being worshipped; that time and space, were, like God, eternal; that the quality of truth existed in all creatures; that creatures were formed according to the merit or demerit of previous works. Future happiness, he said, was to be secured by practising the duties of the three sects, the soivyūs, the shaktīs and the voishnāvūs. He had 15,000 disciples, the chief of whom was Nūchikēta, respecting whom it is fabled, that while offering a sacrifice, fire ascended from his skull, when Brūmha promised him, that he should always have his food without seeking it; and that he should understand the language of irrational animals, and be able to do whatever he pleased.

## SECTION XXVIII.

*Uḡāstya.*

The following notices of this sage have been extracted from the Mūtsyū and Pādmū pooranūs, where he is described as middle aged, and corpulent; wearing a tyger's skin, and other parts of the dress of an ascetic.

Three remarkable stories are related of this philosopher: he once drank up the sea of milk, in order to assist the gods in destroying two giants who had taken refuge there. On another occasion, he devoured Vatapee, a giant in the form of a sheep, and destroyed another named Ilwūlū. The third story is thus told: mount Vindhya growing to such a height as to hide the sun from a part of the world, the gods solicited Ūgustya to bring down its pride, and he, to oblige them, and promote the good of mankind, proceeded towards the mountain; which, at his approach, fell flat on the plain (as a disciple prostrates himself before his spiritual guide) when the sage, without granting it permission to rise, retired; and not returning, the mountain continues prostrate to this day.

Ūgustya's first birth, when he was known by the name Dūrhagnee, is placed in the vūrahū kūlpū, in the trētū yoogū; his father Poolūstyū lived at Ojjiyineē. He was again born, in the same water-pan with Vūshisht'hū;\* and, in a following sūtyū yoogū, in the pūdmā kūlpī, his father's name was Mitra-Vūroonī. He married Lopamoodra; his hermitage was first at Kashē, and then near a pool named after the god Kartikēyū at Gānga-sagūrī.

This sage taught the continual necessity of works; also that time, regions, space, the human soul, and the védās, were from eternity: that truth was discoverable by the senses, by inference, comparison, revelation, and through the unavoidable consequences resulting from facts; that God, when the active and passive powers were united, was possessed of form, which union Ūgustya compared to the bean, composed of two parts covered with the husk; that God creates, preserves and destroys, and will exist alone after the dissolution of all things; that he guides the hearts of men, and watches over them awake or asleep. To obtain God, or absorption, he directed the disciple to perform the appointed ceremonies for subduing the passions; to listen to discourses on the divine nature; to fix the mind unwaveringly on God; to purify the body by incantations and particular ceremonies; and to persuade himself, that he and the deity were one. Heaven, he said, consisted in being entirely and for ever happy.

\* See note to page 235.



In creation, he said, the active power directed the passive, when the latter surrounded the universe with a shell, like that which incloses the seven different ingredients which compose an egg. From a water-lily growing from the navel of the active power, while asleep, sprang the god Brūmha, who soon peopled the earth, first, by beings issuing from his mind, and then by others from natural generation. Brūmha divided his body into two parts, male and female; the former called Sway ūmbhoovū, and the latter Shatū-rōopa.

Ūgūstyū had many disciples: the most distinguished were Kooshikū, Koushikū, and Kannayūnū. He was the author of the Ūgūstyū-sūnghita, and of two small works on the pooranūs.

## SECTION XXIX.

*Kūshyūpū.*

Particulars respecting this philosopher are found in the Mohabharōtū, the Shrēebhagavāta, and the Padma pooranū. In the latter work, he is described as an old man, in the dress of a religious mendicant, and is mentioned as one of the progenitors of mankind. His father was the celebrated Mūrēchee, who married Kūla; the place of his birth Kēdarū, and his hermitage was at the base of mount Hīmalūyū. His wives were Ūditee, Vināta, Kūdoo, Dūnoo, Kasht'ha, Kakē, Shyēnē, Shookē, and Mūnoo. He gave birth to many gods, giants, birds, serpents, beasts, and men.

Kūshyūpū taught, that God was from everlasting; that the world was subject to perpetual change, and the human body to alternate joy and grief; that the earth was formed from five elements; that there belonged to it birth, existence, growth, age, decay, and destruction; that man had six passions, desire, anger, zeal, covetousness, insensibility, and pride; that God gave the védās; that he was the creator, the enjoyer, and the destroyer; that God was independent of all, and that all was subject to him; that he was possessed of form; that the way to obtain final happiness was by works of merit, and by divine knowledge, which knowledge, when perfected, led to emancipation; that the earth arose from the union of the active and passive princi-

ples in nature ; that Brümha was first created, who then gave birth to the rest ; and that final happiness consisted in the absence of all sorrow.—Küşhyüpū is said to have written a law treatise, and another on the virtues of the holy place Kédarū.

## SECTION XXX.

*Parüskürū*

Is described as a young man, of middle stature, of a dark brown complexion, covered with ashes, wearing a tyger's skin, having a pilgrim's staff in one hand, and a mendicant's dish in the other. He was born at Jalündhürū, and resided at Hürindwarū: his father's name was Boudhayünū, and his mother's Kooḥōō. He taught, in general, the same doctrines as Ūngira. Bibhandükū was one of his disciples.

## SECTION XXXI.

*Harēētū*

Was born at Yogū-gandharū. His father, Chyüvññ, is mentioned in the poornas as cursing Indrū, and compelling the gods to partake of a feast given by Ūshwinēē and Koomarū, the two physicians of the gods, who were of the voidyū cast.

He taught his disciples, that God and all the inferior deities existed only in the prayers of the védñ, and had no bodily shape; that the world was eternal, that men were placed in the world according to their merits or demerits in former births; that the védās were without beginning, and contained in themselves the proofs of their divinity; that all beings, from Brümha down to the smallest insect, constantly reaped what they had sown in former births; that future happiness was obtained first by works, and then by wisdom; that emancipation consisted in the enjoyment of uninterrupted happiness.

Mooskoondū, one of Harēētū's disciples, substituted for the worship of ima es, that of the védñ, and was employed day and night in reciting the verses of these books. Harēētū wrote a law treatise still known by his name.

## SECTION XXXII.

*Vishnoo.*

This philosopher, says the *Pādmā pooranū*, was very thin, of a dark brown complexion, and wore a large clotted turban of his own hair. He was born at *Ekamrū-kanūnū*, a sacred place on the borders of Orissa, but lived as an anchorite at *Kamū-giree*. *Boudhayānū*, his father, was the author of the *Toitirēyūkū oopinishād*, &c. ; his mother's name was *Mūnorūma*. *Vishnōo's* son, *Kūhorū*, wrote the *Madhyāndinū shakha* of the *yūjoorū védū*.

*Vishnoo* taught, that the *védū* was uncreated: that works previously performed influenced the birth, as well as the present and future destiny of men; that space, time, &c. were eternal: that the supreme cause existed like the seed of the *cicer arectinum*, in which the two parts made one seed, and which represented the active and passive powers of nature; that young persons should study the *véda*; next embrace a secular life, and discharge its duties; then retire to a forest, and practise the duties of a hermit; and that from thence they would ascend to future happiness, which consisted in an eternal cessation from evil. His other opinions agree, in substance, with those of *Védū-vyasū*. *Vamū-dévū*, a *shgivyū*, often mentioned in the *pooranūs* as an ascetic of great parts, was one of *Vishnoo's* disciples.—*Vishnoo* wrote one of the *smritees* distinguished by his name, and also a work on *Pooshkūrū*, a place to which pilgrims resort.

## SECTION XXXIII.

*Katyayānū.*

The following particulars respecting this sage, the son of *Krūtōo*, born near *Sooméroo*, have been collected from the *Yogū-vashisht'ho Ramayānū*, the *Nāndikēshwūrū*, and the *Varahū pooranū*. The latter work describes him as a very old man, in the dress of an ascetic, with high shoulders, very long arms, and a broad chest. He was born when his mother *Védū-vūtē* had only attained her twelfth year. *Katyayānū*

married Sôdharmīnī, and dwelt on mount Mündürü, near the sea of milk. Here he taught, that the védū was eternal, as well as air, space, and time; that nothing was certain but existence and non-existence; that the reality of things was discoverable by the senses, by inference, by comparison, by sound, and by the necessity of things; that the destiny of all intelligences was regulated by the merit or demerit of works; that in the union of spirit and matter God existed in unity; that future unmixed and eternal happiness was to be obtained by discharging the duties of either of the three states assigned to men, that of a student, a secular, or a hermit. Among other disciples of Katyayinū, the names of Vibhabūsoo and Shringū-vérū are mentioned.

This philosopher wrote a law treatise which bears his name; also the Gourē-shikhū-mahatmū, an illustration of Paninee's grammar, and an Explanation of the Sūgskritū roots.

#### SECTION XXXIV.

##### *Shūnkhū.*

Was born in Noimishū forest; his father's name was Poolūhū. By his wife Prū-mūdbūra, he had a son, Ootū'hyū. He is described in the Brūmhūndū pooranū as of a yellow complexion, wearing a deer's skin thrown over his back, and twisted reeds instead of a garment round his loins.

Shūnkhū taught, that emancipation was to be obtained by works of merit, with the true knowledge of Brūmhū; that God gave existence to things by an act of his will; that Brūmha was born from the navel of Vishnū; that from the wax of the ears of Vishnū two giants arose, who died soon after their birth; that from the flesh of these giants the earth was created; that Brūmha next caused creatures to spring from his mind, and afterwards gave birth to them by natural generation. Next, he created, or rather defined, sin and holiness; and, being regulated by these, finished the work of creation. I find the names of two of Shūnkhū's disciples, Kūhorū and Ootūnkū, mentioned as having written on the Hindoo law. One of the smritees bears the name of this philosopher.

## SECTION XXXV.

*Likhitū.*

This philosopher is said by the Pūdmū-pooranū to have been born at Oottūrū-koo-roo, from which work we learn, that his father's name was Javalee, and his mother's Ūlumboosha; that he was tall, and of a dark complexion; that he covered his body with ashes, and wore over his loins a tyger's skin. He performed his devotions as a yogē upon Māndūrū, the mountain used by the gods and giants in churning the sea.

He taught, that future happiness was to be obtained by divine wisdom, assisted by the merit of works: that both were equally necessary, for that a bird could not fly without two wings: that God was visible to the yogē, and that the body in which he appeared was unchangeable. Respecting creation, his doctrine was similar to that taught by the philosopher Vishnoo. He considered future happiness as consisting in absence from all things connected with a bodily state. Richēekū, a sage, who employed himself constantly in offering the burnt-sacrifice, was one of Likhitū's disciples. A law work, known by his name, is attributed to Likhitū.

## SECTION XXXVI.

*Ashwālayānū.*

Two or three pooranūs describe the person of this sage: the Pūdmū pooranū mentions him as an old man, in the dress of a yogē. Mūrēchee was his father; his wife Ayūtee invented various religious customs known at this day among the Hindoo women. One of his disciples, Akūnayū, is famed as an excellent chanter of the védūs at sacrifices.

This philosopher taught the necessity of ceremonies, as well as of divine wisdom; but forbade his disciples to seek for a recompense from works; further, that God was not a being separate from his name; that taking to himself his own energy he created the universe; that being all-wise, he could not be disappointed in his decrees;

that creation arose by degrees, not all at once; that every separate existence had a variety of uses; that the works of God were wonderful and indescribable: they arose, they existed, they perished; that they contained properties leading to truth, to restlessness, and to darkness; that God was a visible being, not composed of the primary elements, but a mass of glory; that creatures were formed in immediate connexion with their future merits and demerits; that absorption consisted in the enjoyment of undecaying pleasures. Two works are ascribed to this sage, one of the smritees, and a compilation from the rig védū, on the ceremonies called Ashwūlayānū Gṛihyū.

## SECTION XXXVII.

*Pārashūrū.*

In the Pūdmū and Brūmhū-voivūrttū pooranūs this philosopher is described as a very old man, in the dress of a mendicant. His father's name was Shūktree, and his mother's Ila. He resided at Shrēe-shoīlū, and is charged with an infamous intrigue with the daughter of a fisherman; to conceal his amour with whom, he caused a heavy fog to fall on the place of his retreat. Védū-vyasū, the collector of the védūs, was the fruit of this debauch.

The doctrines embraced by this philosopher were the same as those afterwards promulgated by his son, and which form the system of the védantū school. Pārashūrū had 15,000 disciples, the chief of whom were Idhmūsénū, and Ūrūvindū.

## SECTION XXXVIII.

*Gūrgū.*

A few particulars respecting this sage are scattered up and down in several pooranūs. He is said to have been born at Mit'hila, and to have performed his devotions on the banks of the Gūndūkē. He was a follower of Kopilū, the founder of the Sankhya philosophy; but added to the opinions of his master, that the man who was animated with ardent devotion in his religious duties, whatever opinions he embraced, would obtain final emancipation.

## SECTION XXXIX.

*Koot'hoomee.*

Several pooranūs describe this sage, bōrn at Būddrikashrūmū,\* and living at Gandharū, as a tall man, advanced in years, dressed as a mendicant. His father, Narayñū, was a philosopher; and his son Kootsūnū wrote a small tract on the rules of poetry.

Koot'hoomee taught, that God was visible; that he who sought emancipation must practise the duties incumbent on a person in a secular state till the age of fifty; then retire to a forest, practise the five modes of austerity, and offer a constant sacrifice with clarified butter, fixing his mind on God. He further taught, that God created the world in immediate connection with works of merit and demerit; that the védū existed from eternity, and derived its proofs from itself; that time and space were invariably the same; that the body was subject to change; that the animal spirit, and the soul, were immortal; that instinct belonged to animal life, and wisdom to the soul; that error was not absolute, there being no fault in the senses; but that it arose from confusion in the memory united with conjecture; that happiness and misery were the inseparable companions of works of merit and demerit.

## SECTION XL.

*Vishwamitrā.*

The Ramayñū and the Mūhabharātū contain a number of facts respecting this sage, the son of king Gadhee. Ramū drew him from his retirement at the Siddhashrūmū,† the place of his devotions, and placed him near himself.

This sage taught, that there were five kinds of knowledge, certain, uncertain, false, apparent, similar; that the works of God were incomprehensible, and though without beginning, were created, flourished, and then decayed; that creatures were possessed of desire, anger, covetousness, insensibility, excessive passion, envy; that the power and the providence of God were wonderful and inconceivable;

\* The jūjūbee hermitage; from būddrū and ash'rūmū.

† The hermitage of perfection.

that both the will and the decrees of God were irresistible. He also taught, that God was visible, but that he was not clothed with a human body, in which we see, first, the child, then the youth, and then the aged man; that he was not susceptible of the sensations common to bodies, but that he was able to perform whatever he chose with any of the powers of his body; that God formed the universe by his own will, connecting the fates of men with works arising from the circumstances of their lives. The way to emancipation he said, was, first, to receive the initiatory incantation from a spiritual guide; then to listen to his instructions; then to fix the mind on God, and perform works of merit without the desire of reward. He affirmed, that future happiness consisted in the absorption of the soul into the ever-blessed Brūinhū.

Vishwamitrū had 10,000 disciples, at the head of whom was Mitrū; who taught that the whole of the religion of the kalee-yoogū consisted in repeating the name of God. One of the smritees is attributed to this philosopher, as well as a work in praise of the holy place Jwala-mookhū.

#### SECTION XLI.

##### *Jīmūdṅnee.*

Accounts of this philosopher, the son of Bhrigoo, are found in the Shrēe-bhagvūtū, the Ramayānū, the Ekamrū, the Nūndikēshwārū, and the Pūdmū pooranūs; he is described as an old man, of the middle size, dressed like a mendicant. He resided at Gandharū, and, by his wife Rénooka, had Parūshoo-ramū, the ferocious destroyer of the kshūtriyūs. Among his disciples were numbered Hūddū, Shatyayānū, &c. This last person is mentioned as the author of the Dhūnoorvėdū-karika, a work on archery.

Jīmūdṅnee taught, that God was visible, and assumed every variety of form; that future happiness was to be obtained by devotion, assisted by a sight of the image, by touching it, by meditation on its parts, worshipping its feet, or in its presence, bowing to it, serving it from affection, and giving up the whole person to it. All other religious ceremonies he rejected; as well as the doctrine of absorption; he disliked



the idea of losing a distinct existence, as a drop is lost in the ocean: he facetiously observed, that it was delightful to feed on sweetmeats, but that he had no wish to become the sweetmeat itself. He taught the pouranic absurdity, that Vishnoo formed the universe out of the wax in his ears.—Jūmōdūgnēe is considered as the author of a law treatise, and of another on religious ceremonies.

## SECTION XLII.

*Poit'hēnūsee.*

In the Skūndū pooranū, this philosopher is described as a young man, in the dress of a religious mendicant, with arms long enough to reach down to his knees. His father's name was Pūrvūtō, and his mother's Dēvū-sēna; by his wife Sooshēēla he had one son, Gourū-mookhū. He resided at Hūridwarū, and taught, that God was visible and eternal; that the universe was composed of uncreated atoms, incapable of extension, and that merit and demerit, as well as the universe, were eternal;\* that future happiness, consisting in unchangeable joy, was secured by attention to religion, and by divine knowledge; that creatures were born in circumstances regulated by previous merit or demerit.—Arshnisēnū was one of this philosopher's most distinguished disciples.

## SECTION XLIII.

*Ushira.*

The Pūdmā pooranū states, that this philosopher was born in Kashmēerū; that his father was the celebrated sage Doorvasa; and the name of his mother Raka. His wife's name was Ila, and that of his son Vēdū-gūrbhū. Vishwū-rōopū, whose name is mentioned as the priest of Indrū, was one of his disciples. Ūshira lived as a yogē at Shīrēē shoilū.

\* It was the opinion of this philosopher, as well as of most of the Hindoo learned men, that happiness and misery arose only out of human actions having merit or demerit in them; but that creatures, immediately on their birth, and before they have done any thing good or evil, begin to enjoy happiness or endure misery; and that this is the same if we trace through a person's preceding births up to undefinable periods. By these doctrines they were driven to the necessity of concluding, that to men were attached merit or demerit from all eternity.

He taught, that the védūs were eternal; that Vishnōo was not their author, but the first who chanted them; that they contained the rule of duty, and that whatever was forbidden in them was evil; that human actions produced consequences in a future state; that all the events of life were regulated by the actions committed in a preceding birth; that God himself was subject in his government to the merit and demerit of works; that is, he could do nothing for or against his creatures but according to their works; that the gods have no visible form, but are to be worshiped in the prayers or incantations of the védūs; that the way to procure emancipation was by first performing the duties of a brūmhacharē; then those of a secular person, and then those of a hermit, performing constantly the sacrifices prescribed in the védūs; and that future happiness consisted in possessing uninterrupted eternal joy.

#### SECTION XLIV.

##### *Prūjapūtee.*

The Shivū-dhūrmū, Bayūvāyū, and the Kopilū oopū-pooranūs contain partial accounts of this sage, who is described as a very old man, with a grey beard, dressed as a mendicant. His father Prūt'hoo dwelt on the banks of the Réva, the son at Hingoola, where, though a sage, he lived a secular life, and reared a family.

Prūjapūtee taught, that God was invisible, though possessed of form, and dwelt in unapproachable light or glory, as the gods who dwell in the sun are not seen except in the rays of glory proceeding from that luminary; that final happiness could only be obtained by those who possessed a fixed mind, and practised uninterrupted devotion; that the souls of the wicked left the body by the vents in the lower extremities; those of the pious by the eyes, or by the openings in the head; and those of perfect yogēes from the suture of the head; that final beatitude consisted in absorption into the Great Spirit.

## SECTION LXV.

*Narējñghā.*

In the Skündū pooranū, and the Nandēe-bhashitū, this sage is described as a very old man, in the dress of a yogē. A place at Benares has been named after his father Joigēeshūvyū, who is said to have lived there as an ascetic. Narējñghā was born at Hingoola, but resided at Benares.

He taught, that God was visible; that the merit and demerit of works were inseparably interwoven with a person's fate; that from ceremonies arose desire; from desire, anger; from anger, intoxication of mind; from intoxication, forgetfulness; from forgetfulness, the destruction of wisdom; and from the latter, death, in one of its eight forms, viz. disgrace, banishment, &c. He traced time from moments up to the four yōgūs; described the sins which produced the different transmigrations; laid down seven modes of ascertaining truth; taught that God produced the universe by his command, and united the fates of men to works of merit and demerit; and that by a progression, through ceremonies, the devotee would arrive at perfect abstraction, and then obtain absorption.

## SECTION LXVI.

*Chyūnū.*

The Dēvēe-bhagñvūtū and the Pūdmū pooranū give something of the history of this sage, describing him as a young man, in the dress of a mendicant, living on the banks of the Yōmoona. Boudhayūnū was his father; his mother's name was Kūbēerdhanē. Chyūnū seems to have entertained atheistical opinions. He taught, that the world had no creator; that sound alone was God; that the védū was eternal, and contained its own evidence within itself; that happiness and misery arose out of the conduct of mankind; that the primary elements were eternal; that the fate of men arose out of works having no beginning; that there were three states proper for men, that of the student, the householder, and the hermit; that the four

degrees of happiness belonging to a future state were to be obtained by the performance of religious ceremonies ; that this happiness followed the renunciation of works and their fruit.—Chyvînũ was the author of a law treatise known by his name ; of the *Yogu-sūnghita*, and of the *Acharũ-kūḍumbũ*.

## SECTION XLVII.

*Bhargũvũ.*

This sage, the son of Bhṛigoo, and one of the smṛitee writers, for assisting the giants, was devoured by Shivũ, and afterwards discharged with his urine, when he assumed the name of Shookracharyũ, and became preceptor to the giants. He was born in Kétoomalũ beyond Himalũyũ, where he practised his devotions, living on chaff.

## SECTION XLVIII.

*Rishyashringu.*

The pouranic writers have given a filthy account of the birth of this sage, and placed deer's horns on his head. Notwithstanding this approach to the brutal shape, he is said to have married Shanta, the daughter of king Lomũ-padũ ; and to have written one of the smṛitees : he embraced the opinions of the Patũnjölũ school. His father, Vibhandokũ, was learned in the samũ védũ.

## SECTION XLIX.

*Shatguyũnũ.*

The Mũhabharũtũ and Pũdmũ pooranũ describe this sage as an old man, of dark complexion, habited as a yogẽ. His opinions were the same as those of Pũtũnjölẽ : he taught his disciples to devote body, mind, speech, and their whole existence to God ; continually repeating his name, celebrating his praise, listening to descriptions of his qualities, and preserving entire devotion to him.

## SECTION L.

*Moitrayūnēyū.*

A fragment of the history of this sage, the son of Mitrayūnū, I have found in the Skāndu and Doorvasū-ooktū pooranūs, where he is described as a young man, in the dress of a yogē. His opinions were similar to those of the Voishéshikā school. Kashū-krishnū, one of his disciple, is mentioned as the author of a very ancient Sungskritū grammar. The sage himself wrote one of the smritees.

## SECTION LI.

*Shoonū-shéphū.*

Three works, the Vayūvēyū pooranū, the Shrēe-bhagāvūtū, and the Mūhabharūtū, contain fragments respecting this sage, whose father, Toombooroo, was a celebrated musician. Niyūtee, his mother, became famous by the instructions she gave to her sex. Shoonū-shéphū was once on the point of being offered as a human sacrifice, but was saved by Vishwamitrū.—He taught the doctrines of the Māmangsa school; to which he added, that material things underwent no real change; that birth and death were only appearances. He recommended the life of a hermit after the age of 50, and declared that, after completing in a forest the devotions of such a state, a person would obtain emancipation. He further taught, that God did not so entirely place man under the influence of works, as that he should not be able to change his destiny.

## SECTION LII.

*Yūgnū-parshwū.*

This ascetic is described in three pooranūs as a young man, of light complexion, in the dress of a mendicant. His father Sakyayūnū was a celebrated philosopher; his mother's name Soomūtee. He was born on the banks of the Nūrinūda, where the vanū-lingūs are found; but lived at Hūridwarū, where he collected a number of dis-

ciples, and directed their attention to what was of constant obligation; to what was obligatory in certain circumstances, and what might be obtained from certain religious actions; he described the effects of the different qualities born with man, and the way of drawing a man born with bad qualities into the path of truth; he maintained that God was invisible, indescribable: that in fact the védā was God; that God formed creatures in an inseparable union with their future destiny; that absorption consisted in the enjoyment of perpetual happiness; and that the person who, by works, raised his mind, and fixed it supremely on God, would obtain absorption. He wrote one of the smritees, and a work called *Tērt'hū-Nirnūyū*.

## SECTION LIII.

*Karshnajinee,*

Another of the smritee writers, noticed in the *pooranūs* as a mendicant, taught, that God was a material being, dwelling at the extremity of his works, and giving rise to the universe by his own will; that religious ceremonies and austerities led to future happiness. Many of the opinions of *Karshnajinee* were like those of the *Noi-yayikū* sect. Some medical information, especially relating to the pulse, is said to have been given by this philosopher.

## SECTION LIV.

*Vojjāvapū.*

This sage, descended from *Ūjjira*, is placed among the mendicants known by the name of *Pūrūmhūngāsū*; like them he wore no clothes, nor conversed with men. His opinions were similar to those of the *Védantū* sect.\*

\* While this sheet was going through the press, the learned Hindoo who was assisting in the work, and who belonged to the *védantū* sect, was taken ill: the author visited him, and in conversation, when the custom of the Hindoos of offering a goat to *Kalēē*, to obtain recovery from sickness, was mentioned, he expressed his abhorrence of taking away one life under the hope of restoring another—he added, that he knew he must shake off this body to-day, or to-morrow, or the next day; that he must go through his sin-procured measure of sufferings: that though he was aware that he was culpable, he could not suppose that a few confessions could influence God in his judgment towards him; that in fact, he would lay no burden upon God—he would repeat his name—that he would not omit—and then, leave the rest to God.

## SECTION LV.

*Lokakshee.\**

This sage is mentioned in several pooranās as a young man, blind of one eye, wearing the dress of a mendicant. His father, Chitrakétoo, lived at Kanchee; but Lokakshee made mount Shrēe-shoili the place of his devotions. He taught, that the true shastrū substantiated its own legitimacy, and needed not foreign proof; that the works of philosophers were full of contradictions; hence, being liable to error, they were obliged to derive their proofs from the védū. A celebrated verse, often quoted by the Hindoos, but difficult to be understood, is ascribed to Lokakshee:

*"The védūs are at variance—the smritees are at variance.*

*He who gives a meaning of his own, quoting the védūs, is no philosopher;*

*True philosophy, thro' ignorance, is concealed as in the fissures of a rock;*

*But—the way of the Great One—that is to be followed."*

The creator, he taught, communicated a power to the universe by which all things were kept in existence; he likewise maintained, that God was possessed of form, otherwise he could not be light and the source of light, as he is described in the védūs; that all things were subject to the divine will; that a person should first seek divine wisdom; then join the devout, and recite the praises of God, read the sacred books, and excite his passions to a devout fervour. Future happiness he described as perennial joy, unmixed with sorrow. One of the smritees, also Lobayütükū, one of the tüntrās, and an astrological work, are ascribed to his pen.

## SECTION LVI.

*Gargyā.*

The Skündū and Pādmū pooranūs describe this sage, the son of Gūrgyū, born at Prñyagū, and residing chiefly at Benares, as a tall man, in the dress of a yogē. His opinions were those of the Patinjālū school. His son, Trinūvindoo, is mentioned as learned in the samū védū.

\* This learned man appears to have been disgusted with the contradictions and absurdities of the Hindoo writings, not excepting even the védūs. To meet the objection—If all are false, what then are the people to do? he adds, the way of the Great One, or of him whose mind is absorbed in religion, must be followed.

## SECTION LVII.

*Soomüntoo.*

This sage is mentioned in the Bhūvishyūt and other pooranūs as a descendant of Vāshisht'hū. A work on the civil and canon law goes by his name.—He taught his disciples, that God was to be worshipped through the incantations of the vēdas, and that future happiness was to be obtained by acquiring wisdom, and performing works of merit. It is difficult, however, to distinguish the opinions of this sage on the origin of things from pure atheism. He maintained, that there was in nature an uncreated seed, from which all beings sprung, but that their future destinies were determined by their own conduct.

## SECTION LVIII.

*Jatookūrnū.*

This philosopher is described in two of the pooranūs as a mendicant of middle stature, and of dark complexion : his father's name was Ashwūlayūnū ; his son Bhadrū-vūrma is mentioned as a religious writer. Jatookūrnū was born in Kooch-Véharū, and resided at Chūndrū-Shékharū.

He taught, that God was possessed of form ; and yet, that he was not to be conceived of ; that he was unchangeable, and ever-blessed ; that the reality of things was discoverable by five kinds of proof ; that the world consisted of matter partly eternal and partly created ; that space, time, &c. were uncreated ; \* that creation arose out of the will of God, who created a power to produce and direct the universe. He exhorted the person in pursuit of future happiness, first to think on God, then to listen to discourses on the divine nature, to speak of God, and to have the mind filled with thoughts of him, which would be followed by absorption.—One of the smritees, and a compilation on military tactics, are ascribed to this sage.

\* Pūnch-jūnū, one of the disciples of this sage, contended, that making any thing beside God eternal, was to make more than one God.



## SECTION LIX.

*Yayanū.*

I have extracted a fragment respecting this philosopher from the *Pāḍinū pooranū* and the *Yogū-Vashist'hū-Ramayānū*, in which he is described as a tall young man, dressed as a mendicant. His father's name was *Oorooloma*; his birth-place *Gandha*; and the scene of his devotions, the side of the river *Nūrmūda*.—This sage embraced the opinions of the *Mēemangsa school*.

## SECTION LX.

*Vyagrū-padū.*

The *Yogū-Vashist'hū-Ramayānū*, and other works, describe this sage, the son of *Boudhayānū* and *Vipasha*, as a very tall mendicant, dressed like an ascetic; his bunch of matted hair as reaching down to the ground, his nails as growing to such a length as to curl round the ends of his fingers; and his feet as resembling those of a tyger.\* He is said to have been born in the forest of *Ekamrū*; the place of his devotions was *Jwala-mookhū*. From his son, the country *Ooshēnūrū* derives its name.

He acknowledged only nature, or chaos, as the mother of the universe; and taught, that greatness,† pride,‡ matter,§ water, fire, wind, and space, were first created, and that from these arose the sixteen powers of animated nature; that there was no other God but mind, or rather life, but that God was sometimes abstracted from matter, and at other times united to it; that to destroy life for any other purpose than for sacrifice was wholly evil; and to do it for sacrifice, though commanded by the *védū*, was partly evil; that the reality of things was discovered by inference, by the senses, and by sounds; that he who possessed the true knowledge of God was in the way to final emancipation, and that separation from matter was in reality absorption, or led immediately to it.—To this sage is ascribed one of the *smritees*. Among his disciples was *Oodēchū*, the founder of a sect of philosophers.

\* Hence his name was formed out of *venghrū*, a tyger, and *padū*, a foot.  
 † *Greatness*, means, in the Hindoo philosophical works, intellect.  
 ‡ *Pride*, means consciousness of distinct existence.

† *Mūhūṭ*, here translated  
 ‡ The word *ūhūṭkarū*, here translated  
 § Or, perhaps, the archetypes of organized matter.

## SECTION LXI.

*Vyāghrū-kūrnū.*

Several of the pooranūs mention this sage, who is described as a naked old man, in the dress of a yogee; his behaviour sometimes resembled that of an insane person; at one time he sung; at another danced, at another wept, and at other times he stood motionless. Vilwōdūkēshwūrū is mentioned as the seat of his devotions. He taught, that God was eternal, but that the world was false, though God was united to it. His other opinions were similar to those of the védantū philosophers.

## SECTION LXII.

The preceding sections contain accounts of the most distinguished of the Hindoo sages. It must not be concluded, however, that these are all the learned Hindoos India has produced; these were the most ancient of their philosophers; and the names of some of them are found in the védās; others were the founders of their different schools of philosophy, and others the avowed authors of their sacred and civil laws. The latest period to which these accounts can be supposed to reach, is the commencement of the kūlee yogū; after this a number of celebrated metaphysicians, poets, and philologists appeared at the courts of the Hindoo monarchs, and threw a lustre on the periods in which they lived.

The author, at one time, was disposed to form the following theory respecting the progress of the Hindoo literature: as the original védā is called by a name which implies that it was received by tradition,\* and as the doctrines taught in the six schools of philosophy are believed to have been founded on the aphorisms (sōtrās) received by tradition from Kōpilū, Goutāmū, Patanjīlee, Kūnadū, Vēdū-vyasū, and Joiminec, he conjectured, that about the period of the rise of the Grecian philosophy, several wise men rose up among the Hindoos, who delivered certain dogmas, which were preserved during a certain unknown period as sacred traditions. For the most ancient of these dogmas no parent was found, and they were called the védā; the others be-

\* See page 221.

came known by the names of the six sages above-mentioned. Down to this period, he supposed the védū and the dūrshūnūs to have existed only in the sayings of these ancient sages; but that at length men arose,\* who adopted these aphorisms as first principles, established schools in which they were explained, and from whence were promulgated certain systems of philosophical opinion: from this time these systems being committed to writing, disputations multiplied, till, amidst these confused speculations, it became impossible to fix any standard of opinion.—At length, a learned and most indefatigable man, Dwoipayūnū, collected a heterogeneous\* mass of materials, the opinions and effusions of different philosophers, and, having arranged them as well as such a chaos could be arranged, he called this compilation “the védū.” According to this reasoning, the dūrshūnūs are more ancient than the compilation by Védū-vyasū, called the védū; but as the Hindoo learning was then in its wane, this compilation was soon venerated as “the self-evident word proceeding out of the mouth of Brūmhū;” and it was declared to be a very high crime for these sacred writings to be even read in the ears of a shōōdrū.

We must not suppose, that Védū-vyasū included in his compilation the works of all the philosophical sects: he contented himself with inserting those of the sect to which he himself was attached, the védantū. The dūrshūnūs and the smritees evidently form a body of writings distinct from the védūs; though passages are to be found in the védūs favouring every philosophical speculation professed among the Hindoos. The modern Hindoos believe, that the védū is the source of all the shastrū, just as an illiterate Englishman might suppose, that every part of English learning came from the Encyclopedia.

Had not the author been afraid of wearying the patience of his readers, he might have given similar accounts of many other Hindoo writers, such as Kṛtūo, one of the seven sages, and author of certain formulas used at sacrifices; Yūmū, author of one of the smritees; Pūrūshooramū, the son of Jūmūdūgne, author of a work on the

\* To perceive the propriety of this epithet, the reader need only examine Mr. Colebrooke's very learned Essay.

use of the bow, and who likewise avenged his father's death by the destruction of the 1000-armed Ūrjoonā; Vishwāshrūva, the father of Koovērū, Ravūnū, and other giants, who wrote rules for the periodical ceremonies called vr̥tū; Yogee-yagnū-vākyū, author of a law treatise; Shandilyū, Bhūrūdwajū, Vatsyū, and others, authors of certain genealogies, and formulas relating to bramhinal ceremonies; Ūt'hārvū, and Ūndhā-moonee; Dēvūlū, author of a law treatise; Shūnūkū, Shūnūndū, and Sūnatūnū; Asooree, a smritee writer; Vorhoo, author of a piece on the sankhyū philosophy; Markūndēyū, a pooranū writer; Doorvasa, a most irascible sage, author of a work similar to the smritees, and of an oopū-pooranū; Ooshōna; Galūvū, author of remarks on altars for sacrifices, &c.; Moudgūlya, writer of a work on the different casts, and their duties; Javalee, Jūnhoo, and Sandēpūnee; Ūstāvūkrū, writer of a sūnghita; Gobhilū, author of some aphorisms relative to certain ceremonies in the védū; Shūrūbhūngū, the writer of precepts on the duties of different classes of men; Bhagooree, a smritee writer, as well as the author of a grammar; Médhūsū, who wrote on Bhūgāvūtē, as the representative of matter; Richēēkū, and Kūnwū; Dwoitū, author of a smritee, called Dwoitū-nirnāyū; Tritū, Narayūnū, Savūrnū, Shūnūtkoomarū, Ghritūkoushikū, Koushikū, Oūrbū, Vrūdnū, Vyaghrūbhōotee, Jūrūtkaroo, Dhoomyū, Sootēēkū, Doorbūlū, Akhūndūlū, Nūrū, Mrikūndoo, Vānjoolū, Mandāvūyū, Ūrdhūshira, Oordū-padū, Ūmboobhōjē, Voishūmpayūnū, Dwidūshū, Soubhūree, and Balikilwū.

Most of the Hindoo works on grammar\* and ethics, as well as their poems, appear more modern than the védūs, dūrshūnūs, and smrit ees. We shall conclude this chapter, by noticing very briefly the most distinguished of the Hindoo learned men in these lower departments of literature.

Paninee, the celebrated grammarian, might have been placed among the Hindoo sages; but I have not been able to discover the period in which he flourished. The Mōhēshū grammar, now extinct, is almost the only one mentioned as more ancient than Paninee's. Sūrvvū-būrmacharyū was the author of the Kūlapū, a grammar, enlarged by Doorgū-singhū, and now used in many parts of India. Krūmūdēeshwūrū

\* Perhaps grammar may have been coeval with the védū, being one of the ūngūs, or appendant sciences.

wrote the Sūnkshtiṭṭi-sarū, another well-known grammar; and Joomūrū another, distinguished by his name. We might add Vopū-dévū, the author of the Moogdhū-bodhū, and many others, for the Hindoos can boast many very able philologists.

At the head of the Hindoo poets, must be placed Valmēekū, the author of the Rāmāyṇū, written during the life of Rāmū; and, after him, Vanū-bhṭṭū, the author of the Kadūmbūrēē, a celebrated descriptive poem; and Jñyā-dévū, who wrote the Gṛēṭṭi-Govindū, in praise of Krishnū. At the court of Vikramadityū we find many poets: Kalēē-dasū, author of the Rūghoo-vāṅshū, of the Koomarū-sūmbhūvū, in praise of Shivū, of the Ūbhignanū-shōkoontilū, in honour of Dooshmāntū, a king, of the Nūlodūyū, in praise of king Nūlū, of the Ritoo-sāṅgharū, on the seasons, of the Vikramorvūshēē, an amorous poem, and of similar works under the names Malūvikag-nimitrū, and Méghū-dōōṭṭū;—Bhūvū-bhōōṭee wrote the Malūtee-madhūvū, a poem of the same description, and the Vēēṛū-chūritrū, and the Oottūrū-churitrū, poems in honour of Rāmū;—Ghūtōkūrpūrū wrote a poem in a most eccentric form, on the rainy season, and challenged all the Hindoo poets to write one of equal merit. Kalēē-dasū accepted the challenge, and wrote his Nūlodūyū;—Soobūndhoo wrote the Vasūvū-dūṭṭa, on the amours of a king's son;—Maghū, a king, wrote on the destruction of Shishoo-palū, &c.;—Bharūvee wrote the Kiratarjoonēyū, on the wars of the Pandūvas;—Shrēēhārshū wrote the Noishūdhū, on the adventures of Nūlū, a king;—Bhūrtree-Hāree wrote the Bhūṭtee, on the exploits of Rāmū, and the Shūṭṭikū, one of the best poems in the language;—Mooraree-Mishrū wrote the Ūnūrghyū-raghūvū, in praise of Rāmū;—Pūkshūdhūrū-mishrū wrote the Prūsūnnū-raghūvū, a similar poem;—Bhanoo-dūṭṭū-mishrū wrote the Rūsū-mānjūrēē, an amorous poem;—Krishnū-mishrū wrote the Prūbodhū-chūndrodūyū, a philosophical poem. Ūmāroo wrote the Ūmāroo-shūṭākū, a love song;—Kūvirajū wrote the Raghūvū-pandūvēyū, on Rāmū, Yoodhist'hirū, &c.

The Hindoos have had many writers on ethics also: among the most celebrated were, Mūrmūṭ'hū-bhṭṭū, who wrote the Kavyū-prūkashū; and Vishwū-nat'hū-kūvirajū, who wrote the Sahityū-dūrpūnū.

\* Translated by H. H. Wilson, Esq.

Their astronomical writers have not been few : Sōōryū wrote the Sōōryū-siddhantū; Bhaskūracharyū, the Siddhantū-shiromānee, and the Lōēlavūtē; Vānūmalē-mishrū, the Surū-mānjūrē; Vōrahacharyū, the Vōrahā-sūnghita; Govinda-nāndū, the Shooddhee-dēepika Pādmā-navū, the Bhōōvānū-dēēpākū; Narayānā-shārma, the Shantikū-tātwantū; Bhāttotpālū, the Hōrashūt-pānchashika; Ramū-doivōgnū, the Moohōortū-chintamānee, Vāshisht'hū wrote a sūnghita known by his own name, and so did Mākūrāndū; Shrēē-pūtee, the Rātū-mala; Shūtanāndū, the Bhaswūtē; Rāghoonāndānū, the Yotishū-tāttwū, and Kēvālū-ramū, the Gūnitū-rajū.

## CHAPTER V.

### *The Hindoo Writings.*

#### SECTION I.

**THE Hindoos arrange the whole of their learned works under eighteen heads, and speak of them as embracing eighteen kinds of knowledge.**

*The four védās, viz. the rik, the yñjoosh, the samū, and the ūt'hūrvū.*

*The four oopū-védās, comprize the ayoo, on the science of medicine, drawn from the rig-védū; the gandhūrvū, on music, from the sanū-védū; the dhūnoo, on military tactics, from the yñjoosh, and the silpū, on mechanics, from the ūt'hūrvū.*

*The six űngūs, viz. shikshyū, on pronunciation; kŭlpū, on ceremonies; vyakŭrōnū, or grammar; chŭndū, on prosody and verse; jyotishū, on astronomy; and nirooktū, an explanation of difficult words, &c. in the védū.*

*The four oopangūs, viz. the pooranūs, or pŏetical histories; the nyayū, or ethics; the mēemangsa, on divine wisdom and on ceremonies, and the dhŭrmū shastrū, or the civil and canon laws.*

The author has prefixed to the succeeding account of the Hindoo writings, arranged under their appropriate heads, lists of all the works in each department of literature, so far as collected by the College of Fort-William, by H. T. Colebrooke, Esq. and by the Society of Missionaries at Serampore. The author is aware, that there will be little in this assemblage of names either to amuse or inform the reader; but he thinks he can hardly give any thing, more likely to convince the reader of the extensive nature of the Hindoo literature; and he has added explanations, as far as he could obtain them, of the leading subjects embraced by each treatise.

## SECTION II.

*List of treatises now extant, under the head Védū.*

The whole védū is divided into three parts : the mántrās and ganūs, or prayers, hymns, &c.—the theological part, called the bramhūnū;—and the gnanū, or philosophical kandū; beside which, many selections have been made from the védū by different sages. The author, as far as he has been able, has arranged the following treatises in this order; though he fears that some errors may have crept into his arrangement.

A division of the Védū, containing (ganū, mántrā) hymns, prayers, &c.

Rig-védāyū-sūnghita,\* part of the rig-védū.

Rig-védāyūg-pādūg,† prayers, &c. from ditto.

Apūstāmbū-pādashūkū, prayers, &c. by Apūstāmbū, from ditto.

Arūnyū-pānchūkū, first prayers, &c. from ditto, in five parts.

Shūnput'hū, rules, prayers, &c. from ditto.

A comment on the rig-védū-chūndū.

Yūjoor-védū-sūnghita, with a comment.

Arūnyū-ganū-pāddhūtee, directions for chanting in forests, from the yūjoor-védū.

Shooklū yūjoosh-sūnghita, part of the white yūjoor-védū.

Shooklū-yūjoosh-pādūg, ditto.

Vajūsūnéyū-sūnghita, ditto.

Krishnū-yūjoosh-sūnghita, prayers, &c. from the black yūjoor-védū.

Krishnū-yūjoosh-pādūg, ditto.

Oitūrēyū-sūnghita, a collection of prayers, &c. from the yūjoor-védū.

Toittirēyū-sūnghita, from ditto.

Oudgatritwū, hymns from the samū-védū.

Arūnyū-ganū,‡ ditto, to be chanted in forests.

Oohū-ganū, ditto, to be sung with abstraction of thought.

Samū-védū-arūnyū-ganū, ditto to be chanted in forests.

\* The complete collection of prayers in each védū is called its sūnghita.  
of verse.

‡ Ganū, a hymn or song.

† From pādū, a measure



Pādū-stobhū, hymns from the samū-védū.

Mūhanamna-pūdūṅ, from the samū-védū.

Samū-védū-oottūrarchikū, the last müntrū of this védū.

Samū-védū-vishwū-gaṇū.

Stotrū-yūgnūka, hymns sung while the clarified butter is poured on the fire.

Ūtiriktū-stotrū-yūgnūka, hymns from the samū-védū.

Prūstotrū-yūgnūka, ditto.

Vrihūn-mūha-nandōekū, prayers, &c. from ditto.

Sūptū-ēshū-stotrū-yūgnūka, seven divine hymns from the samū-védū.

Ūt'hūrvū-védū-sūṅghita, prayers, &c. from the ūt'hūrvū.

The Bramhūnū, or Theological parts of the Védū.

Rig-védū-bramhūnū, and its comment.

Yūjoor-védū-bramhūnū, and its comment.

Samū-védū-bramhūnū.

Ūt'hūrvū-védū-bramhūnū, and its comment.

Rig-védū-vidhanū\*, vrihūt, an explanation of the rig-védū-bramhūnū.

Arshéyū-bramhūnū, a part of the rig-védū.

Ūgnee-bramhūnū, rules for burnt-sacrifices, from the rig-védū.

Madhyūndinū-bramhūnū, a part of the rig-védū, with a comment.

Būdhoo-grihū-prūvéshūnū-vidhee, † rules towards a bride, part of the rig-védū.

Rig-védānoo-vyakhyū, a comment.

Nimbādityū, part of the rig-védū, with a comment.

Koondū-mūndūpū-vishūyū, part of ditto.

Yūgnū-prayūshchittū-vivūrūnū†-shrouṭū, part of ditto.

Arūrt'hisū-yūgnūka, part of ditto.

Nētee-mūnjūrē-rig-védū, duties prescribed in this védū.

Nrisinghū-tapin‡, from the rig-védū, with a comment.

Prūpat'hūkū-grūhū-kandū, part of the rig-védū.

Vishwūjiddōtiratrū, instructions respecting two sacrifices known by the names vishwū-jit, and ūtiratrū, from the yūjoor-védū.

\* Vidhanū, law.

† Būdhoo, a wife; grihū, a house; prūvéshūnū, to enter; vidhee, a law.

‡ Prayūshchittū, atonement; vivūrūnū, account.

Gopalā-tapinee-mōōlū, a part of the yūjoor-védū.

Yūjoor-védū-sūngskarū\*-gūnū-pūtee.

Shōonyū-pūrishishtū-ahitagnee-shrōūtū, an appendix, on the duties of the sagnikū bram-  
hūna, from ditto.

Yāgnū-tūntrū-soodha-nidhee, part of the yūjoor-védū.

Toittirēyashtūkū,† rules, &c. from the black yūjoor-védū.

Toittirēyū-bramhūnū, rules from the yūjoor-védū.

Védūka-bramhūnū, a part of the yūjoor-védū.

Kēnopitū-bramhūnū, ditto.

Oitūréyū-bramhūnū, ditto, with a comment.

Bramhūnū-pūnchūkū, ditto.

Sāvūnū-kandū, rules respecting the closing ceremonies at sacrifices, from ditto.

Vishwū-prūkashū, a part of the yūjoor-védū.

Ūgnishtomū-pūddhūtee, part of ditto.

Voishwantrēyū-yāgnūka, part of ditto.

Koondū-dyotū-tūtsākū,† part of ditto, on sacrificial pits, with a comment.

Sūngskarū-gūnū-pūtee, part of the yūjoor-védū.

Eeshadhyayū, part of ditto, with a comment (bhashyū,)§ and another on the bhashyū.

A comment on the Kūrmū-prūdēpū, part of the yūjoor-védū.

Triratrū-yāgnūka,|| part of ditto.

Yāgnūkalakhyū-homū-pūddhūtee, ditto.

Dēvū-yagnikū-bhashyū-yāgnūka, ditto.

Yāgnū-tūntrū-soodha-nidhee-kūndū, ditto.

Yūjoor-védū-bramhūnū-bhashyū.

Samū-yidhanū-bramhūnū, explanation of the bramhūnū.

Sūrvūswū-bramhūnū, forms from the samū-védū for the sacrifice called Sūrvūswū, in  
which the royal sacrificer offers all his wealth, and the taxes of his kingdom for  
six months.

Chandogyū-bramhūnū, rules from the samū-védū, with a comment on ditto.

\* Mr. Colebrooke has translated sūngskarū, by the word sacrament.  
† See a following para-  
graph on the divisions of the védū.     § Bhashyū signifies

‡ Sū, with; and tēka, a comment.  
§ Bhashyū signifies  
a comment by a divine sage; and tēka, a comment by a human writer.

† See a following para-

§ Bhashyū signifies

|| Yāgnū, a sacrifice.

Samū-védū-grāhā\*-shantee, hymns, &c. for removing the influence of an evil planet.  
Sōoryū-shūtūkū,† part of the samū-védū.

Arñēyū, part of ditto.

Somū-sangikū-pūdhart'hū, instructions respecting sacrifices with the juice of the moon-plant, from the samū-védū.

Ūgnishtomū-samū-yūgnūka, rules respecting a sacrifice called ūgnishtomū.

Bramhūnū-chūndūsē, rules for poetical measures.

Ūt'hārvū-védū-māngūlū-kandū, a part of this védū, termed the propitious, in opposition to those parts termed sanguinary.

Ūt'hārvū-tapinē, devotional forms‡ from the ūt'hārvū védū, with a comment.

Prayūshchittū-kūndū, a part of the ūt'hārvū-védū, relating to expiations.

Shroutū-yūgnūka, on the sacrifices commanded in the védū.

Vāsū-bramhūnū.

Bramhūnū-pānjika, a directory regulating the times for different ceremonies.

Jyotē, rules for sacrifices.

Prūtishakhyū-sūtēkū, a comment on the shakhas of the védū.

Shiksha, rules for chanting the védū.

Apūstūmbū-bramhūnū, rules by this sage.

Ūtriktū-yūgnūka, an appendix on sacrifices.

Oottūrū-tapinē-vivārūnū.

Chūndū, on the poetical measures of the védū.

Bramhūnū-māntrū, theological instructions and prayers.

*The Philosophical treatises, or Oopūnishads.*

\*Vrihūdarānyūkopūnishād, a part of the rig-védū, with a bhashyū and tēka.

Shwētashwūtūropūnishād, ditto.

Yājoor-védopūnishād.

\*Oitūrēyopūnishād, with a comment on ditto, and another on the bhashyū, from the black yājoor-védū.

\* Grāhā, a planet.

† Shūtūkū, a hundred.

‡ The oopāśnū, partly devotional and partly philosophical, is another division of the védū; the devotional respects those parts which teach the worship of God in some visible form with the mind only.

Oit'rēyākarānyart'hopūnishūd, a part of the yūjoor-védū.

\*Eeshavashyopūnishūd, part of the yūjoor-védū, with a comment on ditto (bhashyū,) and another on the bhashyū.

Varoonyoopūnishūd, ditto.

Nirooktā-gūrbhopūnishūd, ditto.

\*Kēnopūnishūd, part of the samū-védū, with a comment on ditto, and another on the bhashyū.

\*Chandogyopūnishūd, a part of the samū-védū, with a bhashyū and tēka.

Narayānopūnishūd, from the samū-védū.

\*Toit'rēyopūnishūd, with a comment on ditto, and another on the bhashyū, from the ūt'hūrvū.

\*Kat'hūkopūnishūd, with a comment on ditto, and another on the bhashyū, from the ūt'hūrvū-védū.

\*Prāshnopūnishūd, with a comment on ditto, and another on the bhashyū, from the ūt'hūrvū-védū.

\*Mandookyopūnishūd, with a comment on ditto, and another on the bhashyū, from the ūt'hūrvū-védū.

\*Mūndākopūnishūd, with a comment on ditto, and another on the bhashyū, from the ūt'hūrvū-védū.

Ūt'hūrvūnopūnishūd.

Bramhānopūnishūd, from the bramhānū of one of the védās, with a comment.

Sūkūlū-védopūnishūd, a philosophical treatise common to all the védās.

Ūrū-ōopūnishūd.

Sūngitopūnishūd.

The oopūnishūds are sixty-two in number, though many are comprised in a few leaves : of the ten which are chiefly studied in Bengal, because they contain matters of dispute between the sects who follow the six dārahānū, and which are distinguished in the preceding list by a star, the Vrihādarāyākū and the Chandogyū only are of any length. "The proper meaning of oopūnishūd," says Mr. Colebrooke, "according to Shūnkūrū, Shayūnū, and all the commentators, is divine science, or the knowledge of God : and, according to the same authorities, it is equally applicable to theology itself, and to a book in which this science is taught."

Selections from the Védû, by different sages.

Hirünyükéshee-sôotrû-yügnûka, part of the yûjloor-védû.

Bramhünû-bhashyû, a comment on the bramhünû by Madhüvû.\*

A comment on the Mourû-padû, with a comment on ditto.

Kürmantû-sôotrû-bhashyû-shroutû, a treatise on different ceremonies, with a comment.

Ügnishtomû-prüyogû-shroutû-yügnûka, a treatise on sacrifices.

Ügnishtomû-prüyogû-yügnûka, ditto.

Vishnoo-bhüttee-shroutû-yügnûka, on ditto, by Vishnoo-Bhüttee.

Pratishakhyû-bhashyû, on the sakhas, by Oovütû.

Ragû-vihingsünû-vrütû-nirnâyû, on the subjugation of the passions.

Sôotrû-pôervû-oottûrû, the first and last sections of the védû-sôotrûs.

Ashwülâyünoktû-vrittee-narayünê, a treatise by Ashwülâyünû.

Ashwülâyünû-sôotrû, an abridgment of the forms of the rig-védû by Ashwülâyünû.

Amplification of ditto (vrittee.)

Apûstûmbû-védû-pûribhasha, an explanatory preface by Apûstûmbû.

Apûstûmbû-prüyogû, a treatise, by this sage.

Apûstûmbû-sôotrû, a similar work, from the yûjloor-védû.

Apûstûmbû-bhashyû, a comment on the preceding work by some sage.

Apûstûmbû-tôka, a comment on the bhashyû by a human writer.

Apûstûmbû-pûdû-prât'hâmû-shroutû, on different duties.

Apûstûmbû-sôotrû-bhashyû-sûtsûkû, the text, comment, and a comment on the latter.

Apûstûmbû-sôotrû-dēepika, a comment on the védû-illustrations of Apûstûmbû.

Boudhayünû-sôotrû-shroutû-yügnûka, prayers and instructions by Boudhayünû, from the rig-védû.

Boudhayünû-kûlpû-bhashyû, a comment on Boudhayünû, and another on this comment.

An explanation of the prayers, &c. of the yûjloor-védû, by the same sage.

Shroutû-yügnûka, a collection of ditto, and a comment.

Boudhayünû-sôotrû-shroutû-yügnûka, a treatise by this sage.

Boudhayünû-kûlpû bhashyû-vivärnû, another on the védû-kûlpûs.

\* Madhüvû wrote a commentary on the whole védû, and is esteemed a very excellent writer.

- Boudhayānāyī-shoolkū-mēemangsa.** Mēemangsa signifies a decision after weighing evidence on both sides.
- Boudhayānāyī-shoolkū-mēemangsa-shroutū-yūgnūka.**
- Yūtee-sūngskarū-nirṇyū,** initiatory forms for a dūndē.
- Adhanū-nirṇyū,** rules for sacrificing.
- Lūghoo-pūdmū-nabhee,** a brief treatise by Pūdmū-Nabhee.
- Pūrūshooramee-pūddhūtee,** a treatise by Pūrūshooramū.
- Bhūvū-swamee-bhashyū,** a comment by Bhūvū-swamee.
- Kūlpū-vyakhya,** account of the védū-kūlpīs.
- Roodrū-pūddhūtee,** a treatise by Roodrū.
- Samū-vedū-prayogū,** rules from this védū.
- Grihyū-sōotrū,** the duties of particular classes of brāhmāns, with a comment.
- Yūgnū-sōotrū-karika,** rules for sacrifices versified.
- Kandanookrāmū-mūlū,** text of a treatise on sacrifices, with a comment on ditto (bhashyū) and a comment on the bhashyū.
- Sūrvūtomookhū-sōotrū-yūgnū,** a collection of prayers, maxims, &c.
- Katayānū-sōotrū-pūddhūtee,** an abridgment of the forms of the samū-vedū.
- A comment on ditto (vyakhya.)**
- Chāndogū-pūrishishtā,** a selection from the samū-vedū, with a comment.
- Samū-vedū-chāndogū-sōotrū,** axioms from the samū-vedū.
- Samū-vedū-gobhilū-sōotrū.** Gobhilū was a considerable writer in the samū.
- Samū-vedātiriktū-shroutū-yūgnūka,** an appendix to the samū-vedū.
- Poochū-sōotrū.** Sōotrū is explained by Paninee, as a lucid interpretation in the fewest words.
- Chāndrū-chōorē-shroutū-yūgnūka,** a collection from the védū, by Chāndrū-chōorē.
- Yūjoor-vedū-vishwū-prūkashū,** explanation of the yūjoor-vedū.
- Sanakhyayūnū-sōotrū,** from the yūjoor-vedū, by Sanakhyayūnū, with a comment.
- Somū-sōotrū-shroutū,** rules for sacrificing with the juice of the moon-plant.
- Rig-vedū-narayānāyī,** a work by Védū-vyasū.
- Rig-vedānookrāmūnika,** a table of contents, with a comment.
- Dhōortū-swamee-bhashyū-vrittee,** a comment by Dhōortū.
- Dhōortū-swamee-bhashyū-sūttēka,** another.

Yāgnū-sōotrū-karika, on sacrifices.

Kūpūrdee-swamee-bhashyū, a comment on ditto by Kūpūrdee.

Kandanookrōmū-mōlū-bhashyū-vivūrūnū, text, comment, and explanation.

Pūshoo-būndhū-prūyogū-bhashyū, rules for binding animals for sacrifice.

Prūyogū-sarū-yāgnūka-shroutū, the essence of the prūyogū.

Bhāvū-swamee-kūlpū-vivūrūnū-yāgnūka, on the védū-kūlpū.

Bhavee-prayūshchittū-prūyogū-yāgnūka, rules for atonements for expected offences.

Soumū-prūyogū-yāgnūka, on sacrifices with the juice of the moon-plant.

Sūrvūtomookhū-sōotrū-yāgnū, on the first ceremonies at sacrifices.

Dārshūpournū-masū-prūyogū-krūmū-yāgnūka, on sacrifices at the full and new moon.

Nirooktū, an explanation of difficult and obscure texts.

Nirooktū-dāpūnee, a comment on the above.

Nighāntū, a glossary.

### SECTION III.

Difficulties in obtaining the Hindoo shastrūs;—Existence of the Védās proved;—profound reverence for these treatises.

THE difficulties attending first attempts to obtain from the brāmhūns a knowledge of their shastrūs, were no doubt very great. I have been informed, that the endeavours of Sir William Jones, and others, were at first every where resisted. This will not appear wonderful, when it is considered, that the shastrūs denounce the heaviest penalties on a brāmhūn who shall teach the knowledge of the sacred books to persons of low cast. Yet this reserve has at length been so completely overcome by the perseverance, influence, and the gold of Europeans, that the brāmhūns will now, without the slightest hesitation, sell or translate the most sacred of their books, or communicate all they know of their contents. The difficulty lies more in the scarcity and obscurity of these works, than in the scrupulosity of the brāmhūns, their guardians.

Though it is a fact, that no person at present in existence has seen the whole védū, yet there can be no reasonable doubt of the existence of these treatises, nor of their

being divided into four parts, called the rik, the yūjoosh, the samū, and the ūt'hūrvū.\* Distinct portions, evidently belonging to each of these four divisions, are in the hands of Europeans, by whom they have been identified, and their contents in some degree examined. Mr. Colebrooke, in his very learned essay on the védū, has completely established this point by powerful arguments, and by giving us large extracts from their contents. Indeed, it seems, that by this essay he has laid public curiosity so completely asleep, that if a translation of the four védūs were to be published, the translator would hardly find readers sufficient to reimburse him for his trouble.

It is well known, that the bramhūns have more reverence for the védū than for any other of their shastrūs.† Two or three causes may be assigned for this: they are at present little known, and ignorance, in this case, is no doubt the mother of devotion;—they are declared to be the peculiar inheritance of bramhūns, and are kept from the lower casts, so that a shōōdrū cannot hear any parts of them repeated without incurring guilt;—they are supposed to be the source of all the shastrūs: every thing, it is said, is to be found in the védū;—they claim an inscrutable antiquity;—many believe them to have proceeded immediately from the mouth of God: the védantū writers say, “the self-evident word proceeding out of the mouth of God—this is the védū.”

#### SECTION IV.

The Védū written by human authors:—to whom first taught.

WHEN we look, however, into the védū itself, we find the names of many of the writers: hence, says Mr. Colebrooke,‡ “the names of the respective authors of each

\* “It appears,” says Mr. Colebrooke, “that the rik, yūjoosh, and samū, are three principal portions of the védū; that the ūt'hūrvū is commonly admitted as a fourth; and that divers mythological poems, entitled itihāsū and pūrānūs, are reckoned a supplement, and as such, constitute a fifth védū.”

† On this subject, a friend observes, “Perhaps much of this may appear more rational, if we consider the word védū as signifying knowledge, or true ideas, or philosophy in general; and not the books called védū.”

‡ The author does not conceive, that there is much necessity for making an apology, except to Mr. Colebrooke himself, for the use he has made of his essay in this and the next sheet:—his readers, he doubts not, will be really gratified by the assistance thus obtained for procuring a correct idea of these writings, which have excited such a profound attention.



passage are preserved in the ũnookrũmũnika, or explanatory table of contents, which has been handed down with the védũ itself, and of which the authority is unquestioned.\* According to this index, Vishwamitrũ is author of all the hymns contained in the third book of the rig-védũ; as Bhũrũdwajũ is, with rare exceptions, the composer of those collected in the sixth book; Vũshisht'hũ, in the seventh; Gritsũmũdũ, in the second; Vamũ-dẽvũ, in the fourth; and Boodhũ† and other descendants of Ũtree, in the fifth. But in the remaining books of thũs védũ, the authors are more various; among these, besides Ũgũstyũ, Kũshyũpũ, son of Mũrẽchee, Ũngirũs, Jũmũdũgneẽ, son of Bhrigoo, Pũrashũrũ, father of Vyasũ, Gotũmũ and his son Nodhũs, Vrihũspũtee, Narũdũ and other celebrated Indian sages, the most conspicuous are Kũnwũ and his numerous descendants, Mẽdhatit'hee, &c.; Mũdhoochũndũs and others among the posterity of Vishwamitrũ; Shoonũshẽphũ, son of Ũjigũrtũ; Kootsũ, Hirũnyũstũoyũ, Sũvyũ, and other descendants of Ũngirũs; besides many other sages, among the posterity of personages above-mentioned.

"It is worthy of remark, that several persons of royal birth (for instance, five sons of the king Vrihũngir, and Trũyyũroonũ and Trũsũdũshyoo, who were themselves kings) are mentioned among the authors of the hymns which constitute the rig-védũ: and the text itself, in some places, actually points, and in others obviously alludes, to monarchs, whose names are familiar in the Indian heroic history.

"The sixth hymn of the eighteenth chapter of the first book, is spoken by an ascetic named Kakshẽvũt, in praise of the munificence of Swũnũyũ, who had conferred immense gifts on him.

"The next hymns applaud the liberality of the kings Vibhindoo, Pũkũst'hũmũn (son of Koorũyanũ,) Kooroongũ, Kũgqo (son of Chẽdẽe) and Tirindirũ (son of Pũrũshoo,) who had severally bestowed splendid gifts on the respective authors of these thanks.

\* "It appears from a passage in the Vijũtyũbhũshũ, as also from the Vẽdũdẽẽpũ, or abridged commentary on the Vajũsũnẽyẽẽ, as well as from the index itself, that Katyũyũnũ is the acknowledged author of the index to the white yũjoooh; that of the rig-védũ is ascribed by the commentator to the same Katyũyũnũ, the pupil of Shounũkũ."

† "First of the name, and progenitor of the race of kings called children of the moon.

giving. In the third chapter of the same book, the seventh hymn commends the generosity of Trūsādūshyon, the grandson of Mandhatree. The fourth chapter opens with an invocation containing praises of the liberality of Chitrū; and the fourth hymn of the same chapter celebrates Vūroo, son of Soosamūn.

“Among other hymns by royal authors, in the subsequent chapters of the tenth book of the *sānghita*, I remark one by Mandhatree, son of Yoovūnashwñ, and another by Shivee, son of Ooshēnūrū, a third by Vūsoomūnūs, son of Rohidūshwū, and a fourth by Prūtūrdūnū, son of Divodasū, king of Kashēe.”

Some parts of the védū are ascribed to divine persons, and even to the one Brūmhū, under different names. Where the author was unknown, the compiler probably gave to that part or section a divine origin, yet it cannot be doubted, that the whole of the védū was written by the persons who were called moonees.

“Vyasū, having compiled and arranged the scriptures, theogonies, and mythological poems, taught the several védūs to as many disciples: viz. the *rik* to Poilū; the *yñjoosh* to Voisūmpayānū, and the *samā* to Joiminee; as also the *āt hūrvonū* to Soomūntēo, and the *itihāsū* and *pooranūs* to Sōōtū. These disciples instructed their respective pupils, who becoming teachers in their turn, communicated the knowledge to their own disciples; until, at length, in the progress of successive instruction, so great variations crept into the text, or into the manner of reading and reciting it, and into the no less sacred precepts for its use and application, that eleven hundred different schools arose.

“Poilū taught the *rig-védū*, or *Būhvrich*, to two disciples Būhkūlū and Indrūprāmūtee. The first, also called Būhkūlee, was the editor of a *sānghita*, or collection of prayers; and a *sakha*, bearing his name, still subsists: it is said to have first branched into four schools; afterwards into three others. Indrūprāmūtee communicated his knowledge to his own son Mūdookéyū, by whom a *sānghita* was compiled: and from whom one of the *sakhas* has derived its name. Védū-mitrū, surnamed Shakūlyū, studied under the same teacher, and gave a complete collection of prayers: it is still extant; but is said to have given origin to five varied editions of the same text.

LITERATURE.—*Teachers of the védû.*] OF THE HINDOOS.

The two other and principal sakhas of the rich are those of Ashwölâyûnu and Sankhya-yûntû, or perhaps Koushētûkēē; but the Vishnool pooranû omits them, and intimates that Shakûpôornee, a pupil of Indrûprûmûtee, gave the third varied edition from this teacher, and was also the author of the Nirooktû: if so, he is the same with Yaskû.

"The yûjoosh, in its original form, was at first taught by Voishûmpayûnû to twenty-seven pupils. The white yûjoosh was taught by Yagnûwûlkyû to fifteen pupils, who founded as many schools. The most remarkable of which are the sakhas of Kûnwû and Madhyûndinû; and, next to them, those of the Javalûs, Boudhayûnûs, and Tapûnēyûs. The other branches of the yûjoosh seem to have been arranged in several classes. Thus the Chûrûkûs, or students of a sakha, so denominated from the teacher of it, Chûrûkû, are stated as including ten subdivisions; among which are the Kût'hûs, or disciples of Kût'hû, a pupil of Voishûmpayûnû; as also the Shwétashwûtûrûs, Oopûmûnyûvûs, and Moitrayûnēyûs: the last mentioned comprehends seven others. In like manner, the Toittirēyûkûs are, in the first instance, subdivided into two, the Oukhyéyûs and Chandikéyûs; and these last are again subdivided into five, the Apûstûmbēyûs, &c. Among them, Apûstûmbû's sakha is still subsisting; and so is Atréyûs, among those which branched from Ookhû: but the rest, or most of them, are become rare, if not altogether obsolete.

"Soomûntoo, son of Joiminee, studied the *samû-védû*, or Chandogyû, under his father: and his own son, Sookûrûn, studied under the same teacher, but founded a different school; which was the origin of two others, derived from his pupils, Hirûnyûnabbû and Poushpûjee, and thence branching into a thousand more.

"The *ût'hûrvû-védû* was taught by Soomûntoo, to his pupil Kûbûnd'hû, who divided it between Dêvûdûrshû and Pût'hyû. The first of these has given name to the sakha stiled Dêvûdûrshēē; as Pippûladû, the last of his four disciples, has, to the sakha of the Poippûladees. Another branch of the *ût'hûrvû* derives its appellation from Sounûkû, the third of Pût'hyû's pupils. The rest are of less note.

## SECTION V.

## Divisions of each Védā.

“THE védās are a compilation of prayers, called mūntrūs; with a collection of precepts and maxims, entitled bramhññ; from which last portion, the oopūnishāds is extracted. The prayers are properly the védās, and apparently preceded the bramhññ. The whole of the Indian theology is professedly founded on the oopūnishāds. The several sūnghitas, or collections of prayers, in each védā, constitute the sakhas or branches of each védā. Tradition, preserved in the pooranūs, reckons sixteen sūnghitas of the rig-védā; eighty-six, of the yñjoosh; or, including those which branched from a second revelation of this védā, a hundred and one; and not less than a thousand of the samā-védā; besides nine of the ut’hurvññ. But treatises on the study of the védā reduce the sakhas of the rich, to five; and those of the yñjoosh, including both revelations of it, to eighty-six.

“The collection of prayers in the rig-védā is divided into eight parts (chūndū); each of which is subdivided into as many lectures (ñdhyayū). Another mode of division also runs through the volume; distinguishing ten books (mūndūñ), which are subdivided into more than a hundred chapters (ānoovakū,) and comprise a thousand hymns or invocations (āōktñ). A further subdivision of more than two thousand sections (vūrgñ) is common to both methods: and the whole contains above ten thousand verses, or rather stanzas, of various measures.

“The white yñjoosh is the shortest of the védās; so far as respects the first and principal part, which comprehends the mūntrūs. The sūnghita, or collection of prayers and invocations, belonging to this védā, is comprised in forty lectures (ñdhyayū), unequally subdivided into numerous short sections (kñndika); each of which, in general, constitutes a prayer or mūntrū. It is also divided, like the rig-védā, into ānoovakūs, or chapters. The number of ānoovakūs, as they are stated at the close of the index to this védā, appears to be two hundred and eighty-six: the number of sections or verses, nearly two thousand (or exactly 1987). But this includes many repetitions of the same text in divers places. The lectures are very unequal, con-

taining from thirteen to a hundred and seventeen sections (kūṇḍika). The black yūjoosh is more copious (I mean, in regard to mūntrās,) than the white yūjoosh, but less so than the rig-védū. Its sūnghita, or collection of prayers, is arranged in seven books (āṣhtakū or kandū,) containing from five to eight lectures or chapters (ād'byayñ, prāsñū or prūpatūkū). Each chapter, or lecture, is subdivided into sections (āṇovakū), which are equally distributed in the third and sixth books, but unequally in the rest. The whole number exceeds six hundred and fifty.

“Not having yet obtained a complete copy of the *samū-védū*, or of any commentary on it, I can only describe it imperfectly from such fragments, as I have been able to collect. A principal, if not the first, part of the *samū-védū* is that entitled Archikū. It comprises prayers, here arranged, as appears from two copies of the Archikū,\* in six chapters (prūpat'hākū) subdivided into half chapters, and into sections (dūsbhūtā); ten in each chapter, and usually containing the exact number of ten verses each. The same collection of prayers, in the same order, but prepared for chanting, is distributed in seventeen chapters, under the title of the *Gramū-gēyū-gaṇā*—Another portion of the *samū-védū*, arranged for chanting, bears the title of *Arūñyū-gaṇā*. Three copies of it,† which seem to agree exactly, exhibit the same distribution into three chapters, which are subdivided into half chapters, and decades or sections, like the Archikū above-mentioned.‡ But I have not yet found a plain copy of it, divested of the additions made for guidance in chanting it. The additions here alluded to, consist in prolonging the sounds of vowels, and resolving diphthongs into two or more syllables, inserting likewise, in many places, other additional syllables, besides placing numerical marks for the management of the voice. Some of the prayers, being subject to variation in the mode of chanting them, are repeated, once or oftener, for the purpose of showing these differences; and, to most, are prefixed the appropriate names of the several passages.—Under the depo-

\* “One of them dated nearly two centuries ago, in 1672 Śūmvūt. This copy exhibits the further title of *Chandūsee sūnghita*.”

† “The most ancient of those in my possession, is dated nearly three centuries ago, in 1587 Śūmvūt.”

‡ “This *Arūñyū* comprises nearly three hundred verses (*samān*), or exactly 290. The Archikū contains twice as many, or nearly 600.”

mination of *brahmānū*, which is appropriated to the second part, or supplement of the *védā*, various works have been received by different schools of the *saṃh-védā*.\* Four appear to be extant; three of which have been seen by me either complete or in part. One is denominated *Shūrvingshū*; probably from its containing twenty-six chapters. Another is called *Ūdbhōtā*, or, at greater length, *Ūdbhōtā-brāhmānū*. The only portion which I have yet seen of either has the appearance of a fragment, and breaks off at the close of the fifth chapter. The best known among the *brahmānū*s of the *saṃh-védā* is that entitled *Tandyā*. The *Chandogyā*, its principal *oopānishād*, which is one of the longest and most abstruse compositions, contains eight chapters (*prāpatūkū*s), apparently extracted from some portion of the *brahmānū*, in which they are numbered from three to ten. The first and second, not being included in the *oopānishād*, probably relate to religious ceremonies. The chapters are unequally subdivided into paragraphs or sections; amounting, in all, to more than a hundred and fifty. A great part of the *Chandogyā* is in a didactic form: including, however, like most of the other *oopānishāds*, several dialogues.

“The *sūnghita*, or collection of prayers and invocations belonging to the *āt'hurvānū*, is comprised in twenty books (*kandū*), subdivided into sections (*ūnoovakū*), hymns (*sooktā*), and verses (*rich*). Another mode of division by chapters (*prāpatūkū*) is also indicated. The number of verses is stated at 6015; the sections exceed a hundred; and the hymns amount to more than seven hundred and sixty. The number of chapters is forty nearly. The most remarkable part of the *āt'hurvā-védā* consists of theological treatises, entitled *oopānishāds*, which are appendant on it. They are computed at fifty-two: but this number is completed by reckoning, as distinct *oopānishāds*, different parts of a single tract. Four such treatises, comprising eight *oopānishāds*, together with six of those before described as appertaining to other *védā*s, are perpetually cited in dissertations on the *védāntū*. Others are either more sparingly, or not at all, quoted.”

\* “Sir Robert Chambers's copy of the *saṃh-védā* comprised four portions entitled *Ganū*, the distinct names of which, according to the list received from him, are *Vigānū*, *Arna*, *Vegānū*, *Oogaṇū* and *Oohyā-ganū*. The first of these I suspect to be the *Arinyū*, written in that list *Arna*; the last seems to be the same with that which is in my copy denominated *Oohū ganū*.”

SECTION VI.

Subjects treated of in the Védū.

THE subjects treated of in the védū are so numerous, that it is difficult to give an analysis of them in a small compass : Hymns, addressed to the gods ; to kings in praise of their munificence ; \* prayers, to insure a long and happy life ;—ceremonies, to be performed by a secular person ;—rites, enjoined to hermits and ascetics ;—prayers or incantations, adapted to sacrifices, or to be addressed to the firmament, to fire, the sun, the moon, water, air, the spirits, the atmosphere, the earth, &c. ; and to be used at the sacrifice of a horse for obtaining universal empire ;—dialogues on different subjects, —incantations, for preservation from poison, for the destruction of enemies, &c. ;—accounts of sacrifices performed by kings ;—of ceremonies, performed at the consecration of kings ; at oblations to the manes ; and on the full and change of the moon, &c ; description of the rewards resulting from entertaining an officiating bramhūn ;—method of consecrating perpetual fire ;—the ceremony called ūgnishtomū, including that of drinking the juice of the acid asclepias.

“ Prayers, employed at solemn rites called yagnūs,” says Mr. Colebrooke, “ have been placed in the three principal védūs : those which are in prose are named yū-joosh ; such as are in metre, are denominated rich ; and some, which are intended to be chanted, are called samān : and these names, as distinguishing different portions of the védūs, are anterior to their separation in Vyasū’s compilation. But the ūt’hūr-vūnū, not being used at the religious ceremonies above-mentioned, and containing prayers employed at lustrations, at rites conciliating the deities, and as imprecations on enemies, is essentially different from the other védūs ; as is remarked by the author of an elementary treatise on the classification of the Indian sciences.

“ Each védū consists of two parts, denominated the mūstrūs and the bramhūnūs ; or prayers and precepts. The complete collection of the hymns, prayers, and invocations, belonging to one védū, is entitled its sāṅghita. Every other portion of Indi-

\* “ The eighth book of the rig-védū contains a hymn written by a king, in praise of his own munificence towards a sage whose incantations had restored him to manhood, after he had been metamorphosed into a woman ; and strains of exultation uttered by his wife on the occasion.”

an scripture is included under the general head of divinity (*brahmānū*). This comprises precepts, which inculcate religious duties; maxims, which explain those precepts; and arguments, which relate to theology. But, in the present arrangement of the *védūs*, the portion, which contains passages called *brahmhūnūs*, includes many which are strictly prayers or *mūntrūs*. The theology of the Indian scripture, comprehending the argumentative portion entitled *védantū*, is contained in tracts denominated *oopūnishūds*; some of which are portions of the *brahmhūnū*, properly so called; others are found only in a detached form; and one is a part of a *sūnghita* itself.

“The *sūnghita* of the *rig-védū* contains *mūntrūs* or prayers, which, for the most part, are encomiastic; as the name of the *rig-védū* implies.\*

“The *yhjoor-védū* relates chiefly to oblations and sacrifices, as the name itself implies.† The first chapter, and the greatest part of the second, contain prayers adapted for sacrifices at the full and change of the moon: but the six last sections regard oblations to the manes. The subject of the third chapter is the consecration of a perpetual fire, and the sacrifice of victims: the five next relate chiefly to a ceremony called *ūgaishitomū*, which includes that of drinking the juice of the acid asclepias. The two following relate to the *vajūpēyū* and *rajūsoyū*; the last of which ceremonies involves the consecration of a king. Eight chapters, from the eleventh to the eighteenth, regard the sanctifying of sacrificial fire; and the ceremony, named *Soutramūnee*, which was the subject of the last section of the tenth chapter, occupies three other chapters from the nineteenth to the twenty-first. The prayers to be used at an *ūshwūmédhū*, or ceremony emblematic of the immolation of a horse and other animals, by a king ambitious of universal empire, are placed in four chapters, from the twenty-second to the twenty-fifth. The two next are miscellaneous chapters; the *Soutramūnee* and

\* “The *mūntrūs* or prayers of the *rig-védū* are, for the most part, encomiastic, as the name of this *védū* implies, *rich to laud*; properly signifying any prayer or hymn, in which a deity is praised. As those are mostly in verse, the term becomes also applicable to such passages of any *védū*, as are reducible to measure according to the rules of prosody. The first *védū*, in *Vyasū*’s compilation, comprehending most of these texts, is called the *rig-védū*; or, as expressed in the commentary on the *Index*, ‘because it abounds with such texts (rich).’

† “*Yūjoosh* is derived from the verb *yāj* to worship or adore. Another etymology is sometimes assigned: but this is most consistent with the subject; viz. (*yūgnū*) sacrifices, and (*tomū*) oblations to fire.”



ūswūmédhū are completed in two others; and the poorooslū-médhū, or ceremony performed as the type of the allegorical immolation of Narayānū, fills the thirtieth and thirty-first chapters. The three next belong to the Sūrvū-médhū, or prayers and oblations for universal success. A chapter follows on the Pitree-médhū, or obsequies in commemoration of a deceased ancestor: and the five last chapters contain such passages of this védū, as are ascribed to Dādhyūk, son or descendant of Ūt'hūrvūn: four of them consist of prayers applicable to various religious rites; as sacraments, lustrations, penance, &c. and the last is restricted to theology. The first section (ūnoovakū), of the black yūjoosh, in this collection of prayers, corresponds with the first section (kūndika) in the white yūjoosh; but all the rest differ; and so does the arrangement of the subjects. Many of the topics are indeed alike in both védūs, but differently placed, and differently treated. Thus the ceremony called rajūsūyū occupies one kandū, corresponding with the eight prūshnū of the first book (ūstakū;) and is preceded by two kandūs, relative to the vajūpéyū, and to the mode of its celebration, which occupy fourteen sections in the preceding prūshnū. Consecrated fire is the subject of four kandūs, which fill the fourth and fifth books. Sacrifice (ōdhwūrū) is noticed in the second and third lectures of the first book, and in several lectures of the sixth. The subject is continued in the seventh and last book; which treats largely on the Jyotishtomū, including the forms of preparing and drinking the juice of acid asclepias. The ūshwū-médhū, nree-médhū, and pitree-médhū, are severally treated of in their places; that is, in the collection of prayers, and in the second part of this védū. Other topics, introduced in different places, are numerous; but it would be tedious to specify them at large.

"A peculiar degree of holiness seems to be attached, according to Indian notions, to the *samū rīdū*; if reliance may be placed on the inference suggested by the etymology of its name, which indicates, according to the derivation\* usually assigned to it, the efficacy of this part of the védūs in removing sin. The prayers belonging to it are, as before observed, composed in metre, and intended to be chanted; and their supposed efficacy is apparently ascribed to this mode of uttering them.

\* "From the root sho, convertible into so, and sa, and signifying 'to destroy.' The derivative is expounded as denoting something 'which destroys sin.'

## HISTORY, LITERATURE, AND RELIGION, [PART II. CHAP. V.]

"The *at'haron-védū*, as is well known, contains many forms of imprecation for the destruction of enemies. But it must not be inferred, that such is the chief subject of that *védū*; since it also contains a great number of prayers for safety and for the averting of calamities: and, like the other *védūs*, numerous hymns to the gods, with prayers to be used at solemn rites and religious exercises, excepting such as are named *yūgnū*."

### SECTION VII.

#### Method of reading the *Védū*.

"IN a regular perusal of the *védū*, which is enjoined to all priests, and which is much practised by Marhatas and Telingas, the student or reader is required to notice, especially, the author, subject, metre, and purpose of each *māntrū* or invocation. To understand the meaning of the passage is thought less important.\* The institutors of the Hindoo system have indeed recommended the study of the sense; but they have inculcated with equal strenuousness, and more success, attention to the name of the rishee or person, by whom the text was first uttered, the deity to whom it is addressed, or the subject to which it relates, and also its rhythm or metre, and its purpose, or the religious ceremony at which it should be used. Accordingly the *védū* is recited in various superstitious modes: word by word, either simply disjoining them, or else repeating the words alternately, backwards and forwards, once or oftener. Copies of the *rig-védū* and *yūjoosh* (for the *samū-védū* is chanted only) are prepared for these and other modes of recital, and are called *pādū*, *krāmū*, *jūtū*, *ghūnū*, &c. But the various ways of inverting the text are restricted, as it should appear, to the principal *védūs*; that is, to the original editions of the *rig-védū* and *yūjoosh*: while the subsequent editions, in which the text, or the arrangement of it, is varied, being therefore deemed subordinate *sakhas*, should be repeated only in a simple manner."

\* It was not, I dare say, because the brāhmīns were ashamed of the *védūs*, that they taught students to regard the meaning of a passage as of less importance than to know the author, the metre, and the purpose of each incantation: but, in giving such advice, surely their ideas of the importance of the meaning of their most sacred books must have been very low.

SECTION VIII.

*Specimens of the Hymns of the samû-vêdû.*

From the Arûnyû-ganû.

“ Possessed of innumerable heads, innumerable eyes, innumerable feet, Brûmhû fills the heavens and the earth; he is whatever was, whatever will be; he is separate from all; in this separate state he exists in a three-fold form above the universe, the fourth part is transfused through the world: he is therefore called the Great Being; his command is as the water of life; from him proceeded the Viratû-poorooshû; \* he

\* The Shrêê-bhagvûtû and several pooranû thus describe what is here called the Viratû poorooshû, viz. the whole universe existing as the body of the deity; in which he dwells as the animating soul: —The upper part of his thighs form the earth; his navel the firmament; his breast, the heavens; the higher parts of his body, the heavens of the rishees; the back of his shoulders, the heaven of the pitrees; his neck, the heaven of those who were the most rigid ascetics; his head, the heaven of Brûmhû; his breast, the first of the regions below the earth; his thighs, the second region; his knees, the third; his legs, the fourth; his ankles, the fifth; the surface of his feet, the sixth; the soles of his feet, patalû, or the world of snakes. His mouth, words, (the védû) fire and its regent, the seven principles of bodies, and the rules of verse; his tongue, burnt-offerings, food, the water of life, water, and the regent of the waters; his nose, the five breaths, the regent of air, scents; his eyes, every shining substance, the sun and moon; his brows, the evening; his ears, the ten regions and their regents, also vacuum and sound: his whole body, the excellent part of every thing on earth; his skin, contact, sacrifices and offerings; the hair of his body, the trees, grasses, &c.; the hair of his head, the clouds; his beard, the lightning; his nails, the metals; his arms, the guardians of the regions; his feet, prayer, and preservation; his penis, children, &c.; his anus, death, injury, hell; his left side, ignorance, and irreligion; his veins, the male and female rivers; his bones, the mountains; his belly, the sea that surrounds the earth; his mind, religion, Brûmhû, and Shivû; his heart, the rishees, Vishnoo, and true wisdom; his favour, religion; his frown, irreligion. In short, Brûmhû, Shivû, the gods, the titans, precious stones, men, serpents, birds, beasts, creeping things, the âpsûrû, the dûkshûs, the rakshûsûs, the bhûdûs, the siddhûs, whatever passes through the waters, dwells in the earth, or flies in the air, the planets, stars, the clouds, thunder, lightning, and all that constitutes the visible universe, are parts of the Viratû-poorooshû.—

How strikingly does this agree with a Fragment by Epicetûs, lately found in Hieraplanum: “ Chrysippus, referring every thing to Jupiter, maintains, that the world is, as it were, an animated body, and that God is the governing power, and the soul of the whole; that the world is one of the intelligent principles, governing in common with gods and men.

Diogenes, the Babylonian, also, in his book concerning Minerva, asserts, that the world is the same with Jove, and that it comprehendeth that divinity as the body of man does his soul. All the followers of Zeno, therefore, if they have left us any gods at all, as some of them have left none, and others have taken away many, say, that God is one; or, in other words, the universe and its soul; and those who allow a plurality, vary in their statements, being aware, that, if they affirmed the existence of one God only, they might be traduced before the multitude as destroying the gods; by allowing only one universal deity and not several, much less all those who are generally held in estimation; while we assert the existence not only of the gods worshipped by the Greeks, but also of many more. Besides, they have not thought fit to leave even those, respecting whom they agree with us, in a form like that in which they are universally worshipped: for they admit no gods in the resemblance of men, but only the air, and the winds, and the æther: so that I should confidently assert, that they are more reprehensible than even Diagoras: for he has treated the gods with levity almost, but has not directly attacked them, as Aristoxenus has observed in the customs of the Mantinean; and in his poetry, he remarks Diagoras has adhered to the truth, introducing nothing like impiety in any of his verses; but in the capacity of a poet, speaking with reverence of the deity.”

is the source of universal motion; he is not separate from the universe; he is the light of the moon, of the sun, of the fire, of the lightning, and of all that shines; the védû is the breath of his nostrils; the primary elements are his sight; the agitation of human affairs is his laughter; his sleep, is the destruction of the universe; in different forms he cherishes the creatures, as, in the form of fire, he digests their food; in the form of air, he preserves them in existence; in the form of water, he satisfies them; in the form of the sun, he assists them in the affairs of life, and in that of the moon, he refreshes them with sleep; the progression of time, forms his footsteps; all the gods are to him as sparks from fire. In the form of fire,\* he cherishes the gods;†—therefore I bow to Him, who is the universe; to the gods who dwell in heaven, I bow; to the gods who dwell in space, I bow; to the gods on earth, I bow; to the regent of waters, I bow; to the gods who guard the regions, I bow.”

“Brûmhû is the life of life, mind of mind, sight of sight; he dwells in the centre of light; he, without eyes, sees whatever was, is, or shall be; without hands or feet, he holds every thing, and executes his purposes with the rapidity of lightning; without the appropriate members, he hears and tastes of every thing; becoming the cultivator, he tills the ground; becoming the clouds, he waters it; becoming corn, he fills the creatures. His power is seen in the cooling draught, the burning fire, the scorching sun, the cooling beams of the moon; in the butter-yielding milk; while he dwells in the body, it retains the vital heat; when he retires, it becomes cold; he preserves the life of those appointed to live; he conceals those who are appointed to be hid; he beholds the world; he appoints the names and forms of things, and thus makes them known; he who seeks refuge in him, is worshipped by all the gods; he destroys the sins of such a devotee as fire consumes the cotton thread; to the holy, he is ever near; from the wicked he is afar off; he is the source of truth and of falsehood; to assist men in their worship, to him have been assigned name, form, and place; he who takes refuge in him, is a holy person, he whose face is turned from him, is a blasphemous.”

It appears, that when the Hindoos chant these hymns, the sounds are modified by

\* The sacrificial fire.

† Fire is said to be the mouth of the gods.

peculiar rules of prosody, which may properly be called the melody or tune in which they are chanted.\*

## SECTION IX.

*Specimen of the Prayers of the védh.*

“O Ūḡnee, come and eat; sit on this kooshū seat; I invite thee to feed on clarified butter, that thou mayest invite and entertain the gods; thou are adored by all the gods. The gods have placed thee on earth, to cherish all. O Ūḡnee, thou who dwellest in the mind, as well as in all places, thou knowest all creatures; make known my desires to God, that my sacrifice may be accepted, and that I may be honoured among men. He has no enemies, who praises Ūḡnee, and who presents offerings to him in the sacrifice, while the flame, unmixed with smoke, burns bright, and surrounds the altar from the south. Like a guest, Ūḡnee is welcome among men. He is applauded as an excellent charioteer, or as a swift messenger; to know him is the object of desire. He is the most excellent of all the gods; the Great Lord of earth; he makes known the good and evil belonging to all. O Ūḡnee, satisfy, as Chūndrū by his welcome beams; preserve us from our enemies; come before us; deliver from all fear of future birth.”

“O Ūshwinee-koomar! we entreat your presence. The juice of the somū is prepared in one place, on the seat of the kooshū, for you both. Come, and receive all this somū. What do you resemble? you are the destroyers of enemies; the removers of disease; the lovers of truth. As the giants make their enemies weep, so make our enemies weep.”

“We seek for more riches from Indrū. Whether thou procure it from men, or from the inhabitants of heaven, or the lower heavens, or from whatever place, only make us rich.”

“Indrū! for our preservation, collect riches.”

"By riches we obtain strength to wound and destroy our enemies in war, therefore give us riches."

"Vānān! we entreat thee to order it, that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may be enjoyed, Vibhoo; a great quantity of riches we call Prābhoo (Lord.)"

"At the close of the sacrifice, increase the fruit of the sacrifice, which is food."

"O Ūṅnee! thou who receivest the clarified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious and spiteful."

"O Indrū and Vūroonū! according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us."

"O Indrū! the active, the possessor of divine wisdom, the all-powerful in the field of battle, to obtain riches, we bring thee food."

"O Indrū! the giants stole the cows, and concealed them in the cave: thou with the vayoos (winds) soughtest and obtainedst the cows.\* What do the vayoos resemble?—They can penetrate into the most difficult recesses; in an invisible manner they can remove things from one place to another."

"Indrū! He at once harnesses his two horses named Hāree. They are so well instructed, that at the mere word of Indrū they become united in the chariot. Indrū is covered with ornaments."

"Formerly, the giant Vritrū brought darkness on the world; to remove which, and give light to the inhabitants of the earth, Indrū fixed the sun (Sōoryū) in the heavens. Sōoryū, by his rays, has rendered the mountains and the world visible."

\* This alludes to a story, that the giants stole some cows from heaven, and hid them in a dark cave. Indrū, in conjunction with the winds, overcame the giants, and delivered the cows. There are 49 different winds, which are represented as the servants of Indrū.

“ All the beneficent gods have excellent praise addressed to them : but these forms of praise are not sufficient to celebrate the praise of Indrū. Indrū is possessed of boundless excellence. Wherefore, the most excellent praise addressed to other gods is inconsiderable when addressed to Indrū.”

“ In the war in which the soldiers fly before mighty enemies, let the straight-flying arrow Eeshoo comfort us. Let it give us increase ; make our bodies like flint. Let the mother of the gods (Ūditee) increase our happiness.”

“ O excellent and powerful horses ! fly to the field of battle. O whip ! thou lashest the horses till they are urged on to the war. Make our horses fly to the battle.”

“ O Ūgnee ! O beautiful tongued ! who partakest of the clarified butter of various gods, and of whose orts the gods partake, do thou encrease our wisdom and our sacrifices, and receive us with our wives among the gods.”

“ Indrū is possessed of universal power : and he gives without trouble whatever is requested.”

“ O Ūgnee ! formed out of two, [by rubbing two sticks together] favour the priest who holds in his hands the *tern kooṣhū* for a seat, and convey all the gods [hither]. Thou bringest the gods to our assistance : therefore art thou deserving of praise.”

“ O all ye singers ! extol Ūgnee at the sacrifice. Ūgnee ! he is of excellent memory ; he religiously speaks the truth ; he is glorious ; he is the destroyer of the injurious and of disease.”

“ O Ūgnee ! there are none among the excellent gods whose worship is not performed at thy sacrifice, and none among excellent men who worship thee not.”

“ This praise is offered, to obtain the friendship of the Ribhee gods, by the priests of excellent memory. This praise procures excellent riches, jewels, and other fa-

“The Ribhoo gods restored their aged parents to youth again. By poorooshū-chūrānū,\* having obtained the perfect incantations, they are able to procure whatever they desire. They are without deceit, and on all occasions they repeat the above perfect incantations.’

“O all ye priests, according to the forms of the samū-védū, in the sacrifice praise the before-mentioned gods, Indrū and Ūgnee.”

“When Vishnū was incarnate under the name of Trivikrūmū, and brought into his mind the three worlds, heaven, earth and patalū, he threw his feet in three directions: then were these three worlds found in Vishnū’s feet covered with dust.”

“O all ye brāhmān priests, the water contains immortality. From āpū is derived jālū (water). In its transformation it becomes the water of life. This is recorded in the védū. The waters contain medicine; for food, which is nourished by water, removes the disease of hunger. Therefore to exalt in praise the god of the waters, delay not.”

“The god Somū has said, that all medicines exist in the waters; that the medicinal climbing plants, plants, trees, roots, &c. are produced in the waters. Ūgnee, called Shookru, is the giver of happiness to all the world. This is made known in the Toittirēyā chapter.”

“Those who are exceedingly wise, through the god Vūroonū obtain the knowledge of the past, the present, and the future.”

“I have seen the god Vūroonū, who is to be seen of all, and who is come here to shew me favour; I have also seen his chariot on earth; and he has readily received the praise which I have addressed to him.”

“O Indrū and Vūroonū! performing these works for your preservation, (nourishment), we receive riches. Obtaining riches, we treasure up what remains after enjoy-

\* Here is an allusion to a ceremony which is supposed to have been first taught in the ū



ment. Provide an overplus of riches for us, beyond what we now enjoy, and what we lay up for future use."

"I invite the god Indrû and the god Ugnee to come and drink the juice of the somû. Let them both arrive for my good: having thus begun this sacrifice, I am the receptacle of their affection."

"O Ūgnee, bring to the place of sacrifice Indranē and the other goddesses, who desire to be present at this sacrifice; and bring also the Twîshtree gods to drink the somû juice."

"For our preservation, and to drink the somû juice, we invite the goddesses Indranē, Vûroonanē and Agnéyē, to this sacrifice."

"O Prit'hivē! give us a suitable place to dwell in, free from thorns; bestow on us very long dwelling-houses."

"We pray that the wicked and evil speaking giant Vritrû may not have power to contend with us."

"O Sôoryû! as the husbandman cultivates his field all the year round to obtain barley, so do thou provide for me, the sacrificer, somû juice during the spring and the other five seasons of the year."

"O waters! for the preservation of my body forbid diseases; that in health we may long behold the sun; create medicines."

"O waters! with your waters wash away all the guilt that I the sacrificer have committed in sinning, with and without knowledge, in cursing a holy person, or in speaking falsely."

"O Vûroonû! thou destroyest all sinners; this is thy nature. Therefore, if at

time, through ignorance, we have neglected to honour thee, we pray, that if thou art displeased with us on account of this sin, thou wilt not destroy us."

"O Ūḡnee, and all ye who are invited, assemble, and receiving this our sacrifice, and this our praise, supply us with plenty of food."

"O Indrū ! let us spend our time each with his own wife. Let the messengers of Yūmū go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses; number us among the great."

"O Indrū ! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses; number us among the great."

"O Ūḡnee! enable us abundantly to increase these our prayers. We extol thee to the utmost of our ability : being subdued by our praises, bestow upon us food, power, and excellent wisdom."

"O Hārishchandrū, the priest ! O Hārishchandrū, the god ! Separate the purified somā juice which I have brought to this sacrifice; and pour into a holy vessel the somā juice which has not yet been purified; and that which remains, place in a leathern vessel."

"Shoonā-shéphū says, O Ūḡnee, as the birds at a great distance from their nests, on their return to these nests, fly with all their strength, so my mind, destitute of anger, and having no desire to return to the enjoyment of great riches and wealth, flies to thee."

"O Vūroonū ! as the charioteer, after fatigue in running to a great distance, pleases his horse by different services, so we, for our happiness, please thee."

"I praise Ūḡnee, the priest [completer] of the offering, [first placed in the sacrifice] the impregnated with gifts to bestow; the consuming sacrificator, supplying abundantly the gems (of reward)."

"O fire, be thou the way of our happiness; as a father to his child, be near to us.

"O visible Vayoo, come. These somũ (offerings) are prepared; drink them; hear the invitation."

"O Vayoo and Indrũ, who dwell in the stream of butter mixed with food, ye know (that the somũ) is ready; come speedily."

"O Indrũ, possessor of the horse, come speedily for the védũ-incanted praise; accept the food prepared."

"May this Sũrũswũtẽ, who commands affectionate and true words, the accomplisher (of the work) of the wise, accept the sacrifice."

"O Indrũ, preserved by thee, we ask for the strong thunderbolt, that we may conquer in battle."

"O Indrũ, give us incalculable, excellent, and undecayable wealth, which consists in cows, food, and long life."

"O Ũgneẽ, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium, and void of tears, enter the parent of water,\* that they may not be separated from their husbands, may be in union with excellent husbands, like sinles and jewels among women."

"Let us meditate on the divine ruler (Savitřẽ): may it guide our intellects. \* Desirous of food, we solicit the gift of the splendid sun (Savitřẽ), who should be studiously worshipped. Venerable men, guided by the understanding, salute the divine sun (Savitřẽ) with oblations and praise."†

\* Fire.

† This forms the celebrated incantation called the gayãtrẽ.

## SECTION X.

*Specimens of the Bramhūñā, from the rig, yūjoorā, and it' hūrvā védas.*

## Instructions relative to sacrifices.

“ Let the priest present offerings to Ūshwinee-koomarū from the flesh of the fourth sheep which is dressing, and from the flesh of the goat. Let the mighty Ūshwinee-koomarū partake of the flesh prepared with clarified butter, and of the fat and entrails which have been taken from the belly. Let the priest also offer the flesh of other goats to Ūshwinee-koomarū, and to Sūrūswūtē, and to Indrū. Let him present to Ūgnee, to Somū, and to Indrū, clarified butter mixed with honey; sesamum and barley; and let him so conduct my sacrifice that it may be perfected.

“ In the sacrifice of the horse, the priest must repeat forms of praise and petition to the animal; bathe him; repeat incantations in his ears and nose; sprinkle him with water; slay him; and, removing the entrails, offer the burnt sacrifice with his flesh.

“ O priest, with the flesh of the goat worship Ūshwinee-koomarū; with the flesh of the sheep, Sūrūswūtē; with the flesh of the bull, Indrū; and with that of the goat and the sheep, Vrihūspūtee.”

## Of the sacrifice of animals.

“ Three altars must be erected; also posts of three kinds of sacred wood; seventeen animals must be selected for the occasion, from each of which three pieces of flesh must be cut, one from the right side, another from the breast, and another from the back of the head. Black, or white, or speckled animals are to be preferred. They must neither have lost a member, nor have a superfluous one, nor be too young, nor too old, nor labour under any distemper, nor be burnt or cut in the skin, nor have any scars arising from wounds inflicted by other animals. Sesamum anointed with clarified butter must be offered in this sacrifice; in the middle altar must be offered on the fire honey, sugar, and milk; on another of the altars a meat offering, consist-

ing of boiled rice, honey, and clarified butter. Near to each altar must sit a bramhîn to watch the sacred fire, called Brûmha.\* Round the fire on the middle altar must be placed meat-offerings for the ten regents of the quarters. If the sacrificer wish to make any petition during this sacrifice, he must do it, offering curds to the deity whom he addresses."

Of a sacrifice offered by the sage Twîshta, for the destruction of the king of the gods.

"Twîshta, a sage, offered a sacrifice for the destruction of Indrû, the king of heaven, who had cut off the three heads of his son. First, the sage kindled three fires, eastward, westward and southward, and began to offer on that to the east, and to invite the gods. The gods arrived, but not desiring the destruction of Indrû, they began to perplex the sage in his work, stealing the different appurtenances belonging to the sacrifice: for instance, they concealed two pestles which were required to pound the rice for the meat-offering; and this compelled the sage to bruise the rice between his nails: the law of the sacrifice is, that if the priest be desirous of scratching his body, he shall do it, not with his nails, but with the horn of a deer; this horn the gods likewise took away. He offered the curds to the god Vishwû, but the water which should have been offered to another god, Vajet, the divine guests clandestinely removed. The bruised rice intended to be offered to Sûryû, who is described as having no teeth, they removed in the same manner. The three kinds of wood which should have been offered in the three fires, the gods also stole, as well as the clarified butter, which should have been poured on the fire in the second stage of the sacrifice. An awning of three kinds of cloth, white, blue, and yellow, is used on these occasions: the white part the gods conveyed away; a pan of water used at this sacrifice, which was surrounded with a piece of cloth; on the top of which three kinds of green branches were laid; the body of which was anointed with curds and rice; and into which five kinds of precious metals or stones, and nine of bruised branches, had been thrown, shared the same fate; of ten wooden dishes placed round the altar, containing offerings, the two placed at the top and bottom of the altar, the gods also conveyed away. In this manner they vexed the sage, till the tears were seen

\* See vol. ii. p. 238.

to fall from the fire to the westward; hence one name of the regent of fire became Roodrū, from rodñū, to weep; from these tears sprung silver; and hence silver is forbidden to be placed among gifts to the gods, as tears are a mark of uncleanness. The sage too fell into a state of perplexity; and hastening to bring more clarified butter, to supply the place of that which had been stolen, he repeated the prayers incorrectly; for instead of repeating "Be thou the enemy of Indrū," he said, "Let Indrū be thy enemy," and thus the giant, which was brought into existence by the merit of the sacrifice, and which was to have destroyed Indrū, was destroyed by him.\* [The account of this sacrifice is continued to a considerable length, but the particulars resemble so much what the author has given in vol. ii. p. 258, &c. that it appeared unnecessary to go further into the subject.]

The shyénū sacrifice for rendering an enemy speechless.

"The priest who offers this sacrifice is to sit on a black seat, wear black garments, offer dark coloured flowers; the four images of the person against whom the sacrifice is to be offered, are also to be dressed in black, the eyes and mouth painted red, and the breast white. The priest must take a hawk, and slay it, placing its flesh upon a yellow garment; after a number of other preparatory ceremonies, he must offer pieces of the flesh in the fire, eight, twenty-eight, one hundred and eight, up to one thousand, one hundred thousand, or a million times,† and at each offering use a separate prayer; as he draws back his fingers after casting the flesh into the fire, he must touch the mouth of the image of the enemy with them. On this occasion, the following prayers are uttered:

"O Ūgnee! make dumb the mouth and words of this my enemy." "O Ūgnee! fasten with a peg the tongue of this enemy." "O Ūgnee! fill with distraction the mind of this my enemy." "O Ūgnee! confound the speech of the friends of this my enemy." "O Ūgnee! destroy the senses of this my enemy."

"O Ūgnee! all the gods are centered in thee; do thou render propitious the

\* See the rig. védā.

† When offerings are made up to or beyond a thousand, it is supposed that an enemy is soon destroyed.

judge who is to decide between me and this enemy." "O Ūḡnee! make this judge the enemy of my enemy."

In this manner, he must continue the sacrifice for fifteen days and nights: in the darkest part of the night, he must place a lamp near the altar, and thus address it: "O lamp! as the insect, attracted by thee, falls into the blaze, so let my enemy be overthrown in the seat of judgment."

"O Ūḡnee! thou who art the mouth of all the gods, as the smoke entering the eyes renders them dim, so do thou destroy the wisdom of my enemy."

"O Ūḡnee! thou who by digesting their food, nourishest mankind, reduce to ashes this my enemy."

Having thus offered the sacrifice, he must take the ashes, the yellow cloth, &c. and throw them where four roads meet.\*

Of the devotion called oopasññ.

"There are two kinds of oopasññ, or devotion; first, that wherein an invisible being is worshipped through a visible object; this is called aropñ. The other is meditation on the deity through a description by sensible objects. In these acts of devotion, the mind is employed on the name, form, and qualities of the god, by singing, prayer, repetition of his name, or meditation, so as to excite in the mind religious affections. The mind must be fixed on the object of devotion, without any intermission, except that which is absolutely necessary for the preservation of life; it must be free from injurious thoughts; full of compassion towards the poor, the blind, and even enemies; happy both in pain and pleasure; insensible to the injuries of others; free from desire of unlawful gains; must desire no more than necessary food and clothing; and be free from distraction and error."

\* See the ūbhicharū-kandū of the ūt'hūrvū-vêdū. These revengeful prayers, from the ūt'hūrvū-vêdū, belong to the preceding section; but the account of this sacrifice seemed to require that the prayers should be inserted with it.

“ Let the person who wishes to worship the deity in his mind, first choose a place on the banks of a river, or near a temple of Shivū, or near a shalgramū, or in a field where cows are grazing, or near a grove of vīṣwū trees, or on the roots of a grove of dhātrees, or in a holy place, or in a cave, or near a water-fall; at any rate in a secret spot, where the mind can remain undistracted. He must sit on the skin of a tyger or a deer, or on a kooshū mat, or on a blanket; a white seat is to be preferred. He may sit in any form common to the animals, but there are eighty-four methods peculiarly excellent; the pūdmū posture, which consists in bringing the feet to the sides, and holding the right foot in the left hand, and the left foot in the right hand, is one of the best; another method is to sit cross-legged, and to close with the fingers and feet all the avenues of respiration. The worshipper must next withdraw his mind from all sublunary things, and confirm his distaste of them, by perpetually holding up to himself their unreal nature. He must also bring his mind to an undivided attention to the deity, and in a perfectly abstracted manner fix it on him: thus prepared, he must in imagination prepare a beautiful seat for the god, and realize in his mind all the visible attributes of him on whose form he meditates; he must so realize every feature and member, as to feel all the sensations of joy, love, tenderness, &c. arising from real vision. In this state of mind, he must mentally present all the usual offerings to the deity, as, from the primary elements of which his body is composed, earth, water, fire, air, and vacuum, he must present, first, from earth, all the fruits of the earth; from the water, water to wash his feet; from the fire, the sacred lamps; from the air, incense, and from the ethereal elements, flowers; and from whatever the mind delights in, he must present the most precious offerings. Addressing himself to the deity, he must say, “ Like myself there is not another sinner on earth; and like thyself there is no saviour; O god, seeing this is the case, I wait thy will.” He must next present a bloody sacrifice, by slaying all his passions, as desire, anger, covetousness, inordinate attachment, intoxication, and envy. He must add, “ All my works, good or evil, in the fire of thy favour, I present to thee as a burnt-offering.”\*

\* See the Vrihūdarūnyūkū Oopūnishūd.



SECTION XI.

*Specimen of the Oopūnishūds.*

Of the creation.

“Formerly this world (Brūmhū) was in the form of a male. He, reflecting, saw nothing but himself. He first uttered the sound I: from hence his name became I. Therefore to the present time people first say I, and then mention any other name. The first being became the subject of fear. He thought within himself, if there exists no one except myself, from what does my fear arise? By looking at himself, his fear was removed. What should he fear, when there was none but himself. He enjoyed not pleasure alone; therefore at present men enjoy not pleasure alone. He wished for another. He divided his body into two parts like the lobes of a seed of pulse, and one became a male and the other a female.\*

“At first, only Brūmha, the bramhūn, existed. Being alone, he was unable to manage the world, and therefore he created the excellent cast of the kshūtriyūs. Among the gods, they created Indrū, Vūroonū, Somū, Roodrū, Mayū, Yūmū, Mrityoo, Eeshanū, &c. Therefore there are none more excellent than the kshūtriyūs: at the rajsooyū sacrifice, the bramhūns were placed below the kshūtriyūs, and served the kshūtriyūs: The kshūtriyūs alone enjoy this honour; they sprung from Brūmha, the bramhūn; and though they have obtained from Brūmha the greater excellency, yet at the close of any ceremony the kshūtriyūs seek for the benefits of the ceremony through the bramhūns. Those kshūtriyūs who injure the bramhūns, destroy their own race, and become great sinners.”

“First, was created vacuum, from vacuum, air, from air, fire, from fire, water, from water, earth, from the earth, food; from food man,† who may thus be compared to a bird: of the head no comparison is pretended: the right arm, is the right wing, the left, the left wing; the body to the navel, is Brūmhū.‡ the lower extremities, the tail.

\* See the Vrihūdarānyūkū Oopūnishūd. † The expression here is ūn-ūmūyū poorooshū, or food-made man; which is thus explained: food received into the body, first becomes juice, then blood, then flesh, then fat, then bones, then marrow, then seed. ‡ The whole of the reasoning in this extract is designed to identify God with matter.

Some persons regard as an established truth the opinion, that the body is the whole of man ; others, separating the actions of body and spirit, discard this opinion, and contend for the existence in the body of an immaterial spirit. The writer then adds another comparison ; two birds having perched on a tree, one [pūrṁ-atmā] eats not of the fruit ; the other, [the animal spirit] partakes of the fruit of works. The seed of the tree is delusion ; the fruit, religion and irreligion ; the roots, the three *gōṇās* ; the four kinds of sap, religion, riches, desire, final emancipation ; the five actions of the tree, the five senses ; the six natural properties of the tree are, desire, anger, lust, excessive attachment, infatuation, envy ; the seven barks are the seven transmutations of food, as explained in the preceding note ; its eight branches, are the five primary elements, the reasoning faculty, personal identity, and wisdom ; its nine apertures, the nine openings in the body ; its ten leaves, the ten kinds of air in the body. As a house forsaken by its occupant becomes dark, so the body, when forsaken by the deity, is filled with darkness ; therefore should this divine guest be always retained.\*”

On this subject, I beg leave to quote a singular paragraph from the *rig-védū*, as given by Mr. Colebrooke : “ Then there was no entity, nor nonentity ; no world, nor sky, nor ought above it : nothing, any where, in the happiness of any one, involving or involved : nor water, deep and dangerous. Death was not ; nor then was immortality : nor distinction of day or night. But THAT† breathed without afflation, single with (*Swād’ha*) her who is sustained within him. Other than him, nothing existed, [which] since [has been]. Darkness there was ; [for] this universe was enveloped with darkness, and was undistinguishable [like fluids mixed in] waters : but that mass, which was covered by the husk, was [at length] produced by the power of contemplation. First desire was formed in his mind : and that became the original productive seed ; which the wise, recognising it by the intellect in their hearts, distinguish, in nonentity, as the bond of entity.”

\* See the *Toitirēyū Oṣpūnishūd*.

† “ The pronoun (*tād*), thus emphatically used, is understood to intend the Supreme Being, according to the doctrines of the *Védānū*. When manifested by creation, he is the entity (*sūt*) ; while forms, being mere illusion, are nonentity (*śūl*). The whole of this hymn is expounded according to the received doctrines of the Indian theology, or *Védānt*. Darkness and desire (*tūmās* and *kāmū*) bear a distant resemblance to the chaos and eros of Hesiod. Theog. v. 116.”

## Instructions from a gooroo to his disciple.

“ Speak the truth ; be religious ; neglect not learning ; give excellent riches to your teacher (gooroo) ; cause not divisions in families ; be not indifferent to truth, be diligent in religious duties, in self-preservation, in obtaining wealth, in instructing others, and in serving the gods and ancestors ; regard your parents, teacher, and guest, as gods ; serve the good ; refrain from dishonourable actions ; perform the good actions you have seen us do : avoid what we avoid ; serve any bramhūn more excellent than I am.      Whatever presents you make, give them with devotion, respect, modesty, fear, and affection.      If hereafter religious doubts remain in thy mind, place thyself with such bramhūns as perform these duties, with men who are competent to decide, who afford instruction gratuitously, who are compassionate, and desirous of the fruit of works.      This is the law ; this is advice ; this is the meaning of the védū ; this is the word of God. In this manner must the service of the deity be performed.”\*

## Of absorption, or emancipation.

“ Sages affirm, that the vacuum in the basilar suture, which exists for obtaining emancipation, is found within a round piece of flesh in form like the water-lily. They also thus describe the way in which deliverance is obtained : the soul takes refuge between the taloo in the flesh found at the roots of the hair in the centre of the skull. The tubular vessel, which, separating the skull, passes through the taloo is called the door by which emancipation is obtained.      This rational and self-knowing soul, passing through the way in the skull, takes refuge in fire, that is, taking the form of fire, it encompasses the world ; and in the same manner resides in the wind, in light, in Brūmhū ; in all which, in its own nature, the soul resides and reigns.      It becomes the regent of speech, of sight, of hearing, and of knowledge.      But, more than this, it obtains Brūmhū, whose body is like the air, invisible ; who is the happy

\* See the *Toitirēyū Oopūnishād*.

refuge of souls; the giver of joy to the mind; the fountain of joy; and the immortal. Oh ye disciples advanced in years, worship this Brūmhū, who is intelligence and religion itself.”\*

## SECTION XII.

*Remarks.*

Having thus given specimens of the contents of the four divisions of the védū, I now proceed to offer a few remarks on the merit of these books, by the repetition of a sentence of which, says the divine Mūnoo, ‘a priest indubitably obtains beatitude, let him perform or not perform any other religious act.’ For the basis of these remarks, Mr. Colebrooke’s very learned essay on the védū is preferred, as being incontestible authority.

The Hindoos deny that the védūs are human compositions; yet the author of the essay has given, from the védū, the names of many of its writers; and the pooranūs relate multitudes of stories which shew us what holy men these védū-writers were: Vyasū, who was himself illegitimate, lived with his brother’s wife, by whom he had two children.—Vūshisht’hū cursed his hundred sons, and degraded them to the rank of chandalūs. In the rig-védū is given a hymn, repeated by this sage to stop the barking of a dog, while he was breaking into a house to steal grain.—Bhrigoo murdered his own mother, by cutting off her head.—Goutūmū cursed his wife for a criminal intrigue with Indrū, and afterwards received her again.—Vrihūspūter, the high-priest of the gods, at a sacrifice offered by king Mūroottū, fell into disgrace among the gods for his avarice.—Narūdū was cursed by Brūmhā, his father, and doomed to be the instigator of quarrels.

The writers of the védū disagree:—one of the chapters of the rig-védū “contains an instance, which is not singular in the védūs, though it be rather uncommon in their didactic portion, of a disquisition on a difference of opinion among inspired authors. ‘Some,’ it says, ‘direct the consecration to be completed with the ap-

\* See the *Toitirēyū* Oopūnishūd.

propriate prayer, but without the sacred words (vyahritee), which they here deem superfluous : others, and particularly Sāt'yūkāmū, son of Javalū, enjoin the complete recitation of those words, for reasons explained at full length ; and Ooddalūkū, son of Ūroonū, has therefore so ordained the performance of the ceremony."

Mr. Colebrooke says, " Every line [of the prayers of the védū] is replete with allusions to mythology, and to the Indian notions of the divine nature, and of celestial spirits. Not a mythology which avowedly exalts deified heroes (as in the pooranūs) ; but one, which personifies the elements and planets ; and which peoples heaven, and the world below, with various orders of beings. I observe, however, in many places, the ground-work of legends, which are familiar in mythological poems."—But do the pooranūs contain any thing more extravagant than some parts of what appears in this essay as portions of the védū ?\* Let it be admitted, however, that the idolatry of the védū has reference to the elements only, and not to deified heroes, is it then better to worship fire than a man ?—Kūmālū, a bramhūn of Chatūra, a village adjoining to Serampore, in conversing one day with some of his fellow bramhūns, advised them to make him a god, instead of worshipping a wooden or clay image. " Bring your clarified butter, your rice, your sweetmeats, your garments to me," said he. " My family will be nourished by them." Was not this man's proposal more rational than the custom of throwing clarified butter into the fire, in the worship of this element ?—Farther, is it not probable, that the horrid worship of Moloch was really the worship of the sun, or of fire ?

Incantations to prevent the effects of poison are found in the védū, and noticed in this essay. Such charms are universally resorted to by the Hindoos at this day. Multitudes of the lower orders, for a few pāns of courees, by the use of these charms, offer to subdue the power of the rankest poison in the world.

\* " He saw this [earth] and upheld it, assuming the form of a boar [vūrahū]." Does not this sentence prove, that this third ūvūtarū was supposed to have taken place before this part of the védū was written ? The name of Vishvākūrmūn, the Indian vulcan, is here mentioned, and a story given respecting the creation of a cow by the power of religious austerities : here a person would suspect he was actually reading the pooranūs instead of the védū.

Several parts of the essay contain ascriptions of praise to munificent kings.\* It should seem, that, when the Hindoo monarchies were in their splendour, gifts to bramhūns, and flattery to kings in return, were very common, but what has this to do in such sacred books as the védūs? The Hindoos, amidst all their vices, are most addicted to lying; nor can it excite our wonder, when the védū itself contains exaggerations like the following: Amongst other offerings at the inauguration of certain kings, are mentioned, on separate occasions, 10,000 elephants; 10,000 female slaves; 2000 cows daily;† 80,000 white horses; 10,000 female captives, adorned with necklaces, the daughters of great men: 1,070,000,000 black elephants decked with gold!!!

Of the natural philosophy of these books, take the following specimens: "The sun is born of fire." "The moon is born of the sun." "Rain is produced from the moon." "Lightning comes of rain." "He [the universal soul] reflected, "How can this [body] exist without me?" He considered by which extremity he should penetrate. He thought, "if [without me] speech discourse, breath inhale, and sight view; if hearing hear, skin feel, and mind meditate; if deglutition swallow, and the organ of generation perform its functions; then who am I?" "Parting the suture [śeemūntū], he penetrated by this route. That opening is called the suture (vidritee), and is the road to beatitude (nandūnū).‡

Much is said in these works of the origin of things, by the union of spirit and matter: the following paragraphs can hardly be exceeded, in indelicacy and absurdity, by the pooranūs: "He felt not delight; and, therefore, man delights not when alone. He wished [the existence of] another; and instantly he became such, as is man and woman in mutual embrace. He caused this, his own self, to fall in

\* In one of the chapters of the rig-védū, we have a woman praising herself as the supreme and universal spirit.

† "A sacred fire was lighted for Bhūrūtū, son of Dooshmūntū, in Sachigoonū, at which a thousand bramhūns shared a thousand millions of cows a piece."—*The Rig-vedū*.

‡ "The Hindoos believe, that the soul, or conscious life, enters the body through the sagittal suture; lodges in the brain; and may contemplate, through the same opening, the divine perfections. Mind, or the reasoning faculty, is reckoned to be an organ of the body, situated in the heart."

twain; and thus became a husband and wife. Therefore was this [body, so separated,] as it were an imperfect moiety of himself: for so Yagnivulkyû has pronounced it. This blank, therefore, is completed by woman. He approached her; and, thence were human beings produced. She reflected, doubtingly, how can he, having produced me from himself, [incestuously] approach me? I will now assume a disguise. She became a cow, and the other became a bull, and approached her, and the issue were kine. She was changed into a mare, and he into a stallion; one was turned into a female ass, the other into a male one; thus did he again approach her, and the one-hoofed kind was the offspring. She became a female goat, and he a male one; she was an ewe, and he a ram: thus he approached her, and goats and sheep were the progeny. In this manner, did he create every existing pair whatsoever, even to the ants [and minutest insect]."

The following prayers will shew the cupidity taught in the védû: "We seek for more riches from Indrû, whether thou procurest them from men, or from the inhabitants of heaven, or from the lower heavens, or from whatever place, only make us rich." "O Indrû! we entreat thee that we may have excellent jewels, and precious stones, and a very large portion of riches. We call those riches which may be enjoyed, Vibhoo; a great quantity of riches we call prûbhoo (Lord.)" "O Indrû and Vûroonû! according to our desires, give us riches, and in every respect fill us. We pray thee always to continue near us." "O Indrû and Vûroonû! we, performing these works for thy preservation, (nourishment), receive riches. Obtaining riches, we treasure up what remains after enjoyment. Provide an overplus of riches for us, beyond what we now enjoy, and what we lay up for future use." "O Indrû! let us spend our time each with his own wife. Let the messengers of Yûmû (Pluto) go to sleep, that they may not see us. Do thou give us thousands of beautiful cows and horses; number us among the great."

Of the benevolence taught in the védû, some idea may be formed from the following prayers: "Destroy, O sacred grass,\* my foes; exterminate my enemies; annihilate all those who hate me, O precious gem!" "O Ūgnee! thou who receivest the cla-

\* "Dûrbhû, Poa Cynosuroides."

rified butter, and art always glorious, reduce to ashes our enemies, who are constantly injurious and spiteful." "O Indrū! destroy all our covetous enemies, and cherish our bountiful friends. Give us thousands of beautiful cows and horses; number us among the great." The ūt'hūrvū has been called the anathematizing védū, since it is acknowledged that a considerable portion of it contains incantations for the destruction of enemies. Incantations to accomplish these ends are now in use among the Hindoos; and it is very common for a Hindoo, afflicted with a dreadful disease, to suppose, that it has been brought upon him by some unknown enemy, who has been reading incantations against him. This person not unfrequently employs another man to repeat incantations to destroy the effect of those by which he supposes himself to be afflicted.

The following fragment of a dialogue, may shew the perplexity into which the theology of the védū has thrown the wisest of the Hindoos: six persons, "deeply conversant with holy writ, and possessed of great dwellings," went to Ūshwūpātee, the son of king Kēkūyū, and thus addressed him: "Thou well knowest the universal soul; communicate that knowledge unto us." When they went to him the next day, he thus interrogated them individually: "Whom dost thou worship as the soul, O son of Oopūmnyoo?" "Heaven," said he, "O venerable king!" He now turned to Sūtyūyūgnū, the son of Poolooshū, saying, "Whom dost thou worship as the soul, O descendant of Prachinūyogū?" "The sun," answered he, "O venerable king!" He next addressed Indrādymnū, the son of Bhūllāvee: "Whom dost thou worship, as the soul, O descendant of Vyaghrūpūdū." "Air," replied he, "O venerable king!" He then interrogated Jūnū, the son of Sūrkūrakshyū: "Whom dost thou worship as the soul, O son of Sūrkūrakshyū?" "The ethereal element," said he, "O venerable king!" He afterwards inquired of Boodhilū, the son of Ūshwūtūrashwū: "Whom dost thou worship as the soul, O descendant of Vyaghrūpūdū?" "Water," said he, "O venerable king!" Lastly, he interrogated Ooddalākū, the son of Ūroonū. "Whom dost thou worship as the soul, O descendant of Goutūmū?" "The earth," said he, "O venerable king!" He thus addressed them [collectively]: "You consider this universal soul, as it were an individual being; and you partake of distinct enjoyment. But he, who worships, as the universal soul, that which is known by its [manifested]



portions, and is inferred [from consciousness] enjoys nourishment in all worlds, in all beings, in all souls : his head is splendid, like that of the universal soul : his eye is similarly varied ; his breath is equally diffused ; his trunk is no less abundant ; his abdomen is alike full ; and his feet are the earth ; his breast is the altar ; his hair is the sacred grass ; his heart, the household fire ; his mind, the consecrated flame ; and his mouth, the oblation." To this may be added, these prayers, as a further proof of that confusion which the védū has introduced into the devotions of the Hindoos : " May Vūroonū grant me wisdom ; may fire and Prājapatee confer on me sapience ; may Indrū and air vouchsafe me knowledge ; may providence give me understanding : be this oblation happily offered ! May the priest and the soldier both share my prosperity ; may the gods grant me supreme happiness : to thee, who art that [felicity,] be this oblation effectually presented."

The following paragraph goes pretty far to prove, that the védū recognizes human sacrifices : " In the poorooshū-médhū, \* a hundred and eighty-five men, of various specified tribes, characters, and professions, are bound to eleven posts : and, after the hymn, concerning the allegorical immolation of Narayānū, has been recited, these human victims are liberated unhurt : and oblations of butter are made on the sacrificial fire. This mode of performing the poorooshū-médhū, as emblematic ceremonies, not as real sacrifices, is taught in the yūjoor védū : and the interpretation is fully confirmed by the rituals, and by commentators on the sāṅghitū and bramhūnū ; one of whom assigns as the reason, ' because the flesh of victims, which have been actually sacrificed at a yūgnū, must be eaten by the persons who offer the sacrifice : but a man cannot be allowed, much less required, to eat human flesh.' It may be hence inferred, or conjectured at least, that sacrifices were not authorized by the védū itself : but were either then abrogated, and an emblematical ceremony substituted in their place ; or they must have been introduced in later times, on the authority of certain pooranūs and tūtrūs fabricated by persons, who, in this as in other matters, established many unjustifiable practices on the foundation of emblems and allegories, which they misunderstood."

I am not disposed to contradict Mr. Colebrooke, in the remarks which he makes

\* From poorooshū, man, and médhū, a sacrifice.

respecting the spuriousness of the oopñishűds relating to Ramű, Krishnű, &c.; they may be more modern than the others; but I conceive, that the mythology of the védűs has given rise to the worship of deified heroes, and to this whole fabric of superstition: the védű mentions Brűmha, Vishnű, Shivű, and many of the other gods; and encourages the burning of women alive,\* which is surely a far greater crime than any thing done before the images of Doorga, Ramű or Krishnű, admitting that many detestable indecencies have been recently introduced at the festivals of these deities.

Let the reader seriously weigh these quotations, and then let him recollect, that these are parts of the védűs, the source of all the shastrűs, and, if we must believe some persons, the most ancient and venerable books in the world. Műnű says, "A priest who shall retain in his memory the whole rig-védű, would be absolved from guilt, even if he had slain the inhabitants of the three worlds, and had eaten food from the foulest hands." Here again, killing the inhabitants of the three worlds, and eating food with a person of inferior cast, are esteemed crimes of similar magnitude, by Műnű, "the son or grandson of Brűmha, the first of created beings, and the holiest of legislators."†

It will, perhaps, be thought, that the author has borrowed too much from a work already before the world; but he hopes the reader will consider, that it falls to the lot of very few persons to be acquainted with these ancient writings like Mr. Colebrooke; the author also was very anxious to do justice to books which have made so much noise in the world. He hopes Mr. Colebrooke's known candour will excuse his freedom of comment, which has arisen entirely from a conscientious regard to the interests of Truth.

\* See p. 297.

† Sir W. Jones's preface to Műnű.

## SECTION XIII.

*Of the Six Dārshānūs,*

Or the writings of the six philosophical sects.

THE six dārshānūs are six Systems of Philosophy, having separate founders, shastrūs, and disciples. Their names are, the Voishéshikū, the Nyāyū, the Mēemangsa, the Sankhyū, the Patñjñlū and the Védantū dārshānūs.—The schools in which these systems were taught existed in different parts of India, but were held principally in forests or sacred places, where the students might not only obtain learning, but be able to practise religious austerities: Kūpilū is said to have instructed his students at Gānga-sagūrū; Pātñjñlee at Bhagū-bhandarū; Kānadū on mount Nēlū; Joiminee at Nēlūvātū-mōolū; and Goutāmū and Vēdū-vasū seem to have instructed disciples in various parts of India. We are not to suppose that the Hindoo sages taught in stately edifices, or possessed endowed colleges; they delivered their lectures under the shade of a tree or of a mountain; their books were palm-leaves, and they taught without fee or reward.

The resemblance between the mythologies of the Greeks and Hindoos has been noticed by Sir W. Jones, but in the doctrines taught by the philosophical sects of the two nations, and in the history of these sects, perhaps a far stronger resemblance may be traced :—

Each of the six schools established among the Hindoos originated with a single and a different founder: thus Kānadū was the founder of the voishéshikū; Goutāmū of the noiyayikū; Joiminee of the Mēemangsa; Kūpilū of the sankhyū; Pātñjñlee of that which bears his name; and Vēdū-vasū of the védantū;—as Thales was the founder of the ionic sect, Socrates of the socratic, Aristippus of the cyrenaic, Plato of the academic, Aristotle of the peripatetic, Antisthenes of the cynic, Zeno of the stoic, &c. It is equally worthy of notice, that those who maintained the opinions of a particular dārshānū were called by the name of that dārshānū; thus those who

followed the *nyayî* were called *noiyayikûs*; and in the same manner a follower of *Socrates* was called a *socratic*, &c.

In the different *dûrshônûs* various opposite opinions are taught, and these clashing sentiments appear to have given rise to much contention, and to many controversial writings. The *nyayî dûrshônû* especially appears to have promoted a system of wrangling and contention about names and terms,\* very similar to what is related respecting the stoics: 'The idle quibbles, jejune reasonings, and imposing sophisms, which so justly exposed the schools of the dialectic philosophers to ridicule, found their way into the porch, where much time was wasted, and much ingenuity thrown away, upon questions of no importance. The stoics largely contributed towards the confusion, instead of the improvement, of science, by substituting vague and ill defined terms in the room of accurate conceptions.'†

It is also remarkable, that many of the subjects discussed among the Hindoos were the very subjects which excited the disputes in the Greek academies, such as the eternity of matter; the first cause; God the soul of the world; the doctrine of atoms; creation; the nature of the gods; the doctrine of fate; transmigration; successive revolutions of worlds; absorption into the divine being, &c. It is well known, that scarcely any subject excited more contention among the Greek philosophers than that respecting spirit and matter; and if we refer to the Hindoo writings, it will appear, that this is the point upon which the learned Hindoos in the *dûrshônûs* have particularly enlarged. This lies at the foundation of the dispute with the *bouddhûs*; to this belongs the doctrine of the *voishêshikûs* respecting inanimate atoms; that of the *sankhyûs*, who taught that creation arose from unassisted nature, and that of others who held the doctrine of the mundane egg.‡ Exactly in this way, among

\* At present few of the Hindoos are anxious to obtain real knowledge; they content themselves with reading a book or two in order to qualify themselves as priests or teachers, or to dispute and wrangle about the most puerile and trifling conceits.

† *Enfield*, p. 316, 319.

‡ "An Orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg, formed by the union of night, or chaos, and ether, which at length burst, and disclosed the forms of nature. The meaning of this allegory probably is, that by the energy of the divine active principle upon the eternal mass of passive matter, the visible world was produced."—*Enfield*, page 116.

the Greek philosophers ‘some held God and matter to be two principles which are eternally opposite, as Anaxagoras, Plato, and the whole old Academy. Others were convinced that nature consists of these two principles, but they conceived them to be united by a necessary and essential bond. To effect this, two different hypotheses were proposed, one of which was, that God was eternally united to matter in one chaos, and others conceived that God was connected with the universe as the soul with the body. The former hypothesis was that of the ancient barbaric philosophers, and the latter that of Thales, Anaximander, Pythagoras, the followers of Heraclitus,’ &c.

The Greeks, as they advanced, appeared to make considerable improvements in their philosophy: ‘The most important improvement,’ says Brucker, ‘which Anaxagoras made upon the doctrine of his predecessors, was that of separating, in his system, the active principle in nature from the material mass upon which it acts, and thus introducing a distinct intelligent cause of all things. The similar particles of matter, which he supposed to be the basis of nature, being without life or motion, he concluded, that there must have been, from eternity, an intelligent principle, or infinite mind, existing separately from matter, which having a power of motion within itself, first communicated motion to the material mass, and, by uniting homogeneous particles, produced the various forms of nature.’ A similar progress is plainly observable among the Hindoos: the doctrine of the voishéshikū respecting atoms was greatly improved by the light which Védū-vyasū threw on the subject, in insisting on the necessity of an intelligent agent to operate upon the atoms, and on this axiom, that the knowledge of the Being in whom resides the force which gives birth to the material world, is necessary to obtain emancipation from matter.

Among the Greeks there existed the Pyrrhonic, or sceptical sect, ‘the leading character of which was, that it called in question the truth of every system of opinions adopted by other sects, and held no other settled opinion, but that every thing is uncertain. Pyrrho, the founder of this sect, is said to have accompanied Alexander into India, and to have conversed with the bramhūns, imbibing from their doctrine whatever might seem favourable to his natural propensity to doubting. These

Greek sceptics ask, What can be certainly known concerning a being, of whose form, existence, and place, we know nothing? On the subject of morals, they say, there appears to be nothing really good, and nothing really evil.—So among the Hindoos, there arose a sect of unbelievers, the bouddhūs, having its founder, its colleges, and shastrūs. Many of the Hindoos maintain, that the dārshnūs owe their origin to the dispute between the bramhūs and the bouddhūs; but this supposition probably owes its origin to the fact, that the Hindoo philosophers of three of these schools were much employed in confuting the bouddhū philosophy: the following may serve as a specimen of the arguments used on both sides:—The bouddhūs affirm, that the world sprung into existence of itself, and that there is no creator, since he is not discoverable by the senses.\* Against this, the writers of the orthodox dārshnūs insist, that proof equal to that arising from the senses may be obtained from *inference*, from *comparison*, and from *sounds*. The following is one of their proofs from inference: God exists; this we infer from his works. The earth is the work of some one—man has not power to create it. It must therefore be the work of the being whom we call God.—When you are absent on a journey, how is it that your wife does not become a widow, since it is impossible to afford proof to the senses that you exist? According to our mode of argument, by a letter from the husband we know that he exists; but according to yours, the woman ought to be regarded as a widow. Again, where there is smoke, there is fire: smoke issues from that mountain—therefore there is fire in the mountain.—It will not excite surprize, that an atheistical sect should have arisen among the Hindoos, when it is known that three of the six philosophical schools were atheistical, the Voishēshikū, the Māemangsa, and the Sankhyū †

The system adopted by Pythagoras, in certain particulars, approaches nearest to that of the bramhūs, as appears from his doctrine of the metempsychosis, of the active and passive principles in nature, of God as the soul of the world, from his rules of self-denial and of subduing the passions; from the mystery with which he surrounded

\* The bouddhūs, say the bramhūs, disregard all the doctrines and ceremonies of religion: Respecting heaven and hell, which can only be proved to exist from inference, they say, we believe nothing. There is a heaven: Who says this—and what proof is there, that after sinning men will be punished? The worship of the gods we regard not, since he promised fruit hangs only on an inference.

† From these and from the bouddhūs

more than twenty inferior sceptical sects are said to have sprung.

himself in giving instructions to his pupils; from his abstaining from animal food,\* &c. — In all these respects, the Hindoo and Pythagorean systems are so much the same, that a candid investigator can scarcely avoid subscribing to the opinion 'that India was visited, for the purpose of acquiring knowledge, by Pythagoras, Anaxarchus, Pyrrho, and others, who afterwards became eminent philosophers in Greece.'†

The true aid of Pythagoras, that he was possessed of the true idea of the *Logos*, received by Copernicus, and fully established by Newton, is affirmed by Hindoo philosophers, nor does it seem altogether without foundation.

In all these, and other respects, may be traced such a close agreement between the philosophical opinions of the learned Greeks and Hindoos, that, coupled with the reports of historians respecting the Greek sages having visited India, we are led to conclude, that the Hindoo and Greek learning must have flourished at one period, or nearly so, that is about five hundred years before the Christian æra.

Among those who profess to study the dārshānūs, none at present maintain all the decisions of any particular school or sect. Respecting the Divine Being, the doctrine of the vīdantū seems chiefly to prevail among the best informed of the Hindoo pāṇḍits; on the subject of abstract ideas and logic, the nyāyū is in the highest esteem. On creation, three opinions, derived from the dārshānūs, are current: the one is that of the atomic philosophy; another that of matter possessing in itself the power of assuming all manner of forms, and the other, that spirit operates upon matter, and produces the universe in all its various appearances. The first opinion is that of the vaiśeṣika and nyāya schools; the second is that of the sāṅkhya, and the last that of the vīdantū. The Puṭinjūlū, respecting creation, maintains that the universe arose from the reflection of spirit upon matter in a visible form. The Mēemangsa describes creation as arising at the command of God, joining to himself dhūrmā and ūdhūrmā, or merit and demerit. Most of the dārshānūs agree, that matter and spirit are eter-

\* Not only man, but brute animals are allied to the divinity; for that one spirit which pervades the universe unites all animated beings to itself, and to one another. It is therefore unlawful to kill or eat animals, which are allied to us in their principle of life.—*Enfield*, page 405. † *Ibid.*

nal. These works point out three ways of obtaining emancipation, the knowledge of spirit; devotion; and works.

Some idea of the doctrines taught in each of these six schools, may be formed by rusing several of the following sections.

#### SECTION XIV.

##### *Of the Sankhyā Dārshāna.\**

Kūpilū is supposed to have been the founder of this sect: he is honoured by the Hindoos as an incarnation of Vishnū. Mr. Colebrooke, however, denies that the sentences known by the name of Kūpilū's sūtrās are his: he says, 'The text of the sankhyā philosophy, from which the Bouddhā sect seems to have borrowed its doctrines, is not the work of Kūpilū himself, though vulgarly ascribed to him; but it purports to be composed by Kashwūrā-Krishnū; and he is stated to have received the doctrine mediately from Kūpilū, through successive teachers, after its publication by Panchōshikū, who had been himself instructed by Ūsooree, the pupil of Kūpilū.'

Kūpilū has been charged, and perhaps justly, with favouring atheism in his philosophical sentiments; nor is it wonderful, that men so swallowed up in pride, and so rash as to subject the nature of an infinite and invisible Being to the contemptible rules of so many ants, should be given up to pronounce an opinion from which nature herself revolts, "No God!"—However, the reader will be able to form a correct idea of these opinions from the translation of the sankhyā-sarū, and other works which follow.

\* It is uncertain which of the dārshānās is the most ancient: it is however conjectured, that this is the order of their rise: the Voisheshikū, the Noiyayikū, the Mīmāṃsā, the Sankhyū, the Puṇjālū, and then the Vedantū; and the author would have placed them in this order, but being confined to time in issuing this volume, he was obliged to place the account of that first which was most ready for the press.



SECTION XV.

*Treatises still extant belonging to this school of philosophy.*

- Sankhyā-sōūtrī, or the original sentences of Kñpilā.  
 Sankhyā prāvāchānū-bhashyā, a comment on ditto.  
 Sankhyā-tāttvā-koumoodee, a view of the Sankhyā philosophy.  
 Sankhyā-bhashyā, a comment on the Koumoodee.  
 Sankhyā-chūndrikā, ditto.  
 Ditto by Vachāspṛtee-mishrā.  
 Sankhyā-sarū, the essence of the sankhyā doctrines.  
 Sūteekā-sankhyā-prūkaśhū, explanatory remarks on ditto.  
 A comment on this work.  
 Kñpilā-bhashyā, a comment by Viśhvēśhwārē.

SECTION XVI.

*Translation of the Sankhyā-sarū, written by Vignānā-bhikshokū.*

“Salutation to God, the self-existent, the seed of the world, the universal spirit, the all-pervading, the all-conquering, whose name is Mūhūṭ.\*

“The nature of spirit was examined by me briefly in the Sankhyā-karika; according to my ability, I now publish the Sankhyā-sarū-vivékū, in which I have collected the essence of the Sankhyā doctrines, which may all be found in the karikas.† In the Sankhyā-bhashyā, I treated of nature at large; in this work, the subject is but slightly touched.

“It is the doctrine of the védū and the smṛitees, that emancipation‡ is procured by the wisdom which discriminates between matter and spirit. This discrimination

\* The Great, or Excellent. † Explanatory remarks in verse.  
 or, from subjection to transmutations.

‡ Deliverance from a bodily state,

w'll destroy the pride of imaginary separate existence,\* as well as passion, malevolence, works of merit and demerit, which arise from this pride: and also those works of former births, which were produced by ignorance, passion, &c., and thus the fruit of actions will cease; for the works connected with human birth being discarded, transmigration is at an end, and the three evils† being utterly extinguished, the person obtains emancipation. Thus say the védûs, smritees, &c.

“He who desires God, as well as he who desires nothing, though not freed from the body, in the body becomes God. If a person well understands spirit, he [knows himself to be] that spirit. What should a man desire, what should he seek, tormenting his body? When all the desires of the heart are dismissed, a mortal becomes immortal, and here obtains Brahmâ. He who anxiously desires to obtain an object, is re-produced with these desires in the place on which his mind was fixed. All his worldly attachment is destroyed, whose desires are confined to spirit.

“The smritees, and the kôṣṭhik and other pûranûs, declare, that passion, hatred, &c. arise from ignorance, and that ignorance gives birth to works of merit and demerit; all which are faults, since they invariably perpetuate transigrations. The Mōkshâ-Bhûrmûḥ thus speaks, The organs of the man who is free from desire, do not go after their objects; therefore he who is freed from the exercise of his members, will not receive a body, for it is the thirst-producing seed of desire which gives birth to creatures.

“Some say, hell is the fruit of works; but if so, why is desire made an impelling cause, for no one desires hell? The answer to this is, that if no one really desires hell, there is however a degree of desire. We hear, that there is a hell, which is composed of a red-hot woman (female, on which adulterers are thrown: notwithstanding the knowledge of this, however, the love to women still remains. The five sources of misery, that is, ignorance, selfishness, passion, hatred, and terror, which spring from the actions of former births, at the moment of a person's birth become assistants to actions; as the existence of pride, passion, or envy, infallibly secures a birth connected

\* That is, that the human spirit is separate from the divine others, and accidents.

† A part of the Mûhabharatû.

‡ These are, bodily pains, sorrow from

with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is steadfastly fixed.

“As soon as the fruit of works begins to be visible, pain will certainly be experienced. Wherever false ideas and selfishness exist, there will be passion, and wherever passion exists, there will be found envy and fear; therefore passion is the chief cause of reproduction. The fire of wisdom destroys all works. Some one asks, How are works consumed? The answer is, the wise cease to experience the fruit of works. But how far does wisdom consume works? It destroys all [the fruits of] actions except those essentially connected with a bodily state; and after consciousness\* shall be destroyed, every vestige of the fruits of actions will be extinguished. Another says, When false ideas are destroyed, works cease, and with them their fruits; why then introduce confusion into the subject, by saying, that wisdom destroys the fruit of works? The author replies, I have considered this objection at large in the *Yogū-Varttikū*.—The sum of what has been said is this, False ideas, selfishness, passion, and other evils are extinguished as soon as a person obtains discriminating wisdom; and he in whom the three evils are annihilated, obtains emancipation. This is also declared in two *sūōtrūs* of the *Yogū-shastrū*, [the *Paṭṭinjālū*]. Thus the first section ends with the proof, that discriminating wisdom produces emancipation.

*Section 2.*—We now come to describe the connection between spirit and that which is not spirit. Popularly speaking, that is spirit, which is capable of pain or pleasure. That which is not spirit, is inanimate matter. We call that discriminating wisdom which distinguishes spirit from matter according to their different natures, the immateriality of the one, from the materiality of the other, the good of the one, from the evil of the other, the value of the one, from the worthlessness of the other. Thus also the *véddū*: Spirit is not this, is not that: it is immeasurable; it cannot be grasped (therefore) it is not grasped; undecayable, it decays not; incapable of adhesion, it does not unite; it is not susceptible of pain; it is deathless. Thus also the *smritees*: That which is impervious to every faculty is seen through the glass of a religious

\* *Mūñū*, or consciousness, is called one of the primary elements.

guide; by this discovery every earthly object is cast into the shade. He who is constantly immersed in worldly objects, sees not the evil that befalls him till it is too late. Spirit is not matter, for matter is liable to change. Spirit is pure, and wise: knowing this, let false ideas be abandoned. In this manner, he who knows, that spirit, separate from the body and its members, is pure, renounces in a measure the changes of matter, and becomes like the serpent when he has cast off his old skin. A Sankhyā-*poornā* also confirms this. Correct knowledge when obtained, saying no, no, renounces the world, and thus perfects discriminating wisdom. The *Māṭayū pooranā* also thus describes correct knowledge. When all things, from crude matter to the smallest object produced by the mutation of matter, are known in their separate state, discriminating wisdom is perfected. The wisdom by which the difference between animate and inanimate substances is determined, is called knowledge. Should a person be able to distinguish between matter and spirit, still it is only by employing his knowledge exclusively on spirit that he obtains emancipation. This is the voice of the *vēdā* and *smritees*, "Spirit know thyself."

The *Paṭṇjūlū* says, We call those ideas false by which a person conceives of that as spirit which is not spirit; in this case, matter is treated as supreme. Some one objects, How can false ideas be destroyed by discriminating wisdom, since these false ideas are fixed on one thing and wisdom on another? The author replies, this reasoning is irrelevant, for false ideas are destroyed by examining that which is not spirit, and from this examination will result the knowledge of spirit. Clear knowledge of spirit arises from *yogū*, or abstraction of mind; and this leads to liberation: but not immediately, for discriminating wisdom is necessary. The false idea which leads a man to say, I am fair, I am sovereign, I am happy, I am miserable, gives rise to these unsubstantial forms. The *vēdā*, *smritees*, and the *nyayā* declare, that the discriminating wisdom, which says, I am not fair, &c. destroys this false idea. Error is removed, first, by doubts respecting the reality of our conceptions, and then by more certain knowledge. Thus, a person at first mistakes a snail-shell for silver; but he afterwards doubts, and at length ascertains that it is a snail-shell. By this sentence of the *vēdā*, *Brūmlū* is not this, is not that, besides him there is none else, nothing so excellent as he is,—it is declared, that there is nothing which

destroys false ideas so much as discriminating wisdom, and that no instruction equals it for obtaining liberation. The Gēōta says, The person who, with the eye of wisdom, distinguishes between soul and body, and between soul and the changes of the body, obtains the Supreme. Here we are taught from the Gēōta, that discriminating wisdom leads to liberation: therefore wisdom, seeing it prevents false ideas, is the cause of liberation. This wisdom is obtained by yogū, or abstraction of mind, and as it removes all necessity for a body, and distinguishes soul from body, it destroys false ideas. By this wisdom the person at length attains to such perfection, that he esteems all sentient creatures alike, and sees that spirit is every thing. This is the doctrine of the vēdū, of the smritees, and of all the dārshūnūs; other kinds of knowledge cannot remove self-appropriation. The vēdantū, differing from the sankhyū, teaches, that discriminating wisdom procures for the possessor absorption into Brūmhū; the sankhyū says, absorption into life [jēōvū]. That discrimination can at once destroy such a mass of false ideas, will scarcely be believed, for this discrimination merely removes false ideas, for the time; for afterwards, when this wisdom shall be lost, selfishness will return: thus the person who, by discrimination, discovers that the snail-shell is not silver, at some future period is deceived by appearances, and again pronounces the shell to be silver. An objector says, Your argument proves nothing, for your comparison is not just: after the person has obtained a correct idea respecting the shell, it is true, he is liable to fall again into the same mistake, but it is merely on account of distance, or of some fault in vision: the false idea which leads a person to pronounce matter to be spirit, arises simply from some habit in our nature: this is the opinion of all believers. When a child is first born, nothing can remove his false conceptions, which therefore become very strong; but as soon as discriminating wisdom thoroughly destroys passion, the person is called the wise discriminator. Before a person obtains this wisdom, he has certainly more or less of false judgment; but after obtaining discrimination, self-appropriation is destroyed; and this being removed, passion is destroyed; after which, the false idea cannot remain; it therefore appears that you introduced an incorrect comparison. If any one objects, that the reciprocal reflection of the understanding and the vital prin-

ciple upon each other is the cause of false judgment, we say it is impossible, for discriminative wisdom destroys this error also, so that such a mistake cannot again occur. He who is acquainted with abstraction [yogā] does not fall into this error [of confounding spirit with matter], but he who is not under the influence of abstraction does. Establishment in the habit of discrimination is thus described in the Gōeta: O Panditā, he who has obtained a settled habit of discrimination, neither dislikes nor desires the three qualities which lead to truth, excitation, or stupefaction. He who considers himself as a stranger in the world, who is not affected by sensible objects, and who desists from all undertakings, has overcome all desire. Hereafter we shall speak more of the nature of wisdom.

If any one should say, that the objects by the knowledge of which discrimination is to be perfected are too numerous to be known separately, how then can this perfection be obtained, and if not obtained, how can it be said to procure emancipation? This objection is of no weight, for though these objects should be innumerable, yet by their visibility or immateriality, one or the other of which circumstances is common to all things, a just discrimination may be acquired. That which displays, being the agent, must be different from that which is displayed: the thing manifested must be different from that which manifests it; as a vessel must be different from the light which brings it to view; and intention different from the thing intended. By this mode of inferring one thing from another, the understanding is proved to be distinct from the things discovered by it, and by this operation of the understanding it is further proved, that the agent and the object are not the same thing; this establishes my argument. What I mean is this, spirit is distinct from that which it discovers, but spirit itself is also an object capable of being known. An opponent here starts an objection, addressing himself to the author, You want to establish the fact, that spirit is distinct from matter; but your argument proves merely that spirit is distinct from the operations of the understanding; which operations are made known by spirit itself. You teach, that it is the work of unassisted spirit to make known the operations of the understanding; from which the only inference that can be drawn is, that spirit is different from these operations, not that matter is different from spirit. The author

replies, This argument is invalid; you do not understand what you say: My argument is this, that the operations of the understanding are boundless, and that the works of nature are boundless also; now the works of nature are connected with the operations of the understanding, and therefore, in proving that spirit is distinct from the one, I have proved that it is of course distinct from the other; and also that spirit is omnipresent, unchangeable, everlasting, undivided, and wisdom itself. The *noiyayikū* maintains the same idea, when in his system it is affirmed, that the earth is a created substance, and in consequence an effect having an all-sufficient cause. From this doctrine of the *noiyayikū*, the proof arises of the unity and eternity of this cause, as well as that the creator is omnipresent, boundless, and unchangeable. When a person is able to distinguish between the revealer and the thing revealed, he discovers, that the former is immutable, and the other mutable. Therefore in different parts of the commentary on the *Paṭanjālū*, by *Vyasū*, we find the idea, that the wisdom which enables a person to distinguish between the understanding and spirit leads to emancipation. If this be so, though a person should not have correct ideas of every part of nature, yet discriminating wisdom may exist; for he knows in general that the revealer and the revealed are distinct; and to this agree the words of a sage, Sight and the object of sight are distinct: the knowledge of this destroys the false idea. From these premises we also conclude, that spirit is distinct both from matter and from the works formed from matter, for spirit is immutable. Wherefore, we maintain, that sight and the object of sight are distinct. A modern *védantikū* has said, that when the distinction is made between matter and spirit, discrimination is applied to things as objects of sight, and gives these illustrations, He who perceives a jar, is not that jar in any respect; he who perceives a body, that is, he who calls himself I [myself] is not the body. But says the author, this is not admitted, for the *védū* says, that "spirit is to be perceived," and hereby spirit is declared to be an object of sight; how then can a distinction be maintained? The *védantikū* says, I meant, that which to spirit itself is the immediate object of perception, and therefore your objection is invalid. The author says, If this is your meaning, your mistake is still greater, for visible objects are seen only through the bodily organs, and not by unassisted spirit. The *védantikū* replies, When the *védū* speaks of spirit being visible, it merely means, that it is perceived by the understanding only: for the under-

standing cannot make spirit known; it can only make known its own operations; nor is there any reason why another should make known God: he is made known, and makes himself known: therefore the meaning of the védā, that spirit is perceptible, can only mean that it may be known, for spirit can never be visible. The author says, When you pronounce the word I, spirit is indicated, for when any one says I, spirit [self] is meant; but you say spirit is not visible, as the Bouddhās also contend, who affirm, that the sense of happiness and misery lies in the understanding, and not in any other being. In the same manner, you affirm that spirit, [like light,] is itself visible, and the Bouddhās declare that the understanding is light. We obtain nothing from hence, however, relative to matter; but the great desideratum was to shew, that liberation arose from that discrimination which distinguishes spirit from matter. This fault has been examined in the commentaries. If we speak of discrimination as applied to matter in a general way, there are still many general principles, as mutability, compoundness, a capacity of pleasure, pain, and infatuation, partaking of the nature of the twenty-four principles, and applied to these general principles [not confining ourselves to one]: if we therefore say, that liberation is to be obtained by discrimination, we introduce confusion into the subject [the reverse of discrimination]. This therefore is not admitted, for that knowledge which removes false ideas, procures liberation. If it should be said, that discrimination applied generally destroys all appropriation, and procures liberation, how does this agree with the védā and smitees, which teach, that discrimination must be applied to every form of matter, as, I am not the body, I am not the organs, &c. ? To this it is answered, The proposition agrees with the doctrine of these books, because general ideas indicate particular ones.—In this second section, Vignānū-bhikṣhokū has explained the nature of that discrimination which procures liberation.

*Section 3.*—In order to obtain emancipation, it has been said, that a person must obtain discrimination which distinguishes spirit from matter. What then is matter? Commonly speaking, it is divided into twenty-four parts, viz. crude matter, the understanding, consciousness of personal identity, the qualities of the five primary elements, the eleven organs, and the five primary elements. In these, either as the attribute or the subject, are included quality, action, and kind. In all these parts of mat-



ter, the abstract idea is that of the materiality of all things, which arises from some change of its primitive state, either mediately or immediately.

Crude matter is subject to change. It has the following synonyms : *prākṛitee*,<sup>1</sup> *shūktee*,<sup>2</sup> *ūja*,<sup>3</sup> *pradhānā*,<sup>4</sup> *avyūktā*,<sup>5</sup> *tūmā*,<sup>6</sup> *maya*,<sup>7</sup> *ūvidyā*,<sup>8</sup> &c. as say the great sages. In the *smṛiti*s it is called *Brahmā vidyā*,<sup>9</sup> *ūvidyā*, *prākṛitee*, *pūra*.<sup>10</sup> This crude matter is considered as possessing the three qualities (*goonās*) in exact equilibrium, from which we are to understand, that it is not an effect produced by some cause. By this state of equilibrium is to be understood the absence of increase or decrease, viz. a state in which no effect is produced. *Mūhāt* [*intellect*], &c. are effects, and are never in a state in which no effect is produced : this is the definition.

Wherever the three *goonās* are unequal, we still call it crude matter, but in this case we speak improperly. We have said, that crude matter is not an effect, and we have borrowed it from the original *sankhya*. Matter, in its natural or crude state, is not possessed of the three qualities : of this doubt not ; nor is it distinct from the three qualities : this likewise is an undoubted axiom ; for, the *sankhyā-sūtrās* teach, that the three qualities are not the qualities of crude matter, but of the natural state itself ; and this is also taught in the *Patānjali* and its commentaries, which declare, that crude matter and these qualities are the same. If all effects arise from these causes, it is vain to seek after another natural state of matter distinct from this. "The qualities of matter," this and such like expressions are similar to "the trees of a forest ;" but the trees are not different from the forest. "The *sūtwā*, *rājū*, *tūmā*, are qualities of matter in its natural state." This sentence, shewing that these qualities are the effect of matter, is intended to point out, that they are not eternal ; or that they are both the causes and the effects of *mūhāt*, (*intellect*.) It is said in the *véda*, that the creation of intellect arose from the inequality of the qualities : this inequality is thus explained : In intellect there is a much larger portion of the good quality (*sūtwā*), and therefore the other two qualities do not make their appearance, but the good quality is made manifest ; and from hence arises excellent conduct. In this manner

1 The natural or primary state.

2 Power or energy.

3 The unproduced.

4 The chief.

5 That which is latent.

6 Darkness.

7 Illusion.

8 Ignorance.

9 Sacred knowledge.

10 Excellence.

[four properties being added] the twenty-eight principles [or properties of bodies] are accounted for. The effect of the three qualities on this equilibrium is thus stated in the védû : first, all was tûmû [the natural state of matter]; afterwards it was acted upon by another [thing,] rûjû, [passion] and inequality was the consequence : then rûjû being acted upon, another inequality was produced, and hence arose the sûtû [excellence]. The sûtû and other qualities we call things (drûvyû), because they are possessed of the qualities of happiness, light, lightness, agreeableness, &c.; and are connected with union and separation; but though not subject to any other thing, they form the material of which every thing is made. We call them qualities, since they operate as assistants to the vital energy; they also imprison the spirit. We say, that the organs are possessed of happiness, misery, infatuation, &c. and in the same manner we speak of the qualities, because there is an union between the attribute and the subject, similar to that which exists between the thoughts and the soul. The sûtû goonû, though distinguished by the terms light, favour, &c. is said to have the nature of happiness, by way of pre-eminence. So also the rûjû, though it has the nature of impurity, agitation, &c. as well as of misery, yet, by way of pre-eminence, it is said to have the nature of misery; and thus also the tûmû, though it is described as a covering [a veil or dark cloud] and has the nature of stupidity, &c. yet by way of pre-eminence, it is said to have the nature of infatuation. The effects produced by the three goonûs are indicated by their names: the abstract noun derived from the present participle sat, is sûtû, existence, entity, or excellence; by which etymology, the pre-eminence of goodness, as seen in aiding others, is intended. Rûjû refers to a medium state [neither good nor bad] because it awakens the passions. The tûmû is the worst, because it covers with darkness.

The three goonûs have an innumerable individuality [reside in many]. From this rule of the sankhyû it follows, that those who are distinguished as possessors of the sûtû goonû, are known by gentleness and other qualities. So also those possessed of the rûjû are known by the mobility of this goonû, and those possessed of the tûmû, by the heaviness of this goonû. But even if the goonûs were each considered as one, yet must they be considered as pervading all, for we are taught that [by them] many worlds were created at once. An objector says, how is it possible,

that from one cause an endless number and variety of productions could spring? To this another answers, to the union of this one cause to numberless productions, this variety is to be attributed. To the last speaker the author replies, The three goonūs, which pervade every thing, do not of themselves produce this variety; for, though they pervade all things, they are not united to them. The sum of this doctrine is, that the goonūs have each innumerable individualities, and are to be esteemed as things and not as qualities.—To this one objects, The goonūs are three; how then can they be said to be innumerable? The author replies, they are called three in reference to their collected state, in the same manner as the voishéshikūs comprize the elementary forms of matter in nine divisions. To the goonūs may also be ascribed dimensions, as being both atomic and all-pervading. If these properties be not ascribed to them, how shall we account for the active nature of the rūjū goonū, and for the sentiment which some entertain, who properly account the all-pervading ether an original cause? If you say, that every cause is all-pervading [but not atomic] then the boundaries of things cannot be ascertained.

While other dārshnūs ascribe the origin of things to matter, the voishéshikū dārshnū contends, that from earthly atoms the earth arose, but this is false, for the first [assisting] cause is void of scent, &c. This is our opinion, and in this opinion we are supported by the Vishnū pooranā, &c. The great sages have taught, that the first cause is unperceived; that matter is subtile [approaching invisibility] underived, identified with entity and non-entity, void of sound, imperceptible to the touch, without form, and is pervaded by the three goonūs. The first cause is underived, has no producer, and is undecayable. The hypothesis of the voishéshikūs, that smell, &c. exist in the first [assisting] cause, we have already confuted in the comment.

An enquirer suggests, If matter is both atomic and all-pervading, and, possessing the three goonūs, has an endless individuality, is not your conclusion destroyed, that it is undivided and inactive? The author answers, I have mentioned individuality as a property of matter purely in reference to it as a cause; as odour [though of many kinds] is an universal property of earths; and the all-pervading property of

matter is proved by the same property in ether [which has been pronounced to be one of the causes of things.] Thus, although it be maintained, that the creatures are many, and that creation is composed of many parts, yet they are all one when we speak of things in reference to their generic nature. The védū also confirms this doctrine, when it mentions, "the one unproduced." Matter is also called inert, because it does not tend to any object, and because it has no consciousness of its own existence. But, if when you say, that matter is inactive, you mean that it is destitute of motion, you will contradict the védū and smritees; for they declare that matter possesses motion [agitation]; therefore when we say that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence. Whatever else is included in matter, is shewn in the comment, [Sankhyū-Bhashyū.] The proof from inference, relative to the nature of matter is this, intellect, &c. the effect of matter, are identified with pleasure, pain, and infatuation; and the things to which intellect, &c. give rise, are identified with pleasure, pain, and infatuation. From the effects therefore we ascend to the cause, matter. Thus, when we see a garment, we gain this knowledge, that cloth is composed of thread.\* The védū and smritees confirm this argument. We have thus ascertained by inference, that matter is identified with pleasure, pain, and infatuation; but further particulars of matter may be learned from the shastris and by abstraction.

Some one says, the fruit of the sūtwū goonū is declared to be happiness, joy, &c. but, except in the mind, we discover no happiness on earth—none in the objects of the senses: therefore this declaration is not confirmed. To this a third party replies, True, we see not happiness in the objects of sense; but the excellency of very beautiful forms produces happiness. The author denies the premises, and says, If excellency be admitted as a species, as well as blueness, yellowness, &c. it will involve the absurdity of two species in one subject. Further, in a lapse of time, the same excellent form which gave pleasure excites pain. We term that in which excellency resides, the happy: [therefore happiness is found in sensible objects]. This assertion

\* The pundit who assisted the author in this translation, supplied another comparison: Butter from milk—the source is milk, the means is churning, the effect is butter: from this effect we infer, that all milk possesses a butter-producing quality.

is further proved by the expressions, the *form* of the jar, *worldly* pleasure, &c. [that is, these expressions suppose, that there is in present things a power of giving pleasure.] See the commentary (bhāṣyā)

The nature of matter having been thus ascertained, we shall now treat of mūhūt [intellect.] The principle mūhūt, which is named from the reasoning faculty, springs from matter. It is called mūhūt, from its union with religion and other excellent qualities, which form its distinguishing character. Its synonyms are, Mōhūt, Booddhee,<sup>1</sup> Prāgnā,<sup>2</sup> &c. In the Ūoogēeta<sup>3</sup> it is also thus described : Spirit, possessed of all these names or qualities, is called Mūhūt, Mūhan-atmā,<sup>4</sup> Mūtee,<sup>5</sup> Vishnoo,<sup>6</sup> Jishnoo,<sup>7</sup> Shūmbhoo,<sup>8</sup> Vēeryāvāt,<sup>9</sup> Booddhee, Prāgnā, Oopālūbdee;<sup>10</sup> also Brūmha, Dhritēe,<sup>11</sup> Smritēe.<sup>12</sup> It is spread over the world; that is, its effects [figuratively] his hands, feet, eyes, head, mouth, and ears, fill the world; it is all-pervading, undecayable, it possesses rarity, levity, power, undecaying splendour. Those who know spirit, are not desirous [of other things]; they have conquered passion, &c. and, being emancipated, ascend to greatness [mūhūt]. He who is mūhūt, is Vishnoo; in the first creation he was Swōyūmbhoo,<sup>13</sup> and Prūbhoo.<sup>14</sup> The three kinds, viz. sūtwā, &c. [or qualities] of mūhūt, have been allotted to three deities, so that each is identified with the quality [goonā] itself, and from hence the three names, Brūmha, Vishnoo, Shivū. Thus it is said in the Vishṇo pooranā, mūhūt is three-fold, it has the sūtwā, rūjā, and tūmā qualities. The Mātsyū pooranā also says, From matter, with its changes, arises the principle mūhūt; and hence this word mūhūt is used among men, [when they see any thing great]. From the qualities of matter in a state of excitation [fermentation, *kshabhā*] three gods arise, in one form, Brūmha, Vishnoo, and Mūheshwārū.

Spirit possesses rarity, levity, &c. This is asserted in reference to the union of the attribute and the subject. In the first creation, mūhūt is unfolded by the

1 The understanding. 2 Knowledge. 3 A section of the Māhabharāt. 4 The intellectual spirit. 5 The will. 6 The all-pervading. 7 The victorious. 8 The existent by way of eminence. 9 The powerful. 10 Comprehension. 11 Restraint. 12 The remembrance. 13 The self-existent. 14 The supreme.

form Vishnool, rather than by that of Brāmha and Sūnkūrū: this is mentioned in a stanza of the Vishnool pooranū. The principle mūhūt, in part, through the penetrating nature of the rījū and tāmū gbonās, being changed in its form, becomes the clothing of individual particles of life [i.e. of souls], and being connected with injustice, &c. becomes small. The sentence of the sankhyū is, that mūhūt, from association becomes small [or is diminished]. The effect of mūhūt, both in its free and combined state, is firmness. Mūhūt is the seed-state of the tree of the heart, [ūntūkūrūnū] of āhūnkarū [consciousness of existence], and of mūnū [the will]. Therefore, it appears from the shastrās, that mūhūt is derived from matter, and āhūnkarū from mūhūt [intellect]. By a general inference, it is concluded, that effects are united to their immediate causes; [in this way, mūhūt gives birth to āhūnkarū, or consciousness, and is united to it] but whether, in creation, the five elements [the material parts] were first created, and the others succeeded in regular succession, or whether the intellectual part was first created, and was followed by the others in succession, we cannot determine by inference, for want of a clear datum. There are, however, some remarks in the védū and smritees which lead to the conclusion, that the intelligent part was first created. This has been shewn in the blashyū.

Having defined the nature of understanding [mūhūt], we now proceed to consider the nature of consciousness [āhūnkarū]:—Consciousness arises from the understanding, as a branch from the seed plant. It is called āhūnkarū, from its effect, v. z. an idea that I exist, as a potter is denominated from a pot: this is its character. Its synonyms are found in the Kōormū-pooranū: āhūnkarū,<sup>1</sup> ābbimanū,<sup>2</sup> kūtree,<sup>3</sup> mun-tree,<sup>4</sup> atma,<sup>5</sup> prūkoolū,<sup>6</sup> jēvū;<sup>7</sup> all which are exciting principles. This consciousness, being of three kinds, is the cause of three different effects: thus the Kōormū pooranū, Consciousness arises from the understanding, and is of three sorts: voikarikū [changeable]; toijūsū [from tijū, light]; and, born from the elements, &c. tamūsū [darkness]. The toijūsū creation comprizes the organs: the voikarikū, ten of the gods; mūnū [consciousness] being added, makes eleven, partaking in its qualities of both [kinds, that is, of the nature of the bodily organs and the faculties]. From the

<sup>1</sup> Consciousness of existence.  
or spirit.

<sup>2</sup> Regard to self.

<sup>3</sup> The governor.

<sup>4</sup> The counsellor.

<sup>5</sup> Self

<sup>6</sup> Excellent origin.

<sup>7</sup> Life.

tūn-matrūs\* were created visible objects, as animals, &c. The voikarikū creation is peculiar to the sūtwā goonū, and the toijūsū to the rājū: mūnū, by its own qualities, or union, becomes an assistant in the operations of the faculties, and partakes of the organs both of perception and action. By this sentence of the védū, and others of the same import, viz. "my mind was elsewhere—I did not hear," it is proved, that the mind partakes of both kinds of organs. The eleven gods which preside over the organs, are, Dik,<sup>1</sup> Vātū,<sup>2</sup> Ūrkū,<sup>3</sup> Prūchētū,<sup>4</sup> Ūshwee,<sup>5</sup> Vānhee,<sup>6</sup> Indrū,<sup>7</sup> Oopéndrū,<sup>8</sup> Mitrū,<sup>9</sup> Kū,<sup>10</sup> and Chūndrū.<sup>11</sup>

Having determined the nature of consciousness, the author proceeds to explain the faculties and organs:—In the first place, from consciousness proceeded the reasoning faculty [mūnū]; the strong bias to sound felt by mūnū, produced the incarcerated spirit's organ of hearing; from the attraction to form felt by mūnū, arose the organ of sight, and from the desire of smell in mūnū, the organ of smelling, &c. This is found also in the Mokshyū-Dhūrmū, where the organs are described as the effects of the operations of the mind, or, in other words, attachment. Thus, by the reasoning faculty, the ten organs and the five tūn-matrūs are produced from consciousness. There is no ascertaining the order of the organs and tūn-matrūs, because they are not related as cause and effect. Respecting the organs, there is no proof that one organ gave birth to another; but this proof does exist respecting the tūn-matrūs. Thus, to speak of them in order: from the tūn-matrū of sound arises that of feeling, which has the qualities both of sound and touch; and thus, in order, by adding one quality to every preceding one, the other three tūn-matrūs are produced. In the commentary on the Patñjūlū, the regular increase of a property in each of the tūn-matrūs is described. Moreover the five tūn-matrūs give birth to the five primary elements. The Kōormū and Vishnū pooranās teach, that the five tūn-matrūs arose in succession from consciousness; the Kōormū says, Consciousness which arises from the tūmā goonū, and which gives birth to the five senses, undergoes a change, and from this change is produced the simple element or tūn-matrū of sound. From sound was

\* The simple elements of sound, touch, form, taste, and smell, as unmixed with any kind of property.

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|----------------------------|-----------------------|-----------------------|------------------------|----------|
| 1 The regent of a quarter. | 2 The regent of wind. | 3 The sun.            | 4 The regent of water. | 5 The    |
| divine physicians.         | 6 The regent of fire. | 7 The king of heaven. | 8 Vishnū.              | 9 A god. |
| 10 Brūhma.                 | 11 The moon.          |                       |                        |          |

produced the ether, having the distinguishing character of sound. Ether, undergoing a change, produced the *tün-matrū* of feeling, and from this arose air, having the quality of touch : and so in order with the rest.

An opponent says, the four primary elements [ether, air, fire and water] are evidently the assisting causes of other things ; and therefore, when you contend, that by them nothing is effected beside the circumstance of change, you err. To this the author replies, The *pooranās* declare that consciousness is the cause, while the five *tün-matrūs* are mere accessories in the creation of the five primary elements. In this manner were produced the twenty-three principles [of things]. After deducting the five elements, and consciousness in the understanding, the remaining seventeen are called the *lingū-shūrēerū*,\* in which spirit resides as fire in its dwelling-place fuel. That *lingū-shūrēerū* of all sentient creatures being produced, continues from the creation till the destruction of the material world ; it is carried out of the world at death by the living principle, and with it returns to the earth in the next transmigration. The living principle, being a distinct operation of the understanding, is not considered as distinct from the *lingū-shūrēerū*. The five *tün-matrūs* are the receptacle of the *lingū-shūrēerū*, as canvas is that of a painting, for so subtile a substance could not pass from one state to another without a vehicle.—In the beginning, the *lingū-shūrēerū*, in an undivided state, existed in a state similar to that clearly visible material body which is as the clothing of the Self-Existent. Afterwards, the individual *lingū-shūrēerūs* became the clothing of individual animals, which clothing forms a part of that which clothes the Self-Existent, as the *lingū-shūrēerū* of a son is derived from that of a father. Thus speaks the author of the aphorisms [Kūpilā] : Different individuals are intended to produce different effects ; and thus also Mūnoo, God having caused the subtile particles of the six unmeasured powers, or the six organs, the collected denominator of the soul, to enter into mere spirits, formed all creatures. The meaning is merely this, God, the self-existent, causing the rare or subtile parts of his own *lingū-shūrēerū* to fall as clothing upon the souls proceeding from himself, created all animals.

\* The Hindoo writings speak of three states of the body, the *lingū-shūrēerū*, or the archetype of bodies; the *shookshunū-shūrēerū*, or the atomic body, and the *at'hōlū-shūrēerū*, or gross matter.



Having thus described the *lingū-shūrēerū*, the author proceeds to describe gross matter :—Consciousness of personal existence arises within intellect as a tenth part of intellect; and, bearing the same proportion; from consciousness of personal existence arises ether; from ether, air; from air, light; from light, water, and, from water, earth, which is the seed of all gross bodies, and this seed (earth) is the mundane egg. In the midst of that universe-surrounding egg, which is ten times larger than the fourteen spheres, by the will of the self-existent, was produced the *st'hoolū-shūrēerū* of this being. This self-existent, clothed with this matter, is called *Narayānū*.

Thus *Mūnoo*, after having discoursed on the self-existent, says, "He, desirous of producing numerous creatures from his own substance, in the first place created waters, and in them produced a seed, gold-like, splendid as the thousand-rayed sun. In that seed was produced *Brūmha*, the sire of all. He was the first material being, and is called *Poorooshū* (the producing cause); and thus *Brūmha* became the lord of all creatures. Waters are called *Nara*, because they were produced by *Nūnū* [the self-existent]: they were at first his place [*ñyūnū*], therefore he is called *Narayānū*." The *védū* and *smritees* teach, that this spirit is one, since all creatures were derived from it, and since all at last will be absorbed in it. Therefore the *védū* and *smritees* are not opposed to the popular sentiment, that "*Narayānū* is the spirit of all sentient creatures."

*Narayānū*, clothed with the total of gross matter, created, on his navel, resembling the water-lily-formed *Sooméeroo*, him who is called the four-faced, and then by him created all individuals possessed of organs, down to the masses of inanimate matter. Thus the *smritees*, All living creatures, with their organs, proceeded from the body of that being [*Narayānū* thus clothed with matter]. That which is said in the *pooranās*, that while *Narayānū* was sleeping on *shēshū* (the serpent-god *Ūnāntū*), the four-faced god was unfolded from the water-lily navel, and from the eyes and ears, of this god, must be understood as referring to the creation which takes place at the dawn of every day of *Brūmha*, viz. at every *kūlpū*. It cannot agree with the first creation, but this sleeping on *shēshū* agrees with the dissolution of nature which takes place on the evening of a day of *Brūmha*, and with the appearance of the tor-

pid gods, in regular order from Brūmha, who in a united state had retired into the body of Narayānū; for, the dissolution of nature at the evening of a day of Brūmha, is called sleep, because, at that time, for some purpose, he [Narayānū] assumes a body. Thus the twenty-four principles [of things], and the production of the world by them as an assisting cause, have been briefly described. From whatever cause any thing is produced, its continuance depends upon the continuance of that cause, and its dissolution arises from the absence of it. From whatever cause any principle [of the twenty-four] is derived, in that it is again absorbed; but absorption is in the reversed order of creation, while creation is in a direct order (as from ether, wind; from wind, fire, &c.) So says the Māhabharātā, &c. These changes, viz. creation, preservation, and destruction, in the gross state of the twenty-four principles, are shewn, in order to assist in obtaining a discriminating idea of Him who pervades all things; the perceptible though very subtle changes [in these principles] are thus mentioned in the smritices: the constant births of the lingū-shīrōrās, on account of their extremely subtle nature, and the rapidity of time, are as though they were not. Therefore, speaking correctly, all inanimate substances are called non-entities [or rather momentary]; another affirms, that all inanimate things, to speak decisively, are uncertain. Standing aloof then from all inanimate things, the spirit is to be perceived as the real existence by those who are afraid of evil. The *Ūnaogāta* contains the following comparison: This universe, the place of all creatures, is the eternal tree Brūmha: this tree sprung from an imperceptible seed [matter], the vast trunk is intellect; the branches, consciousness; its inferior branches, the primary elements; the places of the buds, the organs; and thus spreading into every form of being, it is always clothed with leaves and flowers, that is, with good and evil fruit. The person who knows this, with the excellent axe of real wisdom cuts down the tree, rises superior to birth and death, and obtains immortality.—  
*End of the third section.*

*Section 4.*—For the accommodation of the student, I shall now, in verse, treat of spirit, as the first cause [poorooshū], and distinct from matter. The common concerns of life are conducted by this one idea “I am” [that is, by identifying spirit with matter]; but by the true knowledge of God it is made clear, that he is eternal, omnipre-

sent, &c. I shall therefore, in the first place, speak of spirit as united to matter : [In this sense] he who receives the fruit of actions, is eternal, since he is the cause of every operation of the understanding, and of every creature produced by the mutations of matter. Moreover the understanding is without beginning ; for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate, and as such must be without beginning : therefore, from the fact, that the understanding is without beginning, we derive the proof, that he who receives the fruit of actions is without beginning. When we speak of spirit, as the sovereign, we mean, that it presides over the operations of the understanding as the receiver, as a shadow is received on a mirror.\* Therefore when the operations of the understanding are destroyed [withheld] the liberation of spirit ensues ; [that is, according to the *sankhyā*, the liberation of spirit includes merely the liberation of the understanding from its operation on visible objects]. He who receives the fruit of actions being without beginning, there exists no cause for his destruction, and therefore he is not destroyed : from hence it is proved, that he is eternal, and, being eternal, he has not the power of producing new ideas. We have never seen that that which is destitute of light can make known light ; in the light-possessing works of the *sūtwū-goonū*, the properties of things are seen. From hence we gain the idea, that the cause of things [the manifestor] is not finite, but eternal ; therefore manifestation resides in the eternal. Union leads to mistake respecting the cause of manifestation ; as when some suppose, that the power of giving light is in the fuel, or that this power is communicated to a mirror when you remove its covering. Therefore the knowledge of the eternal must also be eternal, and in some sense, must be considered as spirit, for upon it nothing is reflected. [If any one say, that] knowledge [is a property, we affirm that it] is a thing, for it is dependent on none ; and “ I am ” [personal identity], being a quality of the understanding, will agree with this as a thing. Through false ideas, the ignorant constantly cherish the error, “ I am that lump ” [of clay ; that is, they conceive of spirit as matter]. Through association [between body and spirit], they call spirit the wise, and from the same cause they apply to spirit the terms dependence, parvity, production, and destruction ; but as vacuum only is ne-

\* According to the *sankhyā*, spirit is not considered as the creator, nor, in fact, as really receiving the fruit of action ; this reception being only in appearance in consequence of union to matter, and not more, in reality, than as the mirror suffers or enjoys, from the image reflected upon it.

cessary to the ear, so spirit requires only spirit; therefore, in an inferior sense, but where no objection can be raised, it is decided from the védû, &c. that spirit being wholly light, the all-pervading, the eternal, and the pervader of all bodies, requires only spirit. When it is united to material things, then [not really but apparently] it is capable of destruction; when in a subtle state, it is unsearchable. If it is diffused through the whole system, why then are not the things of all times and of all places always manifest? They are not manifest except in those cases where spirit is united to the operations of the understanding. Philosophers maintain, that the appearance of things is their image reflected upon spirit. When the operations of the understanding are not reflected, spirit is considered as unconnected, immutable, ever-living, all-diffused, and eternal. All desires, &c. arise in the understanding, and not in the spirit, for desire and the operations of the understanding have but one receptacle. All things within us subject to alteration, exist in the understanding; therefore all spirits, like all vacuums, are equally immutable, always pure, always identified with the understanding, always free, unmixed, light, self-displayed, without dependence, and shine in every thing. An opponent here says, We are then, in short, to understand, that all spirits, like the vacuum, are one: for that it is in the understanding only that the contrarieties, pleasure and pain, exist. This objection will not stand, for in one spirit there are these contrarieties, the reception of the fruit of actions, and the absence of this reception; for when spirit receives the operations of the understanding, it is many, and when distinct from these operations, it is one; the védû and smritees teach us, that spirit is one when we apply to it discriminating wisdom; and many when united to matter. Spirit receives pleasure, &c. as a wall the shadow; but that which enjoys or suffers is the understanding: still a distinction is formed by the appearance or non-appearance of enjoyment or suffering in spirits, similar to that which appears in pillars of chrystal on which the shadows of dark or red bodies have fallen; but the similitude drawn from air is inadmissible, because things having different properties make no impression on air.—*End of the fourth section.*

*Section 5.*—I shall now speak of spirit, and of that which is not spirit, and enlarge upon the qualities of the one, and the faults of the other, that the distinction between them may be made clear. This cloud-like world, subject to the transmuta-

tions arising out of the three goonās, like the changing clouds in space, is repeatedly produced and absorbed in spirit, by its approximation to the three goonās in their changed form. Therefore spirit [chitēe], being [in reality] without change, as the supporter of the three-goonū-changed [world], is the instrumental cause of the universe. As water, by its being the sustaining substance, is acknowledged to be the supporter of the world, so spirit by its being the sustainer of the embryo [atomic] world, is declared to be its supporter. Brāmhū, the immutable, the eternal, and who is described by the synonym Pūrūmart'hū-sūt [the real entity], without undergoing any change, is [popularly speaking] the instrumental cause of all things. He is called Pūrūmart'hū-sūt, because he exists for himself, and is complete in himself. He is called sūt [the existent] because he exists of himself, and accomplishes all by himself. Nature in all its changes is like the fluctuating waves, and is called ūsūt [non-entity] through its constant change from form to form. That which, after the lapse of time, does not acquire a new denomination from having undergone a change, is called in the smṛitees vūstoo (substance); that which owes its existence to its dependence on something else, or which is completed by the vision of something else, or which arises from another source, is not called substance [is ūsūt], because something else is required to give it existence. That which is real, must have existence: we can never say, that it does not exist. If it does not exist, we can never affirm that it exists, or that it is eternal. Therefore, when we speak of the world as possessing entity and non-entity, we lie under a mistake: [still, as real impressions are produced by it on the mind, we may say] this world is sūt [substance] and ūsūt [unreal]; but to believe that this world is a substantial good, is a real mistake. This world is [compared to] a tree; its intellectual part is its heart [the substantial part]; all the rest is sap, [unsubstantial]. That part of the world which is permanent, is intellect, which is unchangeable; all the rest is contemptible, because unsubstantial. So also is it false and unsubstantial, because, compared with Brāmhū, it is unstable.

Thus have I shewn, that spirit is a reality [sūt]; and have also described the nature of other things. These subjects are discussed at length in the *Yogi-Yashish-t'hū*; I have here only given an abstract of them. A dream, when a person awakes,

is proved to be a non-entity. That body which, when awake, we are conscious we possess, is a non-entity when we are asleep. At the time of birth, death is a non-entity; and at the time of death, birth is a non-entity. This error-formed world is like a bubble on the water: we can never say that it does not exist, nor that it does. Spirit is real entity, but not so the visible world: it is as unreal as a snail when mistaken for silver; or as when the thirsty deer mistakes the reflected rays of the sun for a pool of water. There is one omnipresent, placid, all-pervading spirit; he is pure, essential knowledge, entire and inconceivable intellect, widely diffused like boundless space. Wherever, in any form, that omnipresent, omnipotent, universal, all-inspiring, self-existent being, is visible, there, in these forms, this agitated world, now visible and now invisible, appears extended in him, like the reflected rays of the sun [mistaken for water] on the sands of a desert. As a magic shew, or as the appearance of water from the reflection of the rays of the sun on the sand, or as the unstable waves on the surface of the water, so is the world as spread out on spirit. This visible world was spread out by the mind of the self-existent Brūmhū; therefore the world appears to be full of mind. Those of impure mind, who are ignorant, and who have not entered the right way, esteem this unsubstantial world as substantial, and pursue this idea with the force of the thunderbolt. As a person unacquainted with gold may have an idea of a [gold] ring, but has no conception of the value of the gold of which it is composed, so an ignorant person sees in the world only cities, houses, mountains, elephants, and other splendid objects; he has no idea of that which is spiritual. In these and other passages of the Yogū-Vashist'hū, the absolute nothingness of the world is declared; and in other passages, the world, as the work of the eternal, is called eternal. That, freed from name and form, in which this world will be absorbed, is called, by some, crude matter, by others illusion, and by others atoms. This world, in the midst of spirit [lying dormant] during a profound sleep at night, resembles a water-lily imprinted on the heart of a stone. The universe-formed imperishable fruit of the wide-spreading tree of nature, is made visible by Brūmhū. Thus has been decided the different natures of entity and non-entity.—*End of the fifth section.*

*Section 6.*—Having shewn the nature of spirit as distinguished from other things,

I now proceed to speak of its intellectual nature, as distinguished from the operations of the understanding. Mūhāt poorooshū [intellect] is called ūnoobhootee, chitee, bodhū, védūna, viz. sentiment, conception, understanding, and ratiocination. Other things are called by the names védyū,\* jūrū,† tōmū,‡ ŋnānū,§ prū-dhanū,|| &c. Knowledge, when connected with the object of knowledge, is esteemed the manifest, in the same manner as light, by its union with the object it displays, is called the manifest. Connection with the objects of knowledge exists immediately or mediately, in unassociated spirit; not, however, as it exists in the understanding, but as the body on the glass. Spirit, though it is diffused, on account of its unconnectedness with the faculties and with material things, does not look at the object of knowledge. Thus spirit, like other things, through its want of union to the faculties, and of operation upon its objects, remains unknown. The spirit during its freedom [from matter], through the absence of the operations of the understanding, remains unknown, without form, identified with light, and air-formed. The operations of the understanding have form and bounds; like a lamp, they are visible; they are innumerable; they perish every moment; they are inanimate, for like a pitcher, a lamp, &c. they are the objects of the perception of another [the soul]. The manifesting power of the operations of the understanding is its capacity of resembling the thing made known. As a mirror, by its capacity of receiving the images of things, is that which displays them, so the understanding, through its capacity of receiving the forms of things, is that which displays them. It is spirit which perceives the operations of the understanding; but it is through the operations of the understanding that other things are perceived. Some one object's, If we acknowledge two powers of perception, one residing in spirit, and the other in the understanding, we admit more than is necessary for the effect. Spirit sees things through the understanding; that is, the understanding assumes the forms of these things, and their shadow is reflected upon spirit; the understanding, &c. cannot perceive [objects]. In this manner the distinction is made clear between the operations of the understanding and spirit; and from [the examination of] matter, &c. the distinction between spirit, and that which is not spirit, is also established. By the union between spirit and the operations of the understanding, in the images reflect-

\* The object of knowledge. † Brute matter. ‡ Darkness. § False ideas. || Chief.

ed by one and received by the other, the mistake is made, that they are both one, and that the understanding possesses the powers of spirit, as persons mistake a piece of red-hot iron for fire. This discrimination between the operations of the understanding and spirit, in which the noiyayikōs have been bewildered, and which a person of small understanding cannot comprehend, has been eminently illustrated by the sankhyū. The ignorant Bouddhūs, through not discriminating between the operations of the understanding and spirit, declare these operations to be spirit, and being thus bewildered as it respects the meaning of the védū, which teaches [for the sake of illustration] that knowledge is spirit, regard spirit as temporary. This discrimination between the instrumental cause, viz. the operations of the understanding, and the self-existent, who makes them known, is not impossible to good philosophers : a duck can separate milk from water. This capacity of discriminating between spirit and the operations of the understanding is called emancipation, the end of the world. Every one, through visible objects, knows something of God ; but abstract ideas of God, none possess ; to obtain these, discrimination is required. Spirit cannot be discriminated from external things, because of its admixture with the operations of the understanding, but by a knowledge of these operations they may be separated from spirit. As fire on the hearth, though it cannot be distinguished from coals, on account of their union, yet it may clearly be discriminated by its consuming quality. We learn from the védū, that the distinction between the operations of the understanding on visible objects, and spirit, is most clearly seen during the time of profound sleep, when spirit, as the manifester, appears as light. Wise men affirm, that every thing is distinct from that which makes it visible : jars, &c. are different from the light [which makes them visible], and the operations of the understanding are different from light. As therefore unassisted spirit makes evident the operations of the understanding, it is clear, that it must be distinct from those operations ; this mode of decision will soon enable a person to comprehend this idea. In this manner, spirit is found to be the revealer of the operations of the understanding, and as such is to be distinguished from these operations, though it continues to make them known. According to the védū, &c. though the body and faculties in waking time appear not to be different from spirit, yet during a dream, spirit is clearly seen to be different from both. In a dream, all bodies different from spirit appear in the spirit ; and this is also the case when the person is awake ; but in



waking hours there is this difference, that the same things are also objects of vision. In a dream, they are the immediate objects of perception, because they are ideal. In waking hours, they are the objects of perception by the instrumentality of the organs. In our sleeping or waking hours, all material objects, as delineated on spirit, appear of the same form; there is no difference between them whether ideal or visible. The form of things in the spirit is merely an idea, clothed with form by the operations of the understanding. Therefore the operations of the understanding, as applied to material things, when reflected on spirit, are the same in our waking as in our sleeping hours. This is said as conjecture; we have no means of proof; but there is no better method of shewing the nature of spirit than by comparing the state of things in a dream and when awake. As a person dreaming, sees every thing in spirit, so in his waking hours [notwithstanding the omnipresence of spirit, through the individuation of his ideas, he fancies] he sees it confined in one place [the body]. Profound sleep, then, shews simple spirit [rather than its state of embodied existence]. Both when awake, and when we dream, the ideas which we form, through the operations of the understanding, of spirit being possessed of form, are illusory and false. The overspreading of the understanding with darkness is called the heavy sleep of the understanding, but the want of this covering, is called the deep sleep of the soul. Spirit, perfect, eternal and unchangeable, perceives the operations of the understanding only; but where the operations of the understanding are wanting, it perceives nothing. As spirit is at the post of the operations of the understanding, it must be omnipresent and eternal. Therefore the ignorant in vain perform religious austerities, for spirit undergoes neither decay nor destruction. The ignorant believe, that the understanding and the body, united as husband and wife, endure the suffering of pain; and they plead this as a proof, that in time of profound sleep the body enjoys repose. He who enters upon religious austerities, for shew, without distinguishing between spirit and the secularised operations of the uncreated understanding, will never obtain emancipation, but will continue miserable in this world and in the world to come. Through the want of discriminating between the understanding and spirit, some maintain the doctrine of the individuality of souls, but this is false, for all souls have the same vitality. The understanding, having despised and thrown the weight of government upon its husband, spirit, which has no qualities, is imprisoned in its own operations. But the purified

understanding, recognizing her lord [spirit] in his true character, is here filled with joy, and at last is absorbed in the body of her lord. The understanding, recognizing her lord [spirit], and thus meditating, he is not governor, he enjoys not pleasure, he endures not pain, he is pure spirit, like the vacuum, gives him no more pain.—*End of the sixth section.*

*Section 7.*—Having thus pointed out the distinction between pure spirit and the understanding, the author next proceeds to describe the happiness of spirit. The smritees declare, that pain is [or, arises from] the expectation of pleasure from the objects of sense. From hence it appears, that the essence of pleasure lies in the absence of pleasure and pain. We have chosen this definition of pleasure in preference to the ancient one, because it is more forcible; and we must be allowed to do this in a work treating of liberation [of spirit from matter], otherwise an objection would lie against every work which defines logical terms. The word happiness is figuratively applied, without sensible proof, to spirit, for the sake of representing it in an agreeable manner, as air is figuratively used to represent omnipresence; but the idea of happiness, as applied to spirit, is clearly disproved by this and other sentences of the védū, Spirit is neither joyful nor joyless. It is clear, that the negations of the védū [spirit is not this, is not that, &c.] are of more force than instructions [relative to ceremonies]; for these instructions cannot procure for the worshipper that which he needs, liberation. The expression, It is not joyless, teaches us, that spirit, as lord, partakes of the happiness of which the understanding is the author: as he, not destitute of wealth, is wealthy, or the master of wealth. By this sentence of the védū, Spirit is more lovely than any thing, the beauty of spirit is intended to be set above happiness: therefore it is improper to call spirit the blissful. From the following verse of the védantū, Happiness, &c. belong to matter, it appears that the essential happiness of spirit is not insisted upon in the védantū. The nature of spirit, as destitute of happiness, has been examined at large by us in the commentary upon the Brūmhū-Mēemangśū: we now speak of spirit as identified with love: the disinterested attachment [of the understanding] to spirit, which never regards spirit as non-existent, but always as existent, is genuine love. The desires of the understanding after pleasure are subject to spirit; therefore spirit [self] is the most beloved object; there is nothing so beloved as this. Love to spirit should be found-

ed on its spiritual nature; and not upon any expectations of happiness. A person says "I am" [I exist]; he does not say "I am—happiness," [that others should expect happiness from him.] Happiness is the absence of misery, and with this, spirit is identified. Spirit is lovely; and is identified with love. Hence, in reality, spirit is the object of love, but not on account of that with which it is invested; this would be love to the appendage, and would be unstable, not real. For want of discrimination, when affection is placed elsewhere, as on pleasure, &c. it is temporary, but love to spirit is constant; for spirit is styled the eternally happy. If the understanding be well settled, and perceive the entire loveliness of spirit, will it not bathe in a sea of happiness? In common affairs, the understanding enjoys happiness when any thing pleasant is presented to the sight: from hence we infer, that supreme happiness must arise from a view of that which is supremely lovely. The exciting cause to love is always spirit—spirit is of itself lovely: this sentence the *védū* perpetually repeats when it proposes to fix the thoughts on spirit. The happiness arising from the sight of the beloved object, spirit, and which can be represented by no similitude, is enjoyed by the wise [who are] emancipated, even in a bodily state. The happiness enjoyed by spirit which dwells within, is genuine: this is not controverted by the *yogīs*; but miserable men, unconscious of this, and anxious after outward happiness, are deceived. Secular persons desire happiness, but, like a householder who seeks pleasure by looking through the windows, instead of looking for it within, they seek it by looking through the senses. Cursed be those pleasures which arise from the senses, and when changed give pain, for they are obtained from pain, are made up of misery, and obstruct the pleasures of spirit.—*End of the seventh section.*

*Section 8.*—The discriminating characters of spirit, mentioned in the *védū* and *smritees*, that it is eternal, intelligent, and happy, have now been described. Matter is possessed of three contrary qualities, [it is temporary, destitute of life, and is [or tends to] misery.] Discrimination discovers the excellencies of the one, and the evil qualities of the other, and destroys the latter. Those opposite natures, which arise out of the absence of qualities in spirit, and their presence in matter, we will discuss, by many proofs, though in a brief manner, in the sequel. The operations of the understanding, and the images of pleasure, pain, &c. are both in the same

place, the understanding. Mūhāt [intellect], and all created things, are inanimate, and their producing cause is also inanimate, for the [instrumental] cause and the effect are always seen to be of the same nature. Therefore spirit is proved to be mere gnanū [light, or knowledge], and all other things, as well as all the qualities of things, are the mere transmutations of matter. The wise consider spirit as void of qualities, and immutable. Gnanū [spirit] is spoken of as immutable when [in the body] it is firm as the peak of a mountain. As by contact with an unguent, the thing touched is tintured with its qualities, so desire is produced in the understanding by its connection with the objects of sense. The union [sāmbhūdee] which takes place in the act of anointing [smearing or painting] a thing, is called sāngū [association], and ōnjūnū [paint]: therefore the great sages, using the comparisons of the ether and the lotus, untouched by earth and water, have declared, that spirit is not tangible, is unassociated, and unaffected. In spirit, the sea of boundless power, the three goonūs are driven about, for the purposes of creation, like bubbles in the ocean, and become the universe. The vital spirit, through its vicinity to the world, as sovereign, influences inanimate things, as the load-stone the needle. Inanimate things are excited to action, like servants, to hold forth spirit as the maker, the nourisher, and the destroyer of all. The bodily organs naturally collect all articles of enjoyment for the sovereign [spirit], and deliver them to the chief minister, the understanding. The understanding, charged with all these articles of enjoyment, presents them to spirit; the spirit, as lord of all, enjoys them, like a king, by merely looking on them. The body is the lord of wealth, the organs of sense are the lords of the body, the understanding is the lord of the organs, and the spirit the lord of the understanding. The immutable one has no lord to whom he owes obedience. Therefore this is the limit of our conceptions of God—he is the light of all, the lord of all. The glory [happiness] of others [the creatures], obtained with much pain, is transitory; that of passive spirit is without beginning and without alloy. Spirit is power, and hence, by illusion, and by its dancing near the great mass of inanimate matter, it receives birth and absorption with the utmost ease. The yogī, viewing the glory of spirit, which is beyond all comparison, and free from alloy, values the glory of [the god] Brūmha no higher than a blade of grass. The atma [enjoyer] of outward things is the body; the organs are the atma [enjoyer] of the body; the atma of every thing, even of the organs, is the understanding; and the atma of the

understanding is space-like spirit. This space-like spirit is called *Pūrūm-atma* [the most excellent spirit] because beyond it there is no spirit. Spirit is called the animal soul, when it is connected with the operations of the understanding, but, according to the *smritees*, spirit, as distinct from these operations, is called *Pūrūm-atma*, the Great Spirit. Whatever it be that pervades any thing, that is its *Brūmhū*; therefore the creator of every being down to inanimate matter, is its *Brūmhū*. Theists, i. e. the *sankhyās*, affirm, that *gnanū* is God; others believe that the Great Spirit is God, but nobody affirms that inanimate matter is God. The ever-living, who is the supreme, and who pervades all things, is *Brūmhū*; for no cause is known from which it can be ascertained that he has any superior or pervader. He, undivided and uniform, is the total of innumerable spirits, and is called *chit-ghnū* [the total of sensation]; *vignānū-ghnū* [the total of wisdom] *atmū-ghnū* [the total of spirit]. *Pūrūm-atma* does not depend on another for manifestation, he is known only to himself; therefore he is called his own manifestor: every thing else is destitute of this property. Enjoyment [*bhogū*] does not belong to the immutable spirit, but to the understanding. The pleasures of spirit arise from the images of things reflected by the operations of the understanding: spirit therefore tastes pleasure in a secondary manner. Spirit, without assistance, sees the operations of the understanding, and is therefore called the testifier for the understanding; and because it sees in itself every thing free from change, it is called the universal testifier. The manifestations imparted by spirit are temporary, for it retains the images of things only for a time. We mention spirit in the character of a testifier merely to shew, that it is distinct from inanimate matter. Spirit [*poorooshū*] is incapable of being described, for it is atomic, and subtile; and in the absence of visible objects, is unknown; *Rahoo* is invisible, but, when he approaches to seize the moon, he then becomes visible. As a face is seen in a glass, so spirit is seen in the operations of the understanding. When the universe falls upon [as a shadow falls upon a wall] spirit, it becomes visible. Spirit, though the receptacle of every thing, is said to be empty, like space. The understanding charges all the faults of the objects of sense on spirit, the perceiver, but falsely, for it is free from impurity, as the mirror or the pure ether. The understanding first accuses spirit of error, and then grieves it. In short, the impurity which adheres to visible objects is not in spirit, for spirit is pure, clear and faultless. Amongst things of the

same kind, there is nothing by which they can be separately distinguished; so spirit, on account of its uniformity, is called, The unchangeable. As the sovereign of the body [déhū], it is called déhee; as it enlightens the poorē [the body], it is called the poomūs, male; as it is alone, it is called ūdwitēyū, [without a second], and as it is the only [one], kévūlū. Nothing can conceal spirit, therefore it is called ūnavritū [the uncovered]. As the supreme, it is called atma. It knows bodies [kshétrū] therefore it is called kshétrūgnū, or that which knows the body. It is called hūng-sū [a duck], because it feeds upon the miserable fishes which play in the lake of the heart about the petal-formed nympha of the understanding. By the letter ॠ breath goes forth, and by the letter ॡ it enters again: on account of this ingress and egress of the animal soul, spirit is called ह-ॠ [a duck]. In the mountain of the body is the cave of the heart: in this cave [goohū] spirit is perceived as it were sleeping with his consort the understanding; and hence he is called goohashūyū, [he who sleeps in a cave]. Spirit is called mayin: for by its proximity to the three-goonū-formed maya [that which imposes on the senses] it assumes a delusive appearance. The eleven faculties [of mind and body] and the five [primary] elements of matter, are the sixteen divisions of spirit; yet in reality it has no divisions, and is called nishkūlū [he who has no parts]. The pronoun I is expressive of sovereignty: spirit is the unassisted testifier of the understanding; therefore the wise express spirit by the sign I. Speaking generally, spirit, like a king, is the lord of all, the all-wise, the governor of all, the only one, the first male: strictly speaking, however, spirit is indivisible. That which is said in the elementary aphorisms relative to the unity of spirit, refers to its genus; and indeed, at the dissolution of all things, there is a most evident demonstration that spirit is indivisible. Spirit, on account of its unassociating properties, is considered as always perfect, and as unchangeable intellect; being vital, it is always free; and being destitute of sorrow, it is called poorooshū [light]. Let the wise, by these and other ways pointed out by teachers, books, their own experience, and the different properties of spirit and matter, distinguish between spirit and that which is not spirit. The distinction between spirit and matter, so largely insisted on in the preceding remarks, when reflected on by yogēs, produces liberation.—

*End of the eighth section.*

*Section 9.*—Having thus, by clear reasoning, defined discrimination, for its further

manifestation, I now briefly relate the method of celebrating *rajū-yogū*.\* He who is not able to perform the *rajū-yogū*, may attend to that called *hūt'hū-yogū*.† According to the *Yogū-Vashisht'hū-Ramayānū*, the account of this ceremony was communicated by *Bhoosondū†* to the sage *Vūshisht'hū*. In the celebration of the *rajū-yogū*, the exercise of the understanding is required. In the *hūt'hū-yogū*, the suppression and expression of the breath, and a peculiar posture in sitting, are the two principal things required; other things are to be attended to according to the strength of the *yogē*. The *védū* and the *smritees* have recorded endless errors in the objects of the senses: the *yogē*, to procure an unwavering mind, must fix his attention on these errors. In the heart in which the seeds of desire have grown up into a wilderness, a crop of knowledge and religious merit can never grow; but in the heart in which the weeds of desire have been consumed by the fire of the knowledge of error [in the objects of the senses], and which [field] has been ploughed by the instructions of a religious guide and of books, a good crop soon comes to perfection. A wise man sees so many false things in those which are called true, so many disgusting things in those which are called pleasant; and so much misery in what is called happiness, that he turns away with disgust. Even the residence of [the god] *Brūma*, is hell, for it is full of the impurity of death; among the inhabitants of that place, those who are more glorious than yourself, are miserable in consequence of their subjection to the three *goonūs*: and being constantly terrified with the fear of transmigration, even they seek for liberation. This then is evident, that all worlds are full of misery. "May this be mine;" "May I not be this:" the mind, constantly subject to such wishes, is always in misery: this the heart well knows. Profound sleep [perfect insensibility] is alone [a state of] happiness. Knowledge of the objects of the senses, is misery. This is an abstract view of pleasure and pain: there is no need of further enlargement. In this manner, a wise man, desirous of that which is truly substantial, having tried the objects of sense, those airy nothings, rejects them all, as a person casts away the serpent, which in infancy appeared to be a charming object. In order to diminish the endless errors connected with [a view of] the objects of sense, the wise will apply discriminating knowledge to that which is mere appearance, and meditate perpetually on perfect spirit. A religious guide can never say respecting spirit, "This

\* The excellent or kingly *yogū*.† The common *yogū*.‡ This sage is said to have been the offspring of the goose which carries *Brūma*, by the crow on which *Yāmū* rides.

is spirit ;” but to the yogē spirit manifests itself, when, with an unwavering mind, he thus meditates, “ I am that which manifests the operations of the understanding, I am the eye-witness of the understanding, I am different from the understanding, I am the all-pervading, I am the unchangeable, I am the ever-living.” The operations of the understanding resemble a jar, and spirit the vacuum in the jar ; they are [in their union] subtile and destructible. In reality, spirit is that which manifests the operations of the understanding ; it is unchangeable, unassociated, and undecayable. All within the mind is called the operations of the understanding. Spirit is distinct from these miseries [these operations], yet sees them without a medium. [Addressing himself to a Bouddhā, he says] In attributing the manifestation of an operation of the understanding to an operation, and in maintaining the continual operation of effects, you assert more than is true, and therefore the above-mentioned idea [that spirit without a medium sees the operations of the understanding] is established. Filled with joy, grief, fear, anger, desire, infatuation, inebriation, envy, self-importance, covetousness, sleep, indolence, lust, and other marks both of religion and irreligion : in short, full of joy or misery, the understanding exhibits itself as spirit [when a person says, *I am sick, I am happy, &c.*] I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure vacuum, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable, the mirror in which all is seen, and, through my union to all souls, the displayer of all things. Not being different in nature, I am every living creature, from Brūmha, Vishnōo, Mūhēshwūrū, down to inanimate matter. I and all other living creatures are one [in essence] like the vacuum, we are life ; therefore we are taught in the védū to meditate on spirit as one, and as expressed by the particle I. Seeing this, the yogē worships [presents his food, &c. to] all living creatures. The védū says, that in this manner the sankhyū yogēes worship spirit or [self]. He who worships spirit [self] viewing himself equally in all beings, and all equally in himself, ascends to his own heaven. Mūnōo calls the worship of [self] spirit, the method of obtaining divine knowledge. In this manner, let a person collect around him living animals, assure them of safety, and honour them with his own food, and thus think on spirit.\* The yogē, who views all on an equality with himself, desires not the pleasures enjoyed by Brūmha, Vishnōo, Shivū, &c. Therefore let the yogē meditate on

\* Agreeably to this doctrine, some mendicants may be seen making a companion of a dog.



equality. How can desire exist in the mind of him who, in production and dissolution, in all states and times, sees every thing the same. Vishnoo and the other principal deities who possess great glory, do not enjoy more than I [the yogē] do; therefore that glory which is admired by those who cannot discriminate, is false. When a person sees another in qualities and actions greater than himself, he labours to become his equal; but I see no one greater than myself; nor do I consider myself as less than others, that I should, through fear of being beaten, worship the gods in order to conquer these giants. From Brūmha even to the people in hell, the yogē loves all as himself, even as parents love their children. The védū says, that from men's [false] conceptions of the undivided one, viz. that such a one is sovereign, that these are subjects, that this is best, that this is the worst, the fear of death arises. The various shades of existence, as governor, subject, &c. appear in the one vacuum-formed spirit as non-entities, or like shadows on a chrystal pillar. In the operations of the understanding, the one spirit appears multiform, as a juggler who personifies a number of animals by clothing himself with their skins. Maya [illusion], in various forms, embracing formless spirit, dances, and thus brings the understanding into a state of infatuation. The idea of a plurality of spirits arises from variety in the operations of the understanding: this may be illustrated by the appearance of many suns in different pans of water, and many skies as seen through different apertures in a jar, &c. "Therefore, attend! I am pure, wise, free, all-pervading, undecayable:" the wise, thus judging, treat as false the distinctions of I and thou, friend and enemy, &c. From Brūmha, Eeshū, Huree, and Indrū, down to the minutest living creature, the distinctions of good, middling, evil, arising from illusion, are false. When we speak of spirit as connected with the illusion arising out of the three goonūs, we apply to it these comparisons, good, middling and evil. He, to whom I am is applied, is spirit, imperishable, ever-living; the same in the body as in other places; with this single difference, that he is perceived within, but not without. Thus the personality of creatures, bound in delusion or free, arises from different states of life, as governor and subject, but not from spirit. There is no distinction between governor and governed; therefore there is nothing greater than myself that should urge me to seek worldly eminence. Profound repose [death] is my beloved wife, for she destroys all my misery; but the wife of the ignorant, that is, the understanding, is unbeloved and unchaste. If the reflection of the operations of the understanding falls on me as on a

mirror, the fault, though to be disapproved, is not mine. But from its nature and from experience we are taught to reject it, for a person cannot look with pleasure on the deformity of another. This chaste one [the understanding] having cast her own faults on her husband, afterwards repents. An obedient wife, seeing her husband faultless, becomes so herself. Notwithstanding the diversity of created forms, I am always the same, whether I enjoy or not my appointed spouse who seeks not another. Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer and lord, than the faults of things made visible are in the sun. The understanding is subject to misery, but when it meditates on one [spirit], it becomes released from the bonds of misery; but neither confinement nor liberation belongs to me [spirit]. When the miseries of the understanding are reflected on the immutable and unassociated spirit, it is conceived that the spirit is in chains, and subject to sensations; but this appears to be false as soon as the mirror, spirit, is inspected. The testifier [spirit] is not subject to the three states, wakefulness, repose, and profound sleep. I the sun-like spirit, am perfect; I neither rise nor set. As the face in a glass, so the universe, through the understanding, is realized in me as a reality. But in time of profound sleep, though I am all-pervading, [because the understanding withholds its operations] I am seen neither within nor without. [Speaking popularly] that [universe] which appears in me, or in another [individuated spirit], or in simple intellect, or in the all-pervading, is merely a shadow connected with the operations of the understanding. I am only the mirror holding a reflected image: the universe in me resembles the appearance of silver on the shell of a snail, or that of water in a fog, or that of a city in the air; yet this implies no fault in me. The universe was not in me in time past, nor is it now, nor will it ever be: I am eternal. Whether it be in other things or not, [as in the understanding, &c.] is a matter which does not concern me. All is in me as in space; and I, like space, am every where. There is nothing in me, nor am I every where; for as nothing adheres to space, neither does any thing adhere to me. The great sages call the universe wisdom itself, for matter and spirit, as milk and water, are inseparable. The universe is mine, because the pleasures, &c. of the body belong to me; yet as they are mine, so they belong to others. But

that it is, indeed, mine, is the mistake of the understanding. In fact, no one possesses any thing; the world resembles a lodging house: there is no union betwixt it and the occupier. There is one spirit, ever-living, pure, space-like, unmixed, more subtle than the smallest atom; in him there is neither universe, nor worldly operation. Visible objects, of which the understanding is full, appear, one after another, as reflected images in the vast mirror of universal spirit. As vacuum is every where, evident in some places and exceedingly confined in others, so is it with spirit, whether clothed with the understanding, or confined by gross matter. The universe is full of space-like spirit; hence, wherever the understanding wanders, its operations become visible, as jars in the [light of the] sun. My birth, and all its consequences, are no more as the visions of religion and irreligion, birth and death, pleasure and pain, &c. appear when a person awakes. The idea of the production or destruction of spirit arises from the union or disunion of spirit with the operations of the understanding, in the same manner, we speak of the rising and setting of the moon when visible or when invisible. As the clouds, whether they conceal the sun or not, do not approach that luminary, so do I [spirit] see the evil-dream-like train of existence, birth, death, and the momentary operations of the understanding, without being affected by them. The sage with his mind exclusively fixed on spirit, thus meditates, and obtains the vision of spirit, as of a stupendous mountain. If the mind relinquish for an instant that which is essentially pure and placid, the remains of the habits wrought by sensible objects will again secularize the organs. A wise man should therefore destroy [suppress] with the weapons of discrimination those perpetually-rising enemies, [the organs], as Indrū did the mountains.—*End of the ninth section.*

*Section 10* —I shall now clearly point out the properties of the man who obtains liberation in this life, and who constantly meditates on spirit. The self-conceited but ignorant may have heard something of spirit, and may have reflected upon it; but, in consequence of ignorance, they misunderstand what they have heard and reflected upon, and hence choose an ignorant teacher. The *Yogā-bhāṣyā* says, that neither greatness nor the knowledge of futurity, &c. are essential signs of knowledge, but

that renouncing these a person may obtain liberation [koivülyñ]. That which is written in the védü and smritees respecting the marks of the wise, and of emancipating wisdom, I have extracted, to strengthen the faith of the yogēē. To a yogēē, in whose mind all things are identified as spirit, what is infatuation?—what is grief? He sees all things as one. He is a wise man who is destitute of affections, who neither rejoices in good, nor is offended with evil. As the wind forces its passage every where, without leaving a vacuum in its progress, so the wise man never forgets what he has learned of spirit. He is liberated in this life who is never elevated nor depressed, whose face shines both in pleasure and pain, and who is always the same. He is free even in this life, who is awake [to his spiritual nature] though asleep [in reference to sensible objects]; who is not awake [to sensible objects] and the operations of whose understanding are not connected with the passions. He who acts as though he were subject to desire, hatred, fear, &c. but like the ether is pure within, obtains liberation while in the body; so does the person who is free from pride, whether he be employed [in secular affairs] or not, for he preserves his mind unsullied. If it could happen, that the rays of the sun should become cold, that the beams of the moon should impart heat, and that flame should be made to descend, still an ignorant man [ignorant of spirit] can never obtain liberation. Even the power of spirit shining in all the wonderful forms [of nature] cannot excite the wonder of the perfect yogēē. A woman whose affections are placed on a gallant, though actively engaged in the business of her house, still continues to dwell on the pleasures derived from her criminal amours; so a wise man, having found the excellent and pure Brūmhñ, delights in him, even though engaged in other things. The yogēē who, however clothed, however fed, and wherever placed, is always the same, who is entire spirit, and is always looking inwards, who is happy, profound, benign, who enjoys happiness undisturbed as a lake in a mountain, who though he may have cause for the highest joy, remains unaffected, and [is pleased with himself, or] enjoys spirit in spirit, who rejects all his works, is always cheerful and free from pain, and who is not absorbed either in works of merit or demerit; nor in any thing besides—this man resembles a king. He who in the body has obtained emancipation is of no cast, of no sect, of no order, attends to no duties, adheres to no shastrūs, to no formulas, to no works of merit; he leaves the net of secular affairs as the lion his toils; he is beyond

the reach of speech ; he remains at a distance from all secular concerns ; he has renounced the love and the knowledge of sensible objects ; he is glorious as the autumnal sky ; he flatters none ; he honours none ; he is not worshipped ; he worships not. Whether he practise the ceremonies, and follow the customs [of his country] or not, this is his character. These are the true characteristics of him who is distinguished by no outward characters, and who has ceased from the ancient error, the world ; and in whom desire, anger, sadness, infatuation, covetousness, &c. diminish every day. He who has found rest in the fourth state [spirit], having crossed the sea of this world, has no occasion for the delusions promised in the védū and smritees upon the performance of works of merit. Whether he die at a holy place, or in the house of a chūndalū, he was delivered from impurity the very hour he obtained divine knowledge. Emancipation is not in the air, is not in the world of the hydras, nor on earth ; the extinction of every desire, is emancipation. When the yogēe renounces the body, he renounces embodied emancipation, and enters into unembodied liberty, and remains like the unruffled wind, or the mirror when it receives not the images of mountains, &c. but is a simple mirror, bearing its own form. When spirit does not look upon [is not united to] those visible objects which are connected with mine and thine, it [like the mirror] remains alone. If it is allowed that spirit is clothed, still it is everlasting, undecayable, good, without beginning, without continuance, without support, immutable, without disease, without vacuum, without form, not an object of sight, not sight, something undescribable and unknown.\* These are the divisions of the account of liberation in a bodily state, by Vignanū-bhikshookū.—*Thus ends the Sankhyā-Sarū.*

\* Protagoras said, " Touching the deity, we have nothing at all to say, either that it is, or that it is not."

## SECTION XVII.

*Of the Védantū Dārshnū.*

This system of philosophy is attributed to Védū-Vyasū, who is said to have derived it from the discourse addressed by Krishnū to Ūrjoonū found in the Bhūgōvūt-Gēeta, a part of the Bhēeshmū chapter of the Mūhabharātū. The sentences forming the Védantū-sōōtrū are comprized in five hundred and ninety-eight verses, which are divided into four parts; in the first, the author contends, that the whole contents of the védū refer to the divine nature; in the second part, he confutes the opinions of other sects; the third part is a discourse on devotion, and in the fourth he enlarges upon the doctrine of the divine nature. The system taught by this sect will be found in the succeeding translation of the Védantū-sarū. The dūndēes and respectable sūnyasēes, and a few individuals in a secular state, profess the principles of this philosophy; of the learned men residing at Benares many are said to be védantēes.

## SECTION XVIII.

*Treatises still extant belonging to this school of philosophy.*

Védantū-sōōtrū, the sentences of Védū-vyasū.

Védantū-sōōtrū-mookta-vūlē, an abridgement of the sōōtrū.

Vyasū-sōōtrū-vrittee, the meaning of the sentences of Vyasū.

Védantū-sōōtrū-tēeka, a comment, by Bhūvū-dévū.

Védantū-sōōtrū-vyakhya, another comment, by Brūmhū-vidya-bhōrūnū.

Sharēerūkū-sōōtrū-sarar'hū-chōndrika, a comment on an abridgment of the Védantū.

Sharēerūkū-bhashyū, a comment, by Shūnkūrū-acharyū.

Sharēerūkū bhashyū-vivōrūnū, an account of the last work.

Sūnksépū-sharēerūkū-bhashyū, the essence of the Sharēerūkū bhashyū.

Sharēerūkū-nibōndū, an explanation of a comment on the Sharēerūkū-sōōtrū.

Sharēerūkū-bhashyū-vyakhya, a comment.

Brūmhū-sōōtrū-vrittee, an explanation of the Védantū sōōtrū.

**Védantū-Brūmhū-sōōtrū-bhashyū**, a comment on the **Brūmhū-sōōtrū**.

A comment on ditto.

**Ūdwoitū-siddhā**, on the unity of God.

**Ūdwoitamritū**, a similar work.

**Ūdwoitū-rūtnū-lūkshūnū**, ditto.

**Ūdwoitū-mūkūrūdū**, ditto.

**Ūdwoitū-dēepika**, ditto.

**Ūdwoitū-koustoobhū**, ditto.

**Ūdwoitū-siddhee-vyakhya**, ditto.

**Ūdwoitū-chūndrika**, ditto.

**Ūdwoitū-vivékū**, ditto.

**Védantū-sarū-mōolū**, the essence of the **Védantū-sarū**.

A comment, on ditto. Another.

**Pūnchūdūshē-sūtēkū**, a work on the doctrines of the **Védantū**.

**Bhamūtū-kūlpū-tūroo-sūtēkū**, explanation of a comment.

**Prātyūkshū-chintamūnee-sūtēkū**, on separate souls.

**Natūkū-dēepū**, a work by **Vidyarūnyū**.

**Shikshya-pūnchūkū**, rules for a student.

**Bhōotū-pūnchukī mēenangsa**, a work on the five primary elements.

**Pūnchū-ko-shū-vivékū**, on the five receptacles of spirit.

**Chitrū-dēepū**, on the various appearances of spirit as united to matter.

**Triptee-dēepū**, on perfect wisdom.

**Kōotūst'hū dēepū**, on the unchangeable **Brūmhū**.

**Dhyānū-dēepū**, on divine meditation.

**Yoganāndū**, on yogā, or abstraction.

**Atmanāndū**, on the joy connected with liberation.

**Brūmhanāndū**, the state of a perfect yogē.

**Vidyanāndū**, on divine wisdom.

**Vishūyanāndū**, on seeing **Brūmhū** in every thing.

**Ilāstamūlūkū-bhashyū**, verses on divine wisdom, by **Shūnkūrū-acharyū**.

**Brūmhū-vidya-bhūrūnū**, a work on spirit.

**Védantū-dēepū**, the light of the **Védantū**.

Oopädeshū-soōtrū, instructions to the scholars of this sect.

Siddhantū-vindoo-sūtēkū, a short answer to objections.

Jēvū-mooktee, the emancipation of the soul while in the body.

Jēvū-mit'hyanoomanū, the doctrine of separate spirits confuted.

Jēvū-vyapūkū-tāttwū, on the all-pervading spirit.

Védantū-pāribhasha, a short abridgement of the doctrines of the Védantū.

Tāttwū-chūndrika, the display of true wisdom.

Tāttwodyotū, a similar work.

Tāttwū-prādēpika-nūyānū-modinē, ditto.

Tāttwanoosāndhanū-mōolū-sūtēkū, on the knowledge of Brāhmā.

Tāttwū-prādēpika, on the knowledge of realities.

Tāttwodyotū-vivūrūnā, a similar work.

Tāttwanoosāndhanū-mōolū-tēka, a comment on the text of the Ūnoosāndhanū.

Tāttwū-vivēkū-mōolū-sūtēkū, the text of the Tāttwū-vivēkū, with a commentary.

Maddhū-mookhū-bhūngū-vakhya, a work by Madhūvū.

Noishkūrmū-siddhee, against works of merit.

Védantū-siddhantū-mooktee-mūnjūrē-sūtēkū, the essence of the Védantū, with a commentary.

Sūyāmbodhū, spirit made known by itself.

Védantū-siddhantū-mookta-vūlē, an abridgement.

Sūnyasē-vūngsha-vūlē, a genealogy of wise men.

Ūbādhōtū-yogē-lūkshūnū, account of the yogū performed by Ūbādhōtū.

Ūdhyatmū-vidyopādeshū, a discourse on spirit.

Pārūmamritū, ditto.

Priyāsoodha, on Brāhmā, the ever-blessed.

Chitsoodha, on Brāhmā as identified with wisdom.

Atmū-bodhū-prūkūrūnū-bhashyū, a comment on the Atmū-bodhū.

Siddhantū-vindoo, a short abridgement.

Védantū-kalp-i-lotika, the meaning of the Védantū.

Svarajyū-siddhee-vyakhya, on the emancipation of spirit.

Védantū-kalpū-tūroo-tēka, a comment on the Kalpū-tūroo.

Prityūbhigna-rhidūyū, on the knowledge of Brāhmā.



Vyakhya-soodha, an explanatory work.

Védantū-oogrū-bhashyū-sūttēkū, the Oogrū-bhashyū, with a commentary.

Vivékū-sindhoo-gooroo-shishwū-sūmbadū, a discourse between a teacher and his disciple on discrimination.

Mokshū-lūkshmēvilasū, on liberation.

Mokshū-saroddharū-sūttēkū, a comment on a work on liberation.

Atmū-prūkashū, on spirit.

Kūlpū-tūroo-tēka-pūrimūlū, a comment on the Kūlpū-tūroo.

Oopūdéshū-sūhūsree, a discourse in a thousand verses.

Siddhantū-léshū-sūttēkū, a comment on the Siddhantū-léshū.

Védantū-samrajyū-siddhee, on liberation.

Védantū-pūribhasha-tēka-vrihūt, a large comment on a védantū work.

Trishūttē-bhashyū, by Shūnkūrū-acharyū, a comment.

Védantū-siddhantū-vindoo-sūttēkū, the Védantū siddhantū, with a commentary.

#### SECTION XIX.

##### *Translation of the Védantū-Sarū.\**

Védū-vyasū obtained, by religious austerities, the discourse which Krishnū held with Ūrjoonū, and, for the following reasons, from this discourse wrote the védantū: To humble Kakootst'hū, a king of the race of the sun, who was intoxicated with an idea of his own wisdom: To point out, that the knowledge of Brūmhū, is the only certain way of obtaining liberation, instead of the severe mortifications of former yoogūs, which mankind at present are incapable of performing, and to destroy among men attachment to works of merit; since, so long as the desire of reward remaineth, men can never be delivered from liability to future birth. Shūnkūrū-acharyū wrote a comment on the védantū, and a disciple of Ūdwoitanūdū-pūrmhāngsū, a sūnyasē, composed from this comment the Védantū-Sarū.

\* From védū, and ūntū, the end.—*Sarū* means essence, and therefore the title of this work imports, that it is the essence of the védantū philosophy.

After this introduction, the author proceeds : The meaning of védantū is, the last part of the védū; or the gnanū kapdū, which is also an oopñishād.

He who, knowing the contents of the védū, and of the ũgū, \* is free from the desire of reward as the fruit of his actions; from the guilt of the murder of brāhmāns, cows, women, and children; from the crime of adultery; who performs the duties of the shastrū and of his cast, cherishing his relations, &c.; who practises the ceremonies which follow the birth of a son, &c.; offers the appointed atonements; observes fasts; bestows alms; who continues, according to the directions of the védū, absorbed in meditation on Brūmhū, and believes, that, seeing every thing proceeded from Brūmhū, and that, at the destruction of the universe (as earthen vessels of every description, when broken, return to the clay from whence they were formed), all things will be absorbed in him again, and that therefore Brūmhū is every thing, is heir to the védū.

All ceremonies are connected with two kinds of fruit, the superior, and the inferior: in offering sacrifices, the chief fruit sought is, the destruction of sin, the possession of a pure mind, and the knowledge of Brūmhū; the inferior fruit is, the destruction of sin, and residence with the gods for a limited period.† The primary object of a person in planting a tree, is the fruit; the secondary one, is sitting under its shade. The chief fruit of devotion, is a fixed mind on Brūmhū; the inferior fruit, is a temporary enjoyment of happiness with the gods. He who has obtained emancipation, does not desire this inferior fruit.

Those things which perfect the knowledge of Brūmhū are; 1. Discriminating wisdom, which distinguishes between what is changeable and what is unchangeable;—2. A distaste of all worldly pleasure, and of the happiness enjoyed with the gods;—3. An unruffled mind; the subjugation of the passions; unrepenting generosity; contempt of the world; the absence of whatever obstructs the knowledge of Brūmhū, and unwavering faith in the védū;—4. The desire of emancipation.

\* Branches or members of the védū.

† “ Pythagoras thought, that when it [the soul], after suffering successive purgation, is sufficiently purified, it is received among the gods.”—*Knfield, page 397.*

Brūmhū, the everlasting, the ever-living, is one; he is the first cause; but the world, which is his work, is finite, inanimate, and divisible. The being who is always the same, is the unchangeable Brūmhū, and in this form there is none else. That which sometimes exists, and at other times is not, and assumes various shapes, is finite : in this definition is included all created objects. Devotedness to God is intended to exalt the character, and to promote real happiness. If in ardent attachment to present things there be some happiness, still, through their subjection to change, it terminates in real sorrow, for as affection produces pleasure, so separation produces pain ; but devotion secures uninterrupted happiness. On this account, divine sages, who could distinguish between substance and shadow, have sought pleasure in God. Those learned men who declare that permanent happiness is to be enjoyed in the heavens of the gods, have erred, for we see, that the happiness which is bestowed in this world as the fruit of labour is inconstant ; whatever is the fruit of actions, is not permanent, but changeable ; therefore the wise, and those who desire emancipation, despise it.

Hearing the doctrines of the védantū philosophy; obtaining, by inference, clear ideas of their meaning, and fixing the mind on that which is thus acquired: these three acquisitions, added to a knowledge of the rules to be observed by a student, and that power over the mind by which a person is enabled to reject every other study, is called sūmū. Dūmū is that by which the organs and faculties are kept in subjection. If, however, amidst the constant performance of sūmū and dūmū, the desire after gratification should by any means arise in the mind, then that by which this desire is crushed, is called oopūrutee;\* and the renunciation of the world, by a sūnyasā who walks according to the védū, is called by the same name.

Those learned men who wrote the comments on the védantū before the time of Shānkārū-acharyū, taught, that in seeking emancipation, it was improper to renounce religious ceremonies, but that the desire of reward ought to be forsaken ; that works should be performed to obtain divine wisdom, which, being acquired, would lead to

\* Disgust.

emancipation; that works were not to be rejected, but practised without being considered as a bargain, for the performance of which a person should obtain such and such benefits; that therefore works, and the undivided desire of emancipation, were to be attended to; which is illustrated in the following comparison: Two persons being on a journey, one of them loses his horses, and the other his carriage: the first is in the greatest perplexity, and the other, though he can accomplish his journey on horseback, contemplates the fatigue with dissatisfaction. After remaining for some time in great suspense, they at length agree to unite what is left to each, and thus with ease accomplish their journey. The first, is he who depends on works, and the latter, he who depends on wisdom. From hence it will be manifest, that to obtain emancipation, works and divine wisdom must be united. Formerly this was the doctrine of the védantū, but Shōnkūrñ-acharyū, in a comment on the Bhāgāvāt-gēeta, has, by many proofs, shewn, that this is an error; that works are wholly excluded, and that knowledge alone, realizing every thing as Brūmhū, procures liberation.

Cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, &c. are termed dwūndū. Indifference to all these changes is stiled titiksha. This indifference, together with a subdued mind, is called sūmadhee. Implicit belief in the words of a religious guide, and of the védantū, is termed shrūd-dha. This anxious wish, ‘When shall I be delivered from this world, and obtain God?’ is called moomookshootwū. The person who possesses these qualities, and who, in discharging the business of life, and in practising the duties of the védū, is not deceived, possesses the fruits of the védantū; that is, he is ādhikarē.—*Here ends the first part of the Védantū, called Udhikarē.*

The next part is called Vishūyū, throughout which this idea is inculcated, that the whole meaning of the védantū is comprised in this, that Brūmhū and individuated spirit are one. That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit (jēevū); that which pervades the whole universe, and gives life or motion to all, is Brūmhū. Therefore, that which pervades the members of the body, and that which pervades the universe, imparting motion

to all—are one. The vacuum between the separate trees in a forest, and universal space, is of the same nature; they are both pure ether; and so Brūmhū and individuated spirits are one; they are both pure life.\* That wisdom by which a person realizes that individuated spirit and Brūmhū are one, is called tūttwū-gnanū, or the knowledge of realities.

Brūmhū, the governor, or director of all things, is ever-living, unchangeable, and one; this inanimate, diversified, and changeable world, is his work. Governors are living persons; the dead cannot sustain this office; every species of matter is without life; that which is created cannot possess life. This comparison is drawn from secular concerns: and thus, according to the védū, all life is the creator, or Brūmhū; the world is inanimate matter. All material bodies, and the organs, are inanimate; the appearance of life in inanimate things arises from their nearness to spirit: in this manner, the chariot moves because of the presence of the charioteer. That through the presence of which bodies and their members are put in motion, is called spirit. He is the first cause; the ever-living; the excellent God, besides whom there is none else. Therefore, in all the shastrū he is called Vishwatmū; the meaning of which is, that he is the soul of all creatures.\* This is the meaning of the whole of the védantū. Wherefore all [spirits] are one, not two: and the distinctions of I, thou, he, are all artificial, existing only for present purposes, and through pride, (ūvidyū). Though a man should perform millions of ceremonies, this ūvidyū can never be destroyed but by the knowledge of spirit, that is, by Brūmhū-gnanū.† This ūvidyū is necessary to the present state only: divine knowledge secures emancipation.—That jēvū and Brūmhū are one is, therefore, the substance of the second part of the védantū.

\* “Thales admitted the ancient doctrine concerning God, as the animating principle or soul of the world.” *Enfield*, page 143. “The mind of man, according to the stoics, is a spark of that divine fire which is the soul of the world.” *Ibid*, page 311.

† Krishnū, in the Bhūgūvūt-gēeta, thus describes the efficacy of the principle of abstraction: “If one whose ways are ever so evil serve me alone, he is as respectable as the just man. Those even who may be of the womb of sin; women; the tribes of voishyū and shōōdrū, shall go the supreme journey, if they take sanctuary with me.”

The third part is called *sūmbūdhā*;\* and teaches, that the *védantū* contains the knowledge of *Brūmhū*, and that by the *védantū* the knowledge of *Brūmhū* may be obtained.

The fourth part, called *prāyojūnū*, imports, that this part of the *védantū* was written to destroy completely that illusion by which this body and this organized world were formed, and to point out the means of obtaining [re-union to] the ever-blessed *Brūmhū*. This is called liberation. A person, vexed with the necessity of transmigrations,† with anger, envy, lust, wrath, sorrow, worldly intoxication, pride, &c. takes some flowers, fruits, &c. to an initiating priest, who understands the *védantū*, and has obtained the knowledge of spirit, and requests his instructions. The guide, by endeavouring to excite in his mind a contempt of the world, leads him to the knowledge of *Brūmhū*.

Worldly attachment is thus illustrated : a person observes a string on the ground, and imagines it to be a snake : his fears are excited as much as though it were in reality a snake, and yet he is wholly under the power of error : so the hopes, fears, desires, pride, sorrow, &c. of the man who is under the influence of worldly attachment, are excited by that which has no substance ; and he is therefore placed among the ignorant. But the wise, the everlasting, the blessed *Brūmhū*, is unchangeable, and has no equal. All things past, present, and to come ; of every class and description, whether in the earth, or in the air, are *Brūmhū*, who is the cause of all things, as well as the things themselves. If it be not admitted, that he is both the potter and the clay, it will follow, that for clay (inanimate matter) he was beholden to another.

The meaning of the word *Brūmhū* is, the Ever Great. Molasses deposited in a quantity of rice diffuses its sweetness through the whole : so *Brūmhū*, by diffusing through them his own happiness, makes all souls happy ; hence, in all the *shastrūs* he

\* Union. † The Pythagoreans taught, that " the soul of man consists of two parts ; the sensitive, produced from the first principles with the elements ; and the rational, a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state, to remain there till it is sufficiently purified to return to God. In the course of the transmigration to which human souls are liable, they may inhabit not only different human bodies, but the body of any animal or plant. All nature is subject to the immutable and eternal law of necessity."—*Enfield, page 406.*

is called the Ever-Blessed. Wherefore the ever-blessed, the everlasting, the incomparable Brūmhū—he is entity. That which is without wisdom and without life, is called ūbüstoo [non-entity].

We cannot call illusion entity, for as soon as a person obtains discriminating wisdom, illusion is destroyed; nor can it be called non-entity, for the universe which is an effect of this illusion, is an object of sight: we cannot therefore say whether it is entity or non-entity; it is something which cannot be described. This illusion resembles the temporary blindness under which the owl and other creatures labour, so that they can see nothing after the sun has arisen. This blindness cannot be called real, nor can it be unreal, for to these creatures it is real, and [during the day] constant blindness. In the same manner, illusion does not belong to the wise; but it constantly belongs to him, who, owl-like, is destitute of discriminating wisdom. This illusion is identified with the sūtwū, rājū and tūmṅ goonās: it is not merely the absence of wisdom; but, as being opposed to the true knowledge of Brūmhū, is called āgnanū. The whole mass of this illusion is one; individuated, it assumes different shapes; and in this respect resembles the trees in a forest, and single trees. The mass of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. Individuated, this illusion forms the energy of individuals. God and individuated souls are life. Property and its possessor are not equivalent terms: therefore wisdom is not the energy of spirit, since wisdom and spirit are the same; but illusion forms its energy. Light is not the energy of spirit, since light and spirit are the same; but darkness forms its energy; not that darkness which arises from the absence of light, but that which surrounds a person in a profound sleep.

We call the mass of illusion, which equally contains the three goonās, and in which the sūtwū goonū prevails, excellent, because it is the cause of all things. This mass of illusion takes refuge in the ever-living, or the ever-blessed Brūmhū, who is called, in the védū and all the śāstrās, the all-wise, the sovereign of all, the disposer and the director of all; the accomplisher of all his desires, of all he appoints; he assumes the forms of his works; and is known as the cause of all; he knows, and, as the charioteer directs the chariot, directs the hearts of all. This mass of illusion

is identified with God, and creates all things: it is the cause of vacuum and all other things which compose the atomic and material world: it is therefore called the material cause and the universal cause.

At the dissolution of the universe, all things take refuge in the aggregate of illusion; therefore the aggregate of illusion is represented by a state of deep sleep. This illusion, in its individuated state, is pervaded by the three goonās in equal proportions; but in individual bodies, on account of the diminutiveness of the receptacle, there is a depression of the sūtwū goonū, and a greater manifestation of the other two goonās. The living principle, which becomes that in which this individuated illusion takes refuge, is called in all the śāstrās prāgnū. The state of a person in a heavy sleep, when every earthly object is excluded from the mind, is called prāgnū, or subjection to false ideas. We are not to suppose that during profound repose the soul departs; the soul is present; for when the person awakes he says, "I have been quite happy; I was not conscious of any thing:" from these expressions it appears, that the person was conscious of personal existence, of happiness, and yet had no ideal intercourse with material things; for had he not previously tasted of happiness, he could have had no idea of happiness in sleep. If it be asked, from whence does this knowledge arise which a person possesses in a state of profound repose; does it not arise from the operations of the understanding? To this we answer, if this were the case, why should not the understanding be employed on outward objects likewise? The fact is, that in the time of heavy sleep, the operations of the understanding are withheld, and are buried in illusion [āṅganā]; but the knowledge possessed in deep sleep is constant: the védantū identifies this knowledge with the living spirit. That during the time of profound repose pleasure is enjoyed, is proved from the care with which the bed is prepared, that comfort may be enjoyed in sleep. In the time of profound repose, all the powers are absorbed in illusion, and therefore, having no intercourse with material objects, the pleasure enjoyed at that time can have no connection with these objects. Therefore this pleasure the védantū identifies with the living spirit. This then is clear, that spirit is the fulness of constant joy and knowledge. In the time of profound sleep, all material objects being thus buried in illusion, this illusion is called the co-existent



energy of spirit; it is the producing cause of consciousness, of the understanding, intellect, the five senses, the five organs, the five breaths, crude matter, and of all other material things; and hence the *védantū* speaks of this energy as the material cause of all things. It is called profound repose, inasmuch as in deep sleep all things are lost in this illusion, as salt in water; or, the state of our ideas in waking and sleeping hours may be compared to the projection or drawing in of the head and feet of the turtle. The absorption of all things in the mass of illusion is called the great *prūṇyū*, or destruction; and the manifestation or procession of all things from this illusion, is called creation. The illusion in which individual souls take refuge, and that in which the aggregate body of spirit, that is, the Great Spirit, takes refuge, is the same, resembling individual trees and a forest. For as there is a vacuum surrounding every individual tree in a forest, and many such vacuums in the forest, and a vacuum unconnected with every thing, in which these vacuums are absorbed, so, agreeably to all the *shastrūs*, there is a perfect spirit, in which individual souls, and the aggregate body of souls, take refuge. This perfect spirit is united to gross matter, to material things, to individual spirits, and to the aggregate of spirit, as fire to red-hot iron; and in this state it is called *Keshwā*, or the glorious; when separate from these, it is called the excellent *Brūmhū*.

This illusion possesses the power of concealing an object, and of deception: a small cloud darkening the sight of the person looking at the sun, appears to hide this immense luminary; so this illusion, possessing the energy of spirit, though confined within bounds, by covering the understanding, hides the boundless and unassociated living *Brūmhū* from the sight of the person who desires to know him, as though it had covered *Brūmhū* himself. This spirit, thus covered with illusion, becomes engaged in various worldly anxieties, as I am happy, I am miserable, I am sovereign, I am subject [to the fruits of actions]: this illusion operates in a person subject to these anxieties as it does in the case of a person deceived by a cord when he supposes it to be a snake.

This illusion, by its power of deception, after having thus covered spirit, assumes an endless variety of deceptive forms, similar to real ones, yet no more real than when a cord, a cane, the edge of a river, &c. are feared under the illusive appear-

ance of a serpent. Exerting a similar power of illusion, it holds forth vacuum, the five primary elements, &c. &c. as spirit.

This illusion also forms the energy of spirit; and hence, when spirit as united to illusion is spoken of as chief, it is called the primary cause of all things; and when illusion is spoken of as chief, then spirit as united to illusion is called the material cause of all things: thus, the spider is in himself the primary and the material cause of his web: in presiding over it, he is the former, and in forming it from his own bowels, he is the latter. The ever-blessed God is, in a similar manner, by himself and by his energy, both the original and the material cause of all things; he is the potter and the clay. If we suppose another cause of things besides God, we make two causes. If it be objected, that as the potter cannot work without clay, so God could not make the world without matter, and that therefore he must have been indebted to another for his power to make the world, the védantū maintains, that the one ever-blessed God is himself both the primary and the material cause of all things.

Supposing the three goonūs to exist in a state of equilibrium in the illusive energy of spirit, still, when the tāmū goonū is chief, and spirit is united to the power of deception in this illusion, from spirit arises vacuum; from vacuum, air; from air, fire; from fire, water; and from water, the earth.

Our ideas of the universe divide themselves into two parts, animate and inanimate; the animate is the cause of all things, the inanimate (the universe) is the work of God. Therefore all creatures possessed of life, from man downwards, are animate in consequence of the presence of the deity, as the chariot moves in consequence of the presence of the horses and the charioteer. In the bodies of all living creatures two kinds of life exist: the first, the ever-living; the second, the ever-living united to the heart. In whatever the pure spirit exists, but in which it is not united to intellect, on account of the absence of intellect, that is inanimate matter. We conjecture then from appearances, that the tāmū goonū which prevails in gross matter must be its material cause, for the excellencies and faults of an effect must have previously existed in the material cause. The five primary elements are

from God. As in illusion the *tūmū goonū* prevails, so in the five primary elements, of which illusion is the material cause, the same *goonū* prevails. These elements are termed subtile, archetypal, and five-fold. From the subtile elements arose subtile bodies and gross matter.

The subtile element contains seventeen parts, which united form the seminal body. These seventeen parts are, the five senses, the five organs, the understanding and thought, and the five kinds of breath. The organs of the five senses are the ears, skin, eyes, tongue, and the nose. From the *sūtū goonū* arose the ear; from the same in air, arose the skin; from the same in fire, the eye; from the same in water, the tongue, and from the same in earth, the nose. From the *sūtū goonū* in the five primary elements, arose mind, which receives four names in consequence of its different operations, which are, the understanding, thought, consciousness of self-existence, and reflection. The understanding forms decisions; indecision and doubt belong to thought; that which seeks after the nature of things is called reflection; that which leads a person to think, I am learned, I am rich, I am corpulent, I am thin, I am yellow, is called consciousness of self-existence, or pride. If in this manner, however, mind be subject to four changes, still reflection must be considered as being united to the understanding, for both these faculties are employed in forming decisions. Consciousness of self-existence, or pride, belongs to thought, for both these powers are concerned in the changes which take place in the mind. Through the five senses and the mind we become acquainted with sound, touch, form, taste, and smell. The five senses and the understanding form that clothing or receptacle\* of spirit which is made up of knowledge. Spirit thus inclosed, or in this union, says, I am sovereign, I partake [of enjoyment, &c.]; and possessed of these thoughts, it is qualified to practise what belongs to the present and the future state. The five organs and thought form that receptacle of spirit which is wholly made up of intellect. The five organs are the mouth, the hands, the feet, the penis, and the anus: from the *rūjū goonū* in vacuum, arose words; from that quality in air, the hands; from the same in fire, the feet; from the same in water, the anus, and from the same in earth, the penis. The five breaths are, that which

\* The words are *vignānū-mūyū*, *fulness of knowledge*, and *koshū*, *a receptacle*.

is in the nostrils, that expelled downwards, that which pervades the whole body, that which ascends into the throat and is discharged at the mouth, and that which promotes digestion. Some maintain, that from these five kinds of air proceed five other kinds [here follow their names; which are said to be connected with digestion, sleep, hunger, sighing, and corpulency]. The five kinds of air in the body are derived from the rūjū goonū in each of the five primary elements. These five kinds of air when united to the five organs, form that receptacle of spirit which is entirely composed of air. This receptacle, being derived from the active principle or rūjū goonū, is identified with actions. We call the first of these three receptacles, chief, because it possesses the power of giving knowledge; the second is identified with action, because it is derived from thought; the last is identified with things, because the power of action belongs to it. These three receptacles united form for the reception of spirit the subtile body. When we form an idea of all the subtile bodies, we call them the collected mass of subtile bodies, as the idea of a forest is formed when the understanding conceives of many trees at once, or when many waters suggest the idea of a lake; and separate ideas of these subtile bodies, necessarily lead us to individual substances. We compare the spirit which is united to the collected mass of subtile bodies to the thread upon which are strung the pearls of a necklace. The ever-living who is united to the knowledge-possessing mind is called the creator; and as he possesses the chief power of action, he is termed breath [pranū]. When we are awake, the objects embraced by the senses and organs impress their own images on the imagination, and these images are revived in sleep; and this is the state of things with spirit in reference to its union with these three receptacles: in the first, spirit appears as the sovereign; in the second, as the creator, and in the third, as the thing created. In the subtile body formed for spirit out of these three receptacles, the mass of gross matter is absorbed.\* When united to individual subtile bodies and to the luminous imagination, we call spirit the glorious, for then he is the manifestor. He [the collected mass of the lingū bodies], who is compared to the thread upon which are suspended the flowers of a garland; and who is the glorious [or he who is the individuated lingū body], in the time of sleep, enjoys the ideas which have been pos-

\* Gross matter is absorbed in this subtile or lingū body, and the lingū body is absorbed in illusion. Does not this doctrine resemble that of some of the Greeks, that there is no such thing as real substance, that every thing called material is merely ideal?

sessed by the mind when awake: this is also taught in the védū. Individuated spirit differs from collective spirit only as one tree differs from a forest; or as the vacuum which surrounds each tree differs from that of a whole forest; in other words, it is a drop, or a lake. In this manner, from the five subtile elements, proceeded subtile bodies. From these five subtile elements, in proportions of five, arose the masses of solid matter; but each is distinguished by the name of that element which is most prevalent. In the solid mass of ether, sound is found; in air is found both sound and touch; in fire, sound, touch and form; in water, sound, touch, form, and taste; in earth, sound, touch, form, taste, and smell. The qualities are partly natural and partly artificial. From these five elements have sprung the seven upper worlds, the seven lower worlds, the four solid bodies, food, &c. There are four kinds of bodies, viz. such as are born in the womb, and those produced from eggs, from heat, and from the earth.

The active principle dwelling in the collected sum of solid matter is called *voish-wanūrū*, or, he who is conscious of self-existence, and *virat*, as he is held forth or displayed in all creatures. This collected sum of gross matter is called *ūnnū-mōyū-koshū*, [the receptacle raised by food only] because it is named from its origin; and as it is the seat of action [participation] it is called *jagūrūnū*, or the active. The active principle, as individuated in a sensible body, is called *vishwū*, which name it receives because this body enters into the three receptacles before-mentioned. We call these receptacles *koshū* [a sheath or scabbard] because as the silkworm is covered by its shell, so they cover spirit.

There are ten deities, regents of the senses and organs, through whom spirit enjoys the pleasures of the senses and organs: through the god of the winds, spirit enjoys the pleasures of touch, and thus through the other nine.

The animating principle pervading all bodies, from the most gross to the most ideal, is the same in all. There is no difference between the incarcerated and the perfectly abstracted spirit; the body is mere illusion.

Having thus explained the doctrine of spirit, and displayed that which is mere illusion, I shall now mention the mistakes which have arisen from the different representations which learned men have given of the incarcerated spirit. The ignorant say, that a son is spirit; and that we are taught this in the védû; for a father values a son as himself; when he dies, he mourns as for himself, and in the happiness of the son, enjoys happiness himself. The Charbbakûs maintain, as they also say, from the védû, that this body, which owes its existence and all its changes to food, is spirit, and that a son is not spirit, since the father, when the house is on fire, abandons his son, and saves himself; and that when the father says, I am corpulent, or, I am not corpulent, he confines these expressions to himself, and never applies them to his son. Other atheists contend, from the védû, that the organs are spirit, since they are the médium of sound, and are possessed of motion; and that this is further proved by the exclamations, I am blind, I am deaf, &c. Other atheists endeavour to prove, from the védû, that from bodies spirit is born, and called the animal soul; since the animal soul being gone, the organs cease to exercise their functions: it is the animal soul that says, I am thirsty, I am hungry, &c. Another pleads, that intellect is spirit, and he also quotes the védû, urging that when intellect is suspended, life itself is suspended; and that as it is by intellect and reason that men are distinguished, it is plain that intellect is spirit. The Bouddhûs affirm, that the understanding is spirit, since in the absence of the moving cause, the bodily powers are capable of nothing; and it is the understanding which says, I am sovereign, I am subject [to the fruit of actions]. The Prabhakûrûs and the Tarkkikûs say, quoting the védû also, that beside the understanding there is another spirit, the all-blessed; for that the understanding is absorbed in illusion. The latter add to this sentiment, that illusion is spirit. The Bhättûs affirm, quoting the védû, that the animating principle, which is united to illusion and is identified with joy, is spirit; since, in the time of deep sleep, this animating principle is both animate and illusive-formed; for when a person says, I know not myself, he gives a proof both of consciousness and unconsciousness. Another Bouddhû, still acknowledging the védû, maintains, that vacuum is spirit; because the védû teaches us, that before creation vacuum alone existed; that at the time of absorption nothing remains; and when a person awakes after a deep sleep [in which all material things were forgotten] he says, I was wholly unconscious of the existence of any thing.

All these sects make that spirit which is not spirit : though they pretend to argue from the védū, from the union of spirit and matter, and from inference, yet they are supported by none of these, and they one by one confute each other. Still these atheistical writers affirm, If we err, we err with the védū, as well as with the two other sources of proof. The writer of the védantū says, True, the védū contains all these opinions, but its final decision is, that spirit pervades all bodies : it is not therefore identified with a son. Spirit is not material, but ideal, and therefore is not identified with body. It is unorganized, and cannot therefore be identified with the organs. It is not animal life, and therefore it cannot be identified with breath. It is not intellect, and therefore it cannot be identified with mind. It is not a creator [or governor], and therefore is not to be identified with the vignanū-mūyā-koshū. It is a living principle, and therefore it cannot be identified with illusion or inanimate matter. It is pure life, and therefore is not connected with inanimate matter. It is entity, and therefore must not be identified with vacuum. From hence it appears, that the opinions of these sects are at variance with the védū, and that what they term spirit is not spirit. All inanimate things, from a son to vacuum itself, are indebted to the animating principle for manifestation, and from hence it appears, that they cannot be spirit ; and this is still further confirmed by the yogē, the subject matter of whose meditations is, I am Brūmhū, simple life.

This then is the exact doctrine of the védantū, that as spirit is the principle which animates a son, &c. ; that as it is constantly perfect and free from illusion ; is wisdom, that is, it must be constantly identified with knowledge ; is always free, or unconnected with the habits of material things ; is eternal and uncreated ; and is the all-pervading—it is called atmā.

A cord, though it resemble a snake, is notwithstanding a real cord ; the idea that it is a snake, is pure error. In this manner, Brūmhū is real entity ; and the universe, which appears illusive, is indeed Brūmhū : in the idea that it is something different from Brūmhū, lies the mistake.

From the five primary elements arise all bodies, also that which nourishes all, and

the fourteen worlds. From the five subtile elements, arise the five gross elements and their qualities, and the collected mass of subtile bodies. From the living principle united to illusion, arise the five subtile elements and the three goonūs. From the perfect Brūmhū, arise illusion, and the animating principle united to illusion.

The author next enters into an explanation of the tenet, that spirit in its separate state, also as united to the mass of illusion, or gross matter, and as incarcerated in separate bodies, is identically the same, and, to the yogē, purified from illusion, is really the same. Such an one thus meditates on spirit : " I am everlasting, perfect, perfect in knowledge, free from change, I am entity, the joyful, the undivided, and the one Brūmhū. Day and night thus meditating, the yogē at length loses sight of the body, and destroys all illusion.

The next stage of the yogē is that in which he renounces all assistance from the understanding, and remains without the exercise of thought; in which state every thing attached to mortal [rather intellectual] existence becomes extinct. He is now identified with Brūmhū, and remains as the pure glass when the shadow has left it; and thus illustrates that verse of the védū, that the mind is both capable and incapable of embracing Brūmhū.

The understanding, through the organs, in conceiving of visible objects assumes the forms of these objects, and thus destroys ignorance; after which they become manifested by the rays of spirit. Thus when a light enters a dark room, it first disperses the darkness, and then discovers the objects contained in the room.

Therefore the yogē, until he sees Brūmhū, ought to attend to the following duties : 1. Hearing; 2. Meditation; 3. Fixing the mind, and 4. Absorption of mind.

By the first is to be understood, hearing the doctrines of the védū explained, all which centre in the one Brūmhū. In this exercise, the student must attend to the following things; 1. oopñkrūmū, or the beginning of the védantū; 2. oopūsūngharū, or, the close of the védantū; 3. ūbhyasū, or, committing to memory certain portions



of the *védantū*; 4. *ūpōrbbūta*, or, gaining from the *védantū* perfect satisfaction respecting *Brūmhū*; 5. *phūlū*, or the knowledge of that which is to be gained from the *védantū*; 6. *ūr'hū-védū*, or, the extolling of the fruits to be obtained from the knowledge of the *védantū*; *oopūpnttee*, or the certifying absolutely what is *Brūmhū-gnanū*.—The second thing which the student is to practise, is meditation on the one *Brūmhū*, agreeably to the rules laid down in the *védantū* and other writings.—His third duty is, uninterrupted reflection on the invisible and only *Brūmhū*, according to the ideas contained in the *védantū*.—The fourth effort of the student is to obtain a perfect idea of *Brūmhū*, who is wisdom in the abstract : at first, his ideas will be imperfect, and he will contemplate himself and *Brūmhū* as distinct ; just as a person seeing in a horse of clay both the toy and the earth of which it is composed, cannot help retaining an idea of the thing represented by the toy. But at length his mind will become exclusively fixed on the one *Brūmhū*, the operations of the understanding being all concentrated in God, as salt when thrown into water loses its own form, and is perceptible only as water.

Those who possess this knowledge of *Brūmhū*, are in possession of or practise the eight following things, viz. 1. *Yūmū*, i. e. inoffensiveness, truth, honesty, the forsaking of all the evil in the world, and the refusal of gifts except for sacrifice; 2. *Nihūmū*, i. e. purity relative to the use of water after defilement ; pleasure in every thing; whether prosperity or adversity ; renouncing food when hungry, or keeping under the body : reading the *vedūs*, and what is called the worship of the mind ; 3. *Asūnū*, or the posture of sitting during *yogū*; 4. *Pranayamū*, or holding, drawing in, and letting out the breath during the repetition of incantations ; 5. *Prityabarū*, or the power of restraining the members of the body and mind ; 6. *Dharūna*, or preserving in the mind the knowledge of *Brūmhū*; 7. *Dhyanū*, meditation ; 8. *Sūmadhee*, to which there are four enemies, viz. a sleepy heart ; attachment to any thing except the one *Brūmhū*; human passions, and a confused mind. When the *yogē* is delivered from these four enemies, he resembles the unruffled flame of the lamp, and his mind continues invariably fixed in meditation on *Brūmhū*.

He who is distinguished by liberation in a bodily state is thus described : he pos-

sesses the knowledge which identifies him with the undivided Brūmhū, by which knowledge he destroys the illusion which concealed Brūmhū. When this illusion is destroyed, the true knowledge of Brūmhū is manifested ; and by this manifestation, illusion and its work are destroyed, so that the free man, absorbed in meditation on Brūmhū, is liberated even in a bodily state. Though he is connected with the affairs of life ; that is, with affairs belonging to a body containing blood, bones, ordure and urine ; to organs which are blind, palsied, and full of incapacity ; to a mind, filled with thirst, hunger, sorrow, infatuation ; to confirmed habits and to the fruits of birth, still, being freed from illusion, he does not view these things as realities. A person may be a spectator of the artifices of a juggler, without being deceived by them. The yogē, after being liberated in a bodily state, still eats and drinks, but without desire ; so likewise is he free from envy, and other evil desires ; and in the same manner he is indifferent to every state of the body, and free from every passion. All his virtues, and the acts of kindness which he performs, are worn as so many ornaments : so we learn from the Gēeta. This yogē, liberated in the body, for its preservation, receives aliment, but without desire, let the aliment come in whatever state, or from whatever quarter it may. Brūmhū alone is seen in his mind.

After this, every thing connected with a bodily state having been renounced, and the body itself having fallen, the yogē is absorbed in the excellent Brūmhū ; and thus illusion, and its effects, as well as the universe itself, being [to the yogē] dissolved, he becomes identified with freedom, with constant joy, with unchangeableness, and with Brūmhū himself. This is recorded in the védū. *Thus ends the Vēdantū-Sarū.*

## SECTION XX.

*Of the Patñjälü Dürshñü.*

This school of philosophy was founded, according to the Hindoo history, in the sūtwü yoogü, by the sage Pütñjülee, who wrote the sōōtrüs known by his name, which are comprized in one hundred and ninety-eight lines, or sentences, and who is honoured as an incarnation of the god Čnüntü. The sage Védü-vyasü wrote a comment on these sentences, of which Vachüspütee-mishrü has given an explanatory treatise. Püñchü-shükhü, another learned Hindoo, has also written remarks, and Bhojü-dévü, king of Dharï, a brief comment, on the sentences of Pütñjülee. All these works are still extant. Some particulars of this sage, to whom are also ascribed a comment on Paninee's grammar, and a medical work called Rajü-nrigankü, will be found in page 228 of this volume.

## SECTION XXI.

*The doctrines of the Patñjälü philosophy.*

Translated from a comment on the original Patñjälü, by Bhojü-dévü.

The restraining of the mind, and confining it to internal meditations, is called yogü. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know; but when the mind is secularized, this Being takes the form of secularity. In the first case, the mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, and voluptuous. In the former state, there is no sorrow; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection.

The three evils, restlessness, injuriousness, and voluptuousness, may be prevented by fixing God in the mind, and by destroying desire. In the former, the person, into a well-regulated mind, constantly brings the Being upon whom he wishes to meditate. In performing the latter, the person, by realizing the unsubstantial nature of every thing included in visible objects and in the ceremonies of the védü, and their connection with

every kind of natural evil, delivers his mind from subjection to these things, and subjects his senses to his mind.

This restraining and fixing of the mind is called *yogū*, of which there are two kinds, *sūmprūgnatū* and *ūśūmprūgnatū*.\*

*Sūmprūgnatū* is meditation on an object till the ideas connected with it are imprinted on the mind, and occupy all its powers. The proper objects of meditation are two, matter and spirit. Matter assumes twenty-four forms; † spirit is one, (*poorooshū*).‡ *Sūmprūgnatū* is of four kinds, 1. Meditation on the distinction between sound and substance in reference to the deity as a visible being, until the *yogēē*, by continued meditation, arrives at the non-distinction between sound and substance in reference to God.—2. Meditation on the deity in reference to his form, as well as to time and place, till the *yogēē* is able to fix his meditations without regard to form, time, or place.—3. Meditation on the deity, till the mind, in which the *sūtwā goonū* prevails, is filled with joy, and till the powers of the understanding become abstracted, so that the distinction between matter and spirit is no longer recognized, and spirit alone is seen; in which state, the *yogēē* is named *vidēhū*, that is, he is emancipated from that pride of separate existence which is connected with a secular or bodily state.—4. Meditation till the *yogēē* becomes so far delivered from pride, that it exists only as a shadow in his mind, and the divine principle receives the strongest manifestation. This state is called absorption in [or, absorption, although the person is not separated from] matter.§

At length the *yogēē* attains what is called *ūśūmprūgnatū*, in which, if he be perfect in his abstraction, the very shadow of separate existence will be destroyed; visible objects will be completely extinguished, and spirit alone become manifest.

Having described *yogū*, and its divisions; and given a brief account of the mode of ac-

\* The first word intimates, that the *yogēē* has obtained the knowledge of the deity; and the second, that the *yogēē* is lost in the divine manifestation. † See page 326. ‡ The masculine power.

§ Perhaps the meaning of *Pūtūnjālee* is not here fully expressed, but he is to be understood as saying, that the thoughts of the person are lost and absorbed in that which he cannot fathom; or the mind is in the state into which it is driven at the dissolution of the body, when it takes refuge in the uncreated energy, or the uncreated impressions, or lines of fate, which are the source of continued birth.

quiring it, this method is now more particularly described: He who has attained the states called vidéhi and absorption in matter, after transmigration finds himself in the same state of advancement towards abstraction, as when he quitted his former body. Those who die, without having attained the state termed vidéhi, &c. must, entering a new body, labour after a prepared mind, resolution, remembrance, and discrimination, which acquisitions will be followed by the meditation called yogü. These acquisitions naturally follow and assist each other.

There are three kinds of yogées, distinguished by the rapidity or slowness of their progress towards perfection, which is affected by the actions of preceding and present births. He whose former and present works are highly meritorious, soon becomes perfect; another labours long, but, not being so powerfully assisted by the merits acquired in preceding transmigrations, he becomes perfect by slower degrees; and he who has still less of merit in store, remains at a still greater distance from the state of a perfect yogée.

Yogü and its blessings are to be secured by relinquishing all hope of happiness in secular things, and by that meditation which identifies every religious formula, every sacred utensil, and every offering, with the object of worship. This object is the being who is free from the fruit of works, that is, from birth among any of the forms of matter, from the increase or decrease of life, and from enjoyment or suffering as the consequence of actions.

He is called God [*Eshwürü*],\* because to his will all creatures owe their preservation. That he presides over all events, is proved from his being the fountain of knowledge; and his infinite power is proved from his eternity and his being the guide of all. This Being is to be obtained through that name of his, which is not factitious but everlasting, and which is to be repeated in a correct manner while the yogée intensely meditates and brings him continually into his mind.—By thus looking constantly inward, he loses his worldly attachment, the *sütü* goonü obtains a clearer manifestation, and he is brought to resemble God; by which also he obtains deliverance from the effects of birth, viz. sickness, incapacity, hesitation, languor, want of fervour, heaviness of body and mind, tickle-

\* From *ēśhü*, grand or glorious.

ness, mistake, the want of a suitable place for his 'yogī, and dissatisfaction, as well as from the evils which may arise during the practice of yogī, that is, from pain, grief, trembling, asthma, and sighing. •

Fixedness of mind on him who is the only and genuine reality, leads to liberation; but should any one find it impossible to attain to such a state of abstraction, in order further to purify his mind, let him not envy but cultivate the friendship of the rich; let him pity the miserable, and endeavour to relieve them; let him rejoice at the sight of him who has practised works of merit; let him neither injure the wicked nor rejoice with them. If he be able to perfect himself in these dispositions of mind, he will liberate himself from desire and envy.

The yogī must, in the next place, for the fixing of his mind, attend to pranayamī, that is, to the gradual suppression of breathing, since the animal soul and the mind act in conjunction; in this work, he must first endeavour to fix the understanding by some act of the senses, that is, he must place his sight and thoughts on the tip of his nose, by which he will perceive smell; then bring his mind to the tip of his tongue, when taste will be realized; and afterwards fix his mind at the root of his tongue, from which sound will be perceived.\* After this, if the mind be full of the sōtwī, and be free from every degree of the rūjū and tōmī goonīs, it will escape the waves of passion, and become truly fixed. Freedom from secular desires will be followed by freedom from sorrow, and the mind will in consequence become fixed. His mind will be fixed whose intercourse with secular objects is like that of a person in a state of deep sleep, who, without any union with the senses, partakes of perfect happiness. He who meditates on God, placing his mind on the sun, moon, fire, or any other luminous body, or within his heart, or at the bottom of his throat, or in the centre of his skull, will, by afterwards ascending from these gross images of the deity to the glorious original, secure fixedness of mind.

The yogī, having thus brought his mind to a fixed state, will not be subject to present things, whether his mind be employed on the most subtile or the most gross ob-

\* The author of the comment here refers his readers, for a fuller explanation of pranayamī, to the Tāntrī śāstrīs.

jects ; and he will, by these means, deliver himself from all error, and be filled with the effects of the sūtwū goonū.

He thus becomes identified with deity, that is, visible objects, the operations of the understanding, and personal identity, become absorbed in the Being contemplated, in the same manner as the crystal receives the image of whatever is reflected upon it.

The yogē, that he may not fall from the elevation he has attained, still seeks God by meditation on his names, or on the import of these names, or on his existence ; after which he loses all remembrance of the names of the deity and of their import, and God is realized in the mind as pure light, and to this succeeds a state of mind similar to self-annihilation.

Still, however, he is not wholly delivered from subtle illusion, though his ideas have received the impress of deity ; but if he succeed in perfecting his abstraction, God will shine forth in complete splendour, the mind of the yogē will become completely absorbed in him, and he will possess universal prescience. He whose abstraction continues imperfect, obtains complete knowledge by the assistance of reflection, &c. and by degrees ascends to the unassisted knowledge of universal nature, and identity with the spirituality and perfection of God. *Here ends the first chapter of the Patānjala.*

*Chapter ii.*—In the former part was shewn, the method by which a person of perfect mind acquires yogū. In this chapter is pointed out, the method in which a secular person should perform ceremonial yogū, in which are included, the practise of religious austerities, and the repetition of the names of God, or of incantations, without the desire of benefit, referring all to the will of God. By this kind of yogū the person will be assisted in performing the more perfect yogu, and in victory over pain, [or rather the cause of pain] which is of five kinds, *illusion, consciousness of separate existence, passion, religious disgust, love of life.* The four last spring from the first ; and each of these four include inability, as well as inefficient, weak, and suppressed desire.

*Illusion* is that which leads a person to mistake one thing for another, that is, to call

that constant which is inconstant, that pure which is impure, that happiness which is real misery, that spirit which is not spirit, that meritorious which has no merit, and that which is evil, good.—*Consciousness of separate existence*, when unconnected with worldly attachment, is that which leads a person to consider, during deep sleep, matter and spirit, the object enjoyed and the enjoyer, as one, notwithstanding the necessary distinction between them.—*Passion* (ragù) is expressed when a person seeks happiness with the most eager desire.—By *religious disgust* is to be understood, a hatred of that which, in a future birth, will produce misery.—By *love of life* is to be understood, an unmeaning yet incessant concern to preserve life, or prevent the separation of body from spirit.—This desire of life is to be attributed to a latent impression on the mind respecting the misery following death, and the delay in rising to life, during former transmigrations. This is illustrated by seed cast into the earth, which remains for months till it appears to be assimilated to earth itself, but, at the appointed season, receiving the accustomed rain, springs to life. This idea of a latent impression remaining from preceding births is also confirmed by the case of an infant, which, on the approach of a ravenous beast, is affected by fear and the dread of death as much as one more advanced in years; as well as by the fact, that the smallest infant, on hearing terrific sounds, becomes immediately affected with fear.

This last source of pain, arising from the love of life, is to be overcome by turning the thoughts inward, which will infallibly secure meditation on God. The former causes of pain, arising from illusion, consciousness of separate existence, passion or ragù, and religious disgust, are to be overcome by fixing the mind on God, and by cultivating benevolent feelings towards men in every condition of life.

The impress\* of actions is to be attributed to illusion, and is discovered either in this or in a future birth. Actions performed under the influence of illusion are followed by eight millions of births in connection with some cast, with an appointed period of life, and subjection to the fruit of actions: from works of merit result excellent cast, existence, and many enjoyments; from evil actions arise degraded cast, unhappy life, and great mi-

\* That is, all actions leave a mark on the mind, which is never obliterated till the man has experienced the effects of these actions.



To the yogēē, who has received the impression of the evils of birth, subjection to the fruits of birth is peculiarly irksome; for he sees that every earthly thing is unstable, and is therefore connected with sorrow: hence he renounces the effects which arise from the three goonūs, and regards the effects of actions as poisoned food. These consequences, in secular persons, do not produce sorrow: they resemble those members of the body which remain at ease while the visual faculty, from some accident, suffers excruciating pain: the yogēē is the eye of the body.

From illusion arise the effects of actions: this illusion is destroyed by discriminating wisdom in reference to the divine nature: this discrimination leads to deliverance from sorrow arising from transmigrations, and to the reception of truth [God.]

It has been before affirmed, that deliverance must be obtained from the sorrows connected with birth. The origin or source of birth is the union or vicinity of spirit with the understanding, in which the former is the partaker and the latter the thing enjoyed; or, in other words, the one displays and the other is the thing displayed. Visible objects are identified with the nature of the sūtwū, rūjū, and tūmū goonūs, and, either as the receiver or received, with the material and subtile elements, the senses, organs, and the understanding. The elements form the objects of participation; the senses, &c. are the partakers; but the elements, senses, &c. are to be considered as united to spirit in the work of participation. The fruit of actions, as well as liberation, belong to all the creatures. The progress of creation is thus described: first illusion, then the elements, then the senses, and lastly the understanding.

If we speak of him who is light, or the male power, we say, he is simple life; life is not an adjunct of his nature; he is pure or perfect, and seeks not association with material objects, though, on account of his vicinity to the understanding, he receives the impressions of these objects. He is therefore the receiver, that is, he receives, through the understanding, the impression of visible objects, and then becomes identified with them.

If visible objects exist merely as objects of reception by spirit, it may be asked, what further use is there for them when the yogēē has passed through whatever was allotted to him as the fruit of works? To this it is replied, that visible objects are not wholly

dismissed till discriminating wisdom is perfected. And even after this, when the yogē becomes perfect spirit, and all the objects of illusion are banished, in consequence of his connection with creatures, he appears as though he took an interest in visible objects.

The union of spirit and matter, as the receiver and the received, is without beginning. The origin of this union is illusion. The perfection of spirit is to be attributed to liberation from this union, and this is to be sought in the acquisition of discriminating wisdom. Illusion being removed, all the effects, resulting from the union of spirit and illusion, will necessarily cease. This separation constitutes the liberation of the yogē, who is hereafter known as the everlastingly free.

Imperfect discrimination, which leaves the mind wavering in its choice betwixt visible objects and spirit, will not accomplish the work of liberation. This can only be obtained by that discrimination which is fixed and decided. By this illusion is destroyed, and with it consciousness of separate existence, or pride. The polluting effects of the rūjū and tūmū goonūs are also removed, and the pure influence of the sūtwū goonū is restored. These being destroyed, the understanding is turned inward, and becomes fixed on spirit as reflected on itself: \* this is called discriminating wisdom. As long as consciousness of self-existence remains, however, discrimination manifests itself in seven different forms. Perfect discrimination is obtained by acquiring the eight parts of yogū: this acquisition secures the removal of the darkness and ignorance arising out of the rūjū and tūmū goonūs; and when the mind becomes identified with the radiant nature of the sūtwū goonū, discrimination is produced.

The eight parts of yogū are: yūmū, nihūmū, asūnū, pranayamū, prityaharū, dharūna, dhyanū, and sūmadhee. The first five serve the purpose of subduing the passions, and of thus assisting the yogē; the last three are assistants to the yogē, without any medium. If the ceremony asūnū is perfect, it will advance the yogee in the performance of pranayamū; and if that is perfected, prityaharū is thereby assisted.

In yūmū there are five divisions, 1. freedom from the desire of injuring others; 2. truth

\* Nothing can receive spirit but the understanding as irradiated by the sūtwū goonū, after the suppression of the rūjū and tūmū goonūs.

in reference both to words and to the mind; 3. freedom from the least appropriation of the property of another, either by thought, word, or practice; 4. the subjection of the member for the sake of extirpating desire; and 5. the renunciation of all pleasure. When the yogē attends to his vows in reference to all these parts of yūmū, that is without any reserve as it respects time, place, or person, he is said to perform the great vow.

*Nijāna* includes five divisions, viz. 1. purity of body, using earth, water, &c. after certain functions; and purity of mind, through the exercise of friendly and benevolent affections; 2. cheerfulness in every condition; 3. religious austerities; 4. the repetition of incantations; and 5. by causing all the formularies of worship and all its benefits to terminate in God.

Through yūmū and nivūmū [the sources of] pain are destroyed, and through meditation on the opposite of these sources of pain [as, by meditating on benevolence, revenge is destroyed], the yogē is greatly assisted in his efforts to obtain perfect victory. These sources of pain are injuriousness, theft, &c. in each of which there are three divisions, as, the injurious person may offer the injury himself; or he may do it through another; or, rejoice in its being done; and so of the rest. Injuries arise from anger, covetousness, and infatuation. The effects of these sources of pain are sorrow and error. He who is free from injurious feelings, knows nothing of quarrels or envy.

He whose body and mind are pure, enjoys all the fruits of devotion, whether he practise devout ceremonies or not. To him, who is free from theft, all the precious stones do homage. He who subdues his passions, is blessed with strength. He who renounces all the pleasures of sense, obtains the knowledge of preceding transmigrations, and of that which shall succeed his present existence. He who is pure in body, hates the body; is separated from every thing in a bodily shape; is delivered from the impurities of the rūjū and tūmū goonūs; and, by the removal of these, is raised above the approach of grief, and is always happy; from this results a fixed mind, and senses which never wander; in which state the yogē acquires power to know spirit. He who practises austerities, purifies himself from every imperfection, and the body and its organs become perfect. The repetition of incantations brings before the yogē the deity in whose name these are

repeated; and by making the ultimate object of all forms, and the effects of worship, to meet in God; he pleases the deity, and induces him to bestow liberation.

*Asānū* includes eighty-four modes of sitting at *yogū*; but, to be complete, the posture must be quite easy, neither painful nor attended with agitation. That a rigid posture may become easy, the *yogē* must acquire it by degrees, as the members are able to bear it; and that he may be happy in these circumstances, he must raise his mind to the wonders of the heavens, and not confine it to the body. When he has become perfect in the *yogū*-posture, he will no longer feel the inconveniences of heat or cold, hunger or thirst, &c. Perfection in the *yogū*-posture prepares the person for perfection in *pranayamū*, or, in the suppression of the inspiration and respiration of breath. Vital air is either stationary in the body, or received into it, or thrown from it. In the work of suppression, the *yogē* must permit the exhalation of his breath, at farthest, to the distance only of twelve fingers' breadth, and gradually diminish the distance from his nostrils till the point of perfection is obtained. As it respects time, he must begin to restrain breathing for twenty-six seconds, and enlarge this period regularly till he is perfect. He must practise these exercises daily, or as often as he is able. The *yogē* who most excels, confines his breathing to the distance of twelve fingers from his nose, and, even after restraining it for some time, draws it from no greater distance than his heart. This ceremony secures the removal of those errors which covered the mind, and prevented the radiance of the *sūtwā goonū* from appearing; and this quality having obtained manifestation, fixedness of mind is secured.

In *Prityaharū*, by withholding the mind from wandering, the organs are turned from their accustomed objects inward, and become subject to the *yogē*.—*Here ends the second part of the Patāñjālū.*

*Chapter iii.*—The fixing of the mind, so that it may not wander beyond the nose, nor descend inwardly beyond the level of the navel, is called *dharāmū*, in which the *yogē* purifies his mind by benevolence; practises the duties connected with *yāmū* and *niyāmū*; perfects himself in the *yogū*-postures; regulates the ingress and egress of the animal soul; and, fixing his eyes on the tip of his nose, subdues all his members, and all the power of the elements over him.

*Dhyanū*, or meditation, implies, that the person thus employed is endeavouring to fix his mind on the deity, agreeably to the forms of *dharūnū*; so as to secure a constant stream of thought towards him, and exclude all worldly tendencies.

In *Sūmadhee*, the understanding, carried along by an uninterrupted current of thought towards the deity, or towards that which is the reflection of spirit upon the understanding, becomes nearly extinguished.

*Dharūnū*, *dhyanū*, and *sūmadhee*, for the sake of brevity, are distinguished by one name, *sūngyūmū*, that is, the restraining of the mind from all visible objects.—To the person who is able to perfect himself in *sūngyūmū*, the infinitely abstracted God, discovered by perfect discrimination, and identified with light, becomes manifest. *Sūngyūmū* is to be attained by degrees, first, by meditation on God through more gross and then through more refined mediums.

After the *yogee* has fixed his mind on the deity, it occasionally wanders; but at length he contemplates God only in himself, so that the divine spirit is seen equally in the mind and in visible objects. This process resembles that of vegetation, in which we have first the seed, then the plant, and at length the seed in a state of concealment preparing for another birth: in the same manner, the world, emanating from the first cause, proceeds through a series of subordinate causes and effects. The difference between the subordinate cause and the effect, is owing to a change in the cause during the process of production: the seed does not vegetate till united to earth and water.

The *yogee* who has perfected himself in the three parts of *sūngyūmū*, obtains a knowledge of the past and of the future; if he apply *sūngyūmū* to sounds, to their meaning, and to the consequent result, he will possess, from mere sound, universal knowledge. He who applies *sūngyūmū* to the impressions of former births, (lines of fate) from which actions and their effects proceed, will obtain a knowledge of the events of preceding transmigrations. He who applies *sūngyūmū* to discover the thoughts of others, will know the hearts of all. He who does the same to his own form, and to the sight of those whose eyes are fixed upon him, will be able to render his body invisible, and to dim the sight of

the observer. He who, according to these rules, meditates on his own actions, in order to discover how he may most speedily reap the fruit of them, will become acquainted with the time, place, and causes of his own death. He who applies *sūngyūmū* to that compassion which has respect to the miserable, will secure the friendship of all. He who, according to these rules, meditates on the strength of the powerful, so as to identify his own strength with theirs, will acquire the same strength. He who meditates, in the same manner, on the sun, as perfect light, will become acquainted with the state of things in every place. Similar meditation on the moon, procures a knowledge, from mere sight, of the union, progress, and influence of the planets; similar contemplation applied to the polar star, will enable the *yogē* to distinguish between the stars and planets, and to observe their motions; by the application of *sūngyūmū* to the centre of the bowels at the navel, he will become acquainted with the anatomy of the human body; by a similar application of *sūngyūmū* to the cup at the bottom of the throat, he will overcome hunger and thirst; by meditating on the nerve *kōormū* which exists a little below the throat, he will obtain a fixed and unbroken posture in the act of *yogū*; by meditation on the basilare suture, he will be capacitated to see and converse with the deified persons who range through the aerial regions; by meditation on extraordinary presence of mind, he will obtain the knowledge of all visible objects; by meditating on the seat of the mind, or on the faculty of reason, he will become acquainted with his own thoughts and those of others, past, present, and future; by meditation on the state of the *yogē* who has nearly lost all consciousness of separate existence, he will recognize spirit as unassociated and perfect existence. After this, he will hear celestial sounds, the songs and conversation of the celestial choirs; he will have the perception of their touch in their passage through the air; his taste will become refined, and he will enjoy the constant fragrance of sweet scents. Though these fruits of *sūngyūmū* are accompanied by the applause of mankind, yet, in the work of abstraction, they obstruct the progress of the *yogā*.

The union of spirit and intellect, as the enjoyer and the thing enjoyed, in the work arising out of the natural order of things, is called the captivity of spirit. When the *yogē*, by the power of *sūmadhee*, has destroyed the power of those works which retained the spirit in captivity, he becomes possessed of certain and unhesitating knowledge; he is enabled to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. After this, he is able to enter a dead or a living body by

the path of the senses, all the senses accompanying him, as the swarm of bees follow the queen bee; and in this body to act as though it were his own.\*

The collected power of all the senses is called the animal soul, which is distinguished by five operations connected with the vital air, or air collected in the body. The body of the yogēē who, according to the rules of dharānū, dhyanū, and sūmadhee, meditates on the air proceeding from the anus to the head, will become light as wood, and he will be able to walk on the fluid element. The body of the yogēē who thus meditates on the air encircling the navel, will become glorious as of a body light. He who, in the same manner, meditates on the ear and its vacuum, will hear the softest and most distant sounds, as well as those uttered in the celestial regions and in the world of the hydras. He who meditates on vacuum, will be able to ascend into the air. He from whose body the pride of separate existence is removed, in the operations of his mind has no respect to the body; he is denominated the great vidēhū, that is, the bodyless: he who applies sūngyūmū to these operations, will destroy the impressions (or the marks) of fate arising from former births. He who meditates, by the rules of sūngyūmū, on the five primary elements, and, in a perfect manner, on the subtle elements, will overcome, and be transformed into these elements; he will be capacitated to become as rarified and atomic as he may wish, and to proceed to the greatest distance; in short, he will be enabled to realize in himself the power of deity, to subdue all his passions, to render his body invulnerable, to prevent the possibility of his abstraction being destroyed, so as to subject himself again to the effects of actions. He who, according to the rules of sūngyūnū, meditates on mind under the influence of the sūtwū goonū, will obtain victory over the three goonūs, and will possess universal knowledge. When the yogēē has gained perfect victory over the goonūs, he is denominated vishoka, that is, free from sorrow; and his body becomes buoyant as his mind: he triumphs over illusion. He who applies sūngyūmū to discriminate between the sūtwū goonū and spirit, exterminates the very root of error, [the cause of birth] and obtains liberation.

The local deities will assail such a yogēē, and will endeavour to divert him from the religious abstraction which he has attained, by bringing before him sensual gratifications,

\* In the Hindoo history, a story is given respecting Sūmoodrū-pālū, a yogēē, who is said to have entered the body of the infant son of Vikrūmadityū, and obtained his kingdom.—See page 23.

or by exciting in his mind thoughts of personal aggrandisement, but he should partake of these gratifications without interest, for if these deities succeed in exciting desire in the mind, he will be thrown back to all the evils of future transmigrations.

The yogēe passes through four stages: in the first, he begins to learn the first forms of yogū, and enters on the work of abstraction and the subjection of the senses. In the next stage, having learnt the forms, he acquires perfect knowledge. In the third, the advance towards perfection is that which has been just described, in which the yogēe overcomes all the primary and subtle elements. In the fourth, he loses all personality, and all consciousness of separate existence; all the operations of intellect become extinct, and spirit alone remains.

When he has reached the third stage, he is still liable to be overcome; and even in the last, which is subdivided into seven stages, he is not wholly safe from the local gods, nor will be so till he has advanced beyond the fifth of these seven.

There is still another method of perfecting yogū, that is, by applying the rules of sāṅg-yāmū to the divisions of the last kshūnū [four minutes] of time: he who perfects himself in this, will obtain complete knowledge of the subtle elements, atoms, &c. which admit not of the divisions of species, appearance, and place. He who attained this is called, by way of eminence, the discriminator. The knowledge which is the fruit of discrimination is called the saviour, for it is this which delivers the yogēe from the bottomless sea of this world, without the fear of return. This knowledge brings before the yogēe all visible objects at once, so that he does not wait for the tedious process of the senses.

When the pride of intellect and of separate existence is absorbed in illusion, and when the impressions of the understanding are no longer reflected on spirit, or are no more received by spirit, the yogēe in this state obtains liberation.—*Here ends the third part of the Patñjālū.*

*Chapter iv.*—All the perfect ascetics (siddhees) attained in the preceding birth perfection in sūmadhee: among these, some were perfect at their birth, as the sage Kopilū, all



the winged tribes, &c.; to others the last touch of perfection was given by some sacred prescription prepared by a perfect ascetic; to others by the repetition of incantations; and to others by religious austerities, as Vishwamitrā, &c. This perfection is not obtained in one birth; but nature, taking advantage of the advance made in the former birth, in the next carries the yogēe to perfection.

Here an objector says, By this system you make nature, and not actions, the cause of every effect, but the shastrīs teach, that from actions proceeds every thing. To this Pātñjālā replies, Nature is the source of all, and of actions too, and therefore the effect can never govern the cause; but meritorious actions may remove the obstructions arising from demerit in the progress of nature. Nature, confined by works of demerit, appears like a piece of water kept in by embankments: works of merit cut the banks, and then, by its own force, the water pursues its progress. Thus, nature is not impelled by works, but works confine nature; or liberate it, so as to allow it an unobstructed progress. For, even in the yogēe, in whom nature, or illusion, is reduced to a shadow, when tempted by the local deities, and again immersed in illusion, nature displays its energy.

In consequence of the various tendencies of the mind, the actions of men are multifarious; the fixedness of mind and unchanging conduct of the yogēe is to be attributed to his proximity to the deity. Yet the yogēe, when united to a new body, necessarily feels the force of the five senses; though this is not connected with visible objects, but it leads to God. And thus, as his mind is free from the sources of pain, so is his conduct spiritual. The works of those ascetics who have become such by religious austerities, the repetition of incantations, &c. are white (or produce excellent fruit); the works of the hellish, are black, (producing evil fruit). The works of those who are neither highly virtuous nor highly vicious, are of a mixed colour. The actions of the yogēe are excellent; for though he seeks nothing by them, the deity bestows upon him excellent rewards.

The effects of actions are of two kinds, recollection and species. He who at death loses the human form, and for a hundred years is born among irrational animals, or the forms of brute matter, loses, during these transmigrations, the impressions received in the human state, but when he is again born in this state, all the impressions of humanity

are revived. Though during these transmigrations he may have been often born, and in many shapes, and, as a wild beast, may have traversed many distant regions, still, as species and recollection are inseparably united, the impressions of humanity are always revived when he springs to human birth. Here a person asks, In such a person's first or original birth, where were these impressions? To this Pūṭinjñātee replies, These impressions are without beginning: this is proved from the constant and almost inextinguishable desire of happiness interwoven into the very nature of all. Should it from hence be urged, since the desires of men are boundless, how is liberation to be obtained? It is answered, that liberation is obtainable, for though the desires of the heart are innumerable, the cause of these desires is one, that is illusion; and as illusion and its effects (impressions, species and existence), take refuge in the understanding, these desires are likewise found there: it is therefore only necessary that illusion should be destroyed by discrimination, and then liberation will be secured. The desires being endless, how should the mind become fixed? This objection may be offered; but it should be remembered that mind, whether its thoughts be turned inward or outward, is one; the apparent variety is in its exercises, not in itself. The three goonūs pervading every thing, all things are necessarily identified with these goonūs; and hence every thing partakes of the same properties. Should it be still objected, how can three goonūs be one, and how can mind, pervaded by these different goonūs, be one? it may be answered, that this indivisibility arises from the union of these goonūs: all the different vessels made of clay have but one denomination, and the union of the five primary elements is called simply earth, and not by any name in which the component parts are distinguished. Thus, in consequence of its union to different objects, the mind is affected by different passions: a husband, at the sight of a virtuous wife, is filled with pleasure; of the seducer of his wife, with wrath; but at the appearance of his unfaithful wife, he is overwhelmed with sorrow. In a similar manner, when the mind is united to religion, the sūtwū goonū becomes visible, and the mind is filled with happiness; when united to irreligion, the rūjū goonū becomes visible, and it is filled with sorrow; when united to the highest degree of irreligion, the tūmū goonū is pre-eminent, and the mind is overwhelmed with sorrow. Thus, it is the same mind which is affected in various ways, by the mere circumstance of union to different objects; and thus spirit merely makes known objects; it has no intercourse with them except as it is the mirror: it makes them manifest; the intercourse is that of intellect [which is a part of nature, and not spirit]. But it may be said, if it be the property of spirit to make

known visible objects, why are they not at once visible to the mind? To this it may be answered, that only those objects which fall upon spirit [as upon the mirror] become known; or, in other words, those objects become known which the mind or intellect throws upon the mirror [spirit], but other objects remain unknown. Here the objector says, If it be thus, then spirit in the work of manifestation assumes the forms of visible objects, and becomes an agent in the events of life. To this Pātanjālee replies, that this connection between spirit as the displayer, and nature as displayed, is separate from all choice; it is the mere constitution of things, in which the parties are wholly unaffected. The sūtwū goonū enjoys an immediate nearness to spirit, but the other goonūs approach spirit through the sūtwū. The mind, being united to the sūtwū goonū, by its vicinity to spirit assumes the character of spirit, and becomes the agent in all things. Should it be objected, By this system of attributing every thing to intellect, you render spirit unnecessary, it is answered, that visible objects cannot render themselves visible, but must be made so by another; therefore there is a necessity for spirit, that through the medium of intellect it may do the work of manifestation. The mind, when under the influence of yogñ, promotes the good of spirit, and when absorbed in sensible objects injures it; not that the mind can really bring good or evil upon spirit; this is only the sensible appearance of things. Should it be asked, Why the mind does not throw upon spirit the images of joy and sorrow at once, it is answered, that these impressions are opposed to each other, and therefore cannot be manifested at the same time.—An objector here says, According to this system then, spirit is wholly excluded from all active operation in the affairs of the universe, and is a mere spectator: why then may we not maintain, that that which makes known is not spirit, but another power, another understanding? To this Pātanjālee replies, The understanding, or as many understandings as you please, must be parts of nature, and therefore can never fill the office of light, or do the work of manifestation. Should it be still objected, As you have maintained the doctrine of an unoperative spirit, a mere spectator of the universe, I have as clear a right to suppose that an illuminating understanding may be the cause of manifestation—To this I answer, that this proposition can never be maintained, for as there are opposing properties in the three goonūs, the necessary union between that which makes known and the thing manifested would be wanting; in addition to which also there would be in this system as many agents of knowledge as individuals, instead of one spirit, the light of all. It must, however, be admitted, that although the under-

standing is not the cause of light, it does possess, in consequence of its nearness to spirit, a degree of radiance superior to every other part of nature.

Spirit is identified with life, is independent, and unconnected. When the understanding approaches spirit, and clothes itself with the properties of spirit, it is then called light; and in this character it directs the affairs of the universe. If, says an opponent, the understanding is the universal agent, what proof is there left of the existence of spirit? Pu-tünjülee says, Throughout universal nature, whatever exists by the conjunction of various causes, exists not for itself but for another; as therefore the operations of the understanding are regulated by the three goonūs, the understanding must exist, not for itself but for another, and that other is spirit. Still, however, it must not be understood that spirit is united to things in a gross manner, but merely in connection with the sūtwā goonū. Amongst all material objects, the most excellent is the body; those parts which are most excellent in the body are the senses; that which is more excellent than the senses, is mind under the influence of the sūtwā goonū; after this, and separate from this, is spirit, which is identified with life, and in consequence is separate from all material objects.

The object of the Patünjālū dūrshūnū is to lead men to liberation; and this we shall consider in ten sentences thus: First, when a person has obtained discrimination, all his ideas of separate existence, as, I am chief, I enjoy, &c. are destroyed. The consequence of which is, that his mind is diverted from outward things, his thoughts are turned inward, and united to spirit: this is the commencement of liberation. Still, however, worldly anxiety, the effect of the impressions of former births, occasionally intrudes. This is to be overcome by perseverance in internal meditation. When the yogēe has accomplished this, the irradiated understanding obtains a most clear manifestation, and visible objects sink into the shade. Then, by discriminating wisdom the work of illusion being brought to a close, illusion itself, from its origin in invisible atoms to its utmost progression, is destroyed—to revive no more. One kind of liberation, therefore, is the destruction of illusion, and the consequent separation of spirit from matter; and the other kind is comprehended in the deliverance of spirit from the operations of the understanding and in that clear effulgence with which it afterwards shines forth.

## SECTION XXII.

*The Nyayā\* philosophy.*

Goutāmī, whose sōotrās amount to 462 lines, was the distinguished founder of this school of philosophy. Some account of him will be found in page 224. The first commentator on his sōotrās was Gāngéshū-chintamñee; whose very excellent work might be comprized in a moderate octavo volume; and which is consulted at present by all those who study the Nyayā dūrshñā.† Three learned Hindoos have written comments on Gāngéshū, viz. Shiromñee, Bhūvanīndā, and Māt'hoora-nat'hā. It is about 200 years since Shiromñee wrote his comment; which, though much smaller than the others, is considered as the most able. The other commentators lived not many years after him.

The learned men of Bengal are proud of the honour of considering this philosopher, who was born at Nūdēya, as their countryman: the following legends are current respecting him: When arrived at Mit'hila, to prosecute his studies under Vachūspātee-mishrū, it is said, that he attained at once the seat next to his teacher, rising over the heads of all the other students. Pūkshū-dhūrū-mishrū, a very celebrated Nyayayikū pūndit, after having overcome in argument all the learned men of Hindoost'hanū, arrived with a great retinue, elephants, camels, servants, &c. at Nūdēya. The people collecting around him, he asked them who was the most learned man in those parts; they gave the honour to Shiromñee, who was, in fact, at that moment performing his ablutions in the Gauges; Pūkshū, on seeing him, pronounced this couplet:

“How sunk in darkness Gour† must be,  
Whose sage is blind Shiromñee.”§

He then sent to the raja, challenging all the learned men at his court to a disputation; but Shiromñee completely overcame his opponent, and Mishrū retired from the controversy acknowledging the superiority of the blind Shiromñee.||

Jāgādēshū-tūrkālūnkarū and Gūdhadhūrū, two learned men of Nūdēya, have written comments on Shiromñee, which are extensively read in Bengal. Other comments are

\* The sound of this word resembles Naiyū.  
name for Bengal.

† Dūrshñā, from drishū, to see or know.  
§ This pūndit had lost the sight of one eye.

‡ The  
|| This latter story is sometimes  
related in terms different from these.

used in different parts of Hindoost'hanū; but in Mit'hila the work of Bhāvanāndū is preferred. The Nyayā dūrshūnū is chiefly studied in Bengal and Mit'hila. Almost every town in Bengal contains some Nyayayikū schools, though they are most numerous at Nūḍēya, Trivēṇī and Vasvariya. There are in Nūḍēya not less than fifty or sixty schools: that over which Shivū-nat'hū-vidyā-vachūspūtee presides, contains not less than one hundred students. Indeed, the Nyayū has obtained so decided a pre-eminence over all the dūrshūnūs now studied in these parts, that it is read by nine students in ten, while the other dūrshūnūs are scarcely read at all. The truth is, that this is the only system of philosophy which in Bengal has remained popular after so many revolutions: at the festivals, he who can best dispute on the first principles of philosophical research as taught in the Nyayū, receives the highest homage, the most honourable seat, and the richest presents. He who is merely acquainted with the law books, and the poems, is always placed on a lower seat: yet the Nyayayikū is acquainted with only the very first rudiments of what was taught by his learned ancestors.

As this is the only system of philosophy studied at present in Bengal, it may not be uninteresting to mention the different works read in these Nyayayikū schools: The first work put into the hands of the student, and which he commits to memory, is either the Bhasha-pūrichēdū, or the Kūnadū-bhashyū. From these works, and the instructions of the master, the student is taught all those logical terms by which nature in all its parts is described. After this he commits to memory the Vyaptee-pūchūkū, by Shiromūnee, from which he learns to reason from an effect to its cause; and with this work is read the comment of Jūgūḍēeshū. After this the Siddhantū-lūkshūnū, by Shiromūnee, and its comment by Jūgūḍēeshū; which contain answers to the objections made against the proofs of the reality of invisible things derived from inference. The student next reads the Pōōrvū-pūkshū, a work containing objections to the arguments of the Vyaptee-pūchūkū; and replies to these objections. The next work explained to the student is the Vyūdhēc-kūrūū-dhūrnāvūchinnabhavū, by Shiromūnee, and comments by Jūgūḍēeshū, Māt'hoora-nat'hū, and others: these works also are confined to the proofs of the existence of the first cause from created objects. The next work read is Vyaptee-grūhopāyū, a work on the means of obtaining the knowledge of proof arising from inference; and after this Pūksūhū, a work on the union of things necessary to produce proofs of a first cause; Pūramūrshū, a similar work; Samanyū-lūkshūnū, on proofs from similarity of species; Vi-

shéshū-vyaptee, on proofs arising from the distinctions of things; Vishéshū-nirooktee; Ūnoomitee, on proofs from inference; Vadart'hū, on the meaning of terms; Ūñyāvū, five questions on the evidence arising from the union of cause and effect, with their answers; Nūngvadū, a discourse on negatives; Shūktee-vadū, on sounds; Mooktee-vadū, on final liberation; Vyootpūttee-vadū, on the causes of things; Vidhee-vadū, on the meaning of terms; Pramanyū-vadū, on credible evidence; Oopadhee-vadhū, on the meaning of terms. The last work read, is the Koosoomanjūlee, by Oodñyūnacharyū.\*—It must not be supposed, that every student reads all these works, or that every teacher is capable of giving instructions on them all: to proceed through the whole series occupies a youth at least twelve years. He who has pursued these studies to their close, is spoken of with admiration, thus, "He has read even the Koosoomanjūlee." With the above-mentioned works various comments are used, according to the will of the teacher.

An extract from the work of Vishwū-nat'hū-siddhantū will give a still clearer view of the subjects taught in these schools:

The whole material system may be comprized in the terms existence and non-existence. Existence includes five ideas, matter, quality, actions, species, and constituent parts. Non-existence includes four ideas: that which does not yet exist; that which is wanting; that which may be destroyed, and that which never existed.

The wisdom of God comprehends and makes known all things.—Things, qualities, actions, and species are numerous.—Things include, matter, water, light, air, vacuum, time, space, life, and spirit.—Qualities belong only to things, and comprehend form, taste, smell, touch, numbers, measure, separation, union, inequality, greatness, distance, intellect, happiness, error, desire, envy, anxiety, weight, softness, fluidity, habit, works of merit and demerit, and sound.—Action includes, throwing upwards, throwing downwards, drawing towards, opening, and going.

There are three causes of things: the material cause, as thread for weaving cloth; the incidental cause, as the stick with which the potter's wheel is turned, and the efficient cause, as the wheel upon which earthen ware is formed. Material causes belong only

\* The Hindoos consider this work as that which overthrew the heresy of the Buddhists.

to the primary elements. Of the primary elements, four are essential to every form of existence, matter, water, light, and air. To matter, water, light, wind, and mind, belong priority, succession, measure, action, swiftness. To time, vacuum, and the quarters, belong universality and extension. To matter and light belong heaviness, juices, and liquids. To wind belong touch, number, measure, kind, union, separation, priority, succession, and swiftness. To light belong contact, number, measure, kind, union, separation, priority, succession, form, fluidity, and swiftness. To water belong touch, number, measure, kind, union, separation, priority, succession, swiftness, fluidity, heaviness, form, taste, and softness. To matter belong all the preceding thirteen qualities, except softness; and smell is to be added.

To the animal soul belong, wisdom, joy, sorrow, desire, envy, care, number, measure, kind, union, separation, thoughtfulness, and works of merit and demerit.

To time and the quarters belong, number, measure, kind, union, and separation. To vacuum belong the preceding five qualities, and sound. To spirit belong number, measure, kind, union, separation, wisdom, and desire. To the mind belong, priority, succession, number, measure, kind, union, separation, and swiftness. To matter belong smell, colour, six kinds of taste, as sour, sweet, bitter, salt, pungent, and astringent, perishableness and imperishableness, but neither great heat nor great cold.

The visible world is divided into three parts; viz. 1. *bodies*, viviparous, oviparous, and equivocal generation, as in the earth, and by the rays of the sun; 2. *members*, as the mind, the eyes, the nose, the ears, the tongue, and the skin; the hand, the foot, the voice, and the organs of generation and excretion; 3. *the five objects of sense*, including every material object.

To water belong, whiteness, sweetness, coldness, softness, fluidity, perishableness [the gross mass] and imperishableness [atoms]. Its properties are ascertained by the taste. From the dew to the collected waters of the great deep, all is included in this description; but the birth-place of waters is unknown. To light belong heat, radiant whiteness, malleableness, perishableness, and imperishableness. Light is comprehended by the sight, and is found in fire, gold, &c. Air is neither hot nor cold, its progression is



crooked, it is perishable and imperishable, is known by contact, exists in every thing from the animal soul to the furious tempest. Vacuum is necessary to the production of sound; it is indivisible, but may be said to exist in separate receptacles. Time gives birth to all things, and in it all is comprehended. It divides the past and the future, and is indivisible; the divisions of time are mere accidents. The quarters are indivisible, unchangeable; their use is to ascertain objects near or distant; their division is merely accidental.

Spirit presides over the senses. Every action has its proper agent; the body does not possess the principle of motion, as is proved from the state of the dead. The opinion of those who affirm, that the members form the active principle, is proved to be fallacious from the cases of the blind, &c. Others affirm, that mind is the source of life and motion: but if this were the case, when this faculty was pursuing some distant object, the body would become inanimate. Yet some cause must exist, for there is no effect without a cause; and therefore there is some invisible resident in the body, which directs all its motions. An objector urges, that he regards no proof which is not cognizable by the senses. The Nyayayikū replies, that in many cases, the proof of facts must be derived from inference: a man at a distance sees a chariot move, but the charioteer is concealed: he however immediately concludes that there is a driver, since a chariot was never known to move itself. It is therefore concluded, that in all living bodies there must be an animating principle; and that that which excites to the pride of separate existence, must be this animating principle. The existence of this principle can be ascertained only by the mind. Spirit acquires knowledge by evidence and from recollection. Evidence is of four kinds, that derived from the senses, from inference, from comparison, and from sound. The five senses apprehend the forms of things, also of scents, tastes, sounds, and contact, and are under the controul of mind. Mind is independent of the senses, and, without their assistance, is capable of joy, of sorrow, desire, envy, and care. Beside the evidence of the senses, men are capable of receiving evidence through the faculty of reason: the Supreme Being knows every thing in consequence of his omniscience; pious ascetics know the secrets of things by communications from the deity.

That a first cause exists is inferred from the nature of things; and from the impossi-

bility of an effect without a cause ; hence things invisible are proved to exist from those which are visible ; but the objector says, this is not always sure proof, for the same effect is seen to arise out of different causes, therefore it is necessary to shew, that the effects you mention can only arise from a certain defined cause. Such an objector is referred to the universe as a proof of the existence of an infinite power.

Evidence arises also from sound : when a person hears the sound *cow*, all the properties of that animal are formed in the mind ; he understands what is meant, from his knowledge of the term ; that is, from the power of sounds to convey ideas, and from his knowledge of peculiar forms of expression. It is also necessary, where sound is admitted as evidence, that the hearer should understand the design of the speaker ; the propriety of his expressions ; the necessity of order in the arrangement of words ; and possess a capacity to fill up broken sentences.

Ideas are received into the mind separately, never in a congregated state. If in any case there is a retention of ideas, it is in the calculation of numbers.

Our conceptions of things are of four kinds, certain, uncertain, mistaken, and those formed by comparison. Another kind may be added, arising from ridicule.\*

Should it be objected, that we are to regard nothing but the evidence of the senses, it is replied, that it is impossible not to acknowledge the evidence of sounds, otherwise it would be wrong to fear another when he threatens. Where the evidence arising from inference is not admitted, the non-appearance of a thing would be equivalent to non-existence, and a writing would be no proof of the existence of the writer. Some add another comparison, to establish the same mode of proof: such a person is very corpulent, but it is certain that he never eats during the day: it is clear then, though no one sees him, that he must eat during the night.

Visible things are capable of form, taste, contact, scent, priority, succession, fluidity, heaviness, coldness, and swiftness. Invisible things include merit, demerit, care, reason, &c. To both visible and invisible things belong number, measure, union, and

\* \* This seems to be equivalent to the sentiment, that ridicule is the test of truth.

separation. Some of these qualities exist in only one form of matter, and others in many: union, separation, number, &c. belong to many; but sound and reason only to one.

Form, taste, scent, fluidity, coldness, swiftness, heaviness, and measure, possess the properties of the things from which they are derived, as long as they continue in their natural state. Merit, demerit, care, and properties which belong to invisible objects, arise from circumstances separate from the natural cause.

When the mind casts off for a time its connection with the senses, and retires into a vein in the breast called *Médhya*, sleep succeeds. Intercourse with visible objects is called wakefulness. When the mind enters a certain part of the vein above-mentioned, profound sleep takes place.

Knowledge is of two kinds, certain and false. The latter consists in pronouncing a thing to be different from what it really is; and belongs both to religion and to different forms of matter: one man declares matter and spirit to be one; another, by a fault of vision, mistakes an object through distance. In fact, this false knowledge is to be referred to the difficulty of identifying objects or facts, and ascertaining the reality of their existence. False knowledge is always founded in error. Certain knowledge needs no definition.

Joy and sorrow arise out of religion and irreligion. Inducements, such as future rewards and punishments, must be held out, that the person may resemble the child desirous of the breast for its own nourishment, and become anxious to practise religious duties. To this he must add confidence in his ability to perform religious duties, and the firmest hopes of being richly rewarded at last, avoiding that despair which cuts the sinews of all exertion.

Thought and swiftness form the habit of mind.

Religion carries to future bliss, and irreligion to future misery.

Sounds proceed from instruments, and from the throat; both are formed in the air.

Those formed in the vacuum of the ear, follow each other, falling and rising as waves, so that preceding sounds are not drowned by those which follow. Sounds do not die; if they did, we should not be capable of recollecting them: all sounds are of similar origin.

Absorption includes everlasting, unmixed, unbounded happiness.

He who exists in all the forms mentioned by philosophers—he is God.

#### SECTION XXIII.

*Works of this philosophy still extant.*

Goutūmū-sōotrū, the original sentences or aphorisms of Goutūmū.—Nyayū-sōotrū-tēka, a comment on the sōotrū.—A commentary on ditto, by Vürddhūmanū.—Shūshū-dhūrū, another commentary on the sōotrū.—Goutūmū-bhashyū-tēka, a comment on an abridgment of Goutūmū.—Sōotropūskarū, an explanation of the sōotrū.—Nyayū-sōotrū-vrittee, remarks on the Nyayū-sōotrū.

Ūnoomanū-khūndū, a part of the sōotrū on proofs of the evidence of things derived from inference.—A comment on ditto, by Shiromūnee.—Ūnoomanū-khūndū-vadart'hū, remarks on the Ūnoomanū-khūndū.—Ūnoomanalokū, by Mūhēshwūn.—Ūnoomanū-pramanyū-vadū; by Bhūvanūndū.—Ūnoomanū-dēdhitee-vyukhya, by the same author.—Ūnoomitee-khūndūnī.—Ūnoomitee-pūramūrshū-vicharū.—Oopadhee-vadū-rūhūsyū, a comment on the Ūnoomanū-khūndū, by Gūdadhūrū.—Another comment, by Mūt'hoora-nat'hū.—An explanatory treatise on the above, by Bhūvanūndū.—A comment by Krishnū-bhūttū on the comment of Jūgūdēshū relative to this chapter.—Ūnoomanū-nirasū, on the rejection of inference as a mode of proof.

Prūtūkshū-khūndū, another chapter of the sōotrū on the evidence of the senses.—A comment on ditto by Shiromūnee.—An explanation of the same work.—Prūtūkshū-pūrisishtū, further remarks on the Prūtūkshū-khūndū.—A comment on the Prūtūkshalokū, by Mūt'hoora-nat'hū.—Prūtūkshū-vadū, on the evidence of the senses.

Shūbdū-khūndū, another chapter of the sōotrū, on the evidence of oral testimony.—A comment by Mūt'hoora-nat'hū.—Shūbdalokū.—Tūrkū-prūkashū-shūbdū-khūndū, a comment.—Shūbdū-mūnee-tipūnē.

Chintamūnee, on the evidence of the senses, on that arising from inference, from comparison, and from oral testimony.—A comment on ditto, by Roochee-dāttū.

Koosoomanjūlee, by Oodūyānacharyā, on the divine nature.

Nyayū-Lēlavūtē, by Shrē-Bālūbhū.—Lēlavūtē-vivēkū, Lēlavūtē-vrittee, and Lēlavūtē-oopayū, on the opinions of the Nōiyayikūs.—A comment on the last work, by Vūrdhūmanū.—Lēlavūtē, by Shiromūnee.—Lēlavūtē-tēka, a comment on ditto.

Dēdhitec, the celebrated work of Shiromūnee.—A comment on the work of Shiromūnee, by Jūyū-Ramū.—Another called vyakhya.—Others by Jūgūdēshū, Gūdadhūrū, and Mūhadēvū.—A comment by Krishnū-bhūttū on the comment of Gūdadhūrū.

Sūngshūyanoomitec, and Sūngshūyanoomitec-vadart'hū, on conjecture.—A comment on the Nyayū-mūkūrindū.—Vyooipūttee, a work by Gūdadhūrū.—Kūtūkoddharū.—A comment on Tūrkū-bhasha, by Gōurē-Kantū.—Nyayū-koustoobhū, an explanation of the Nyayū doctrines.—Nyayū-tūtwū-chintamūnee-prūkashū, thoughts on the essence of the Nyayū philosophy.—A comment on the Siddhantū-tūtwū, by Gokoolū-nat'hū-oopadhyayū.—Prūtyasūttē-vicharū, on the evidence arising from comparison.—Nūvyū-mūtū-vadart'hū, on new opinions.—Badhū-būddhee, on certain knowledge.—Vishnyūta-vicharū, on evidence arising from visible objects.—Pākshūta-vadart'hū, syllogisms on cause and effect.—Tūrkū-bhasha-sarū-mūnjūrē, a compilation.—Mūngālū-vadart'hū, a work on the invocations prefixed to Hindoo writings.—Samāgrē-vadart'hū, on the means of obtaining philosophical knowledge.—A comment on the Nūng-vadū, on negatives, by Jūgūdēshū-tūrkālūnkarū.—Mooktavūlē-dēepika, a comment on the Mooktavūlē.—Another work bearing this title by Pūkshūdhūrū-mishrū.—Ūlūnkarū-pūriskarū, a work on the meaning of terms.—Pūdart'hū-tūtwavūlokū, a similar work.—Voishēshikū-sōōtropūskarū, the meaning of the Voishēshikū sōōtrūs.—Nyayū-siddhantū-mūnjūrē, a nosegay of proofs respecting the Nyayū.—Tūrkū-bhashū-prūkashū, a similar work.—Alokū, (light) a name like that of the Star or the Sun news-papers.—Sūktēc-vicharū, on the meaning of sounds.—Drivyū-kirūnavūlē, on the nature of substances.—Nyayū-pramanyū-mūnjūrē-tēka, on proofs from evidence, by Narayūnū.—Pūdū-vyakhya-rūtnakūrū, on the meaning of words.—Vishishtū-voishishtyū-bodhū, a similar work.—Samanyū-lūkshūna-vadart'hū, ditto.—Pramanyū-vadū, on the four proofs of things.—Koosoomanjūlee-mūkūrindū, on the divine nature.—A comment on ditto.—Vivrittee-koosoomanjūlee-karika-vyakhya, a similar work.—Vyaptee-vadhū-rūhīsyū, on the causes of things.—Karūkū-chūkrū, on the six parts of speech.—

Nyayū-siddhantū-mñjūrē-shūbdū-pūrichédū, an abridgment of the terms used in the Nyayū.—Tatpūryū-sūndūrbhū-nyayū, on the meaning of words.—Vūrdhūmanū-kirūna-vūlē-prūkashū, on different philosophical opinions.—Nyayū-sūnkshépū, a short abridgment of the Nyayū philosophy.—Oopūkrūmū-vadū, on the grounds of dispute.—Pūrū-tūtwū-prūkashika, on the essence of the Nyayū.—Pūdart'hū-chūndrika, on the meaning of terms.—Nyayū-pūdart'hū-dēepika, an abridgment.—Nyayū-mookta-vūlee, a similar work.—Mookta-vūlee-prūkashū, ditto.—Pūdart'hū-dēepika, a similar work.—Siddhantū-mñjūrē-tēeka, a comment on the Siddhantū-mñjūrē.—Nyayū-sarū, an abridgment.—Tatpūryū-dēepika, a comment on ditto.—Goonū-kirūna-vūlē, on the 24 goonūs.—Nyayū-sūngrūhū, by Rūghoo-nat'hū.—Nyayū-tūtwalokū, an abridgment.—Tūtwū-vivékū-mōolū, ditto.—A comment on ditto.—Nūkshūtrū-vada-vūlē, on astronomical terms.—Nyayū-varttikū-tēeka, a short comment.—Sūnnce-kūrshū-vadū, on the union of visible objects with the senses.—Nyayū-mookta-vūlē-tēeka, by Mūha-dévū.—Gnanū-vadū, on the knowledge of realities.—Ūvūyñvū-rūhūsyū, on conducting disputes syllogistically.—Nyayū-pūñchū-pūdika-sūteekū, a similar work with a commentary.—Siddhantū-rūhūsyū.—Prūt'hūma-vyootpūttee-vicharū, on the nature of sounds.—The second part of ditto.—Nyayū-varttikū-tatpūryū-tēeka, by Vachūspūtee-mishrū.—Loukikū-nyayū-rūtnakūrū, by Rūghoo-nat'hū.—Sūngskarū-vicharū, the arrangement of sounds.—Sūtyūpūdart'hū, the arrangement of things.—Prūshūstū-padū-bhashyū, a comment on the Prūshūstū-vadū.—Nyayū-vadhart'hū, on the doctrines of the Nyayū.—Kūnadū-bhasharūtnū, a work on terms, by Kūnadū.—Bhasha-pūrichédū, by Vishwū-Nat'hū-Pōnchanūnū, on the names of things.—Nyayū-mōolū-pūribhasha, a comment on the Nyayū-mōolū, by Sēerū-dévū.

## SECTION XXIV.

*Translation of the sōōtrās of Goutāmū in an abridged form, as explained by Vishwū-Nat'hū-Siddhantū.*

There are sixteen parts [pūdart'hūs] connected with the discussion of a proposition, viz. 1. prūmanū, 2. prūmévū, 3. sūngshūyū, 4. prūyojñū, 5. drishtantū, 6. siddhantū, 7. ūvūyūvū, 8. tūrkkū, 9. nirmūyū, 10. vadū, 11. jūlpū, 12. vitūnda, 13. hétwa-bhasū, 14. chūlū, 15. jatee, and 16. nigrūhū-st'hanū. He who obtains the true knowledge of these things will secure liberation [that is, he will be able by them to establish from inference the undoubted existence of God.]

Vishwū-Nat'hū first explains the reason why Goutāmū, in his sōōtrās, places the proofs [prūmanū] of things before he describes the object [prūméyū] respecting which proof is sought, by urging, that every thing is in a state of uncertainty until its existence is proved; but that after its existence is clearly ascertained, the desire to be acquainted with it, is formed in the mind. Still it is necessary that the proofs of the existence of an object should admit of no contradiction, but be clear and perfect. In order to establish these proofs, all doubts [sūngshūyū] should be cleared up, and the necessity [prūyojñū] of the existence of the object be made manifest, especially by proofs from comparison [drishtantū]. The argument will then amount to certainty [siddhantū]. Still, two opponents discuss the matter in dispute through five points, [ūvūyūvū] of argument [tūrkkū], and from this arises decision [nirmūyū]. The dispute [vadū] is again resumed [jūlpū], and continued by the opponent, who still urges vain objections [vitūnda] against the offered reasons [hétwa-bhasū], and uses various deceptions [chūlū], alledging, that the cause in hand belongs not to the thing [jatee] to which it is assigned. The whole ends in putting to silence [nigrūhū-st'hanū] the opponent.

After the acquisition of the knowledge above-mentioned [of the existence of God, by inference, through these pūdart'hūs], the person under its influence constantly meditates on spirit, and thus destroys all false ideas, though he still continues subject to the fruits of birth, and obtains liberation only by degrees. In the progress of obtaining libera-

tion, first, false ideas from which desires arise, and passion also, being destroyed, merit and demerit, springing from passion, are also destroyed, and with them the cause of birth, as well as the body and all its sorrows : then follows liberation.

There are four kinds of evidence [*prāmanī*]: that of the senses, that arising from inference, from comparison, and from testimony. The evidence denominated *prātūksū*, or that derived from the senses, or from the perception of an object known before, does not admit of mistake or uncertainty. The evidence termed *ānoomanū*, [inference] is of three kinds, viz. *Poorvūvūt*, or the inference of the effect from the cause ; 2. *Ślēshūvūt*, or the inference of the cause from the effect ; and 3. *Samanyoto-drishtū*. The first kind is thus illustrated : from the sight of a dark cloud, an inference is drawn that there will be rain. The second is illustrated by inferring from the swell of a river, that rain has descended. The other kind of inference, which has no immediate connection with cause and effect, happens when a person sees something, and, having ascertained it to be composed of earth, denominates it a thing (*drivyū*). The capacity possessed by things of receiving a denomination, forms another ground of inference, as does the essential difference subsisting between things, as, such an animal cannot be a sheep, it therefore must be a deer, for it has large horns. The evidence denominated *oopāmanū*, arises from comparison or similarity. The words (testimony) of a faithful person are termed *śūbdū*, of which there are two kinds, one capable of present proof, and the other that which awaits completion from the events of a future state.

2. How many things [*prāṇēyā*] are there respecting which evidence is sought ? The answer is, spirit, body, the senses, the objects of the senses, intellect, *mūnī* or mind, excitation, error, transmigration, the consequences of works, sorrow, and liberation. Spirit is that which is distinguished by desire, envy, anxiety, joy, sorrow, and knowledge. The body is that in which are found pursuit, the senses, joy, and sorrow.\* The separate capacity of smell, taste, sight, touch, and hearing, belong to the senses. The senses are derived from, and employed upon, the five primary elements, viz. earth, water, fire, air, and vacuum, the qualities of which are scent, taste, form, touch, and sound. Intellect

\* The commentators observe here, that joy and sorrow do not properly belong to body, for they are not found in a dead body ; but that Goutāmū's meaning must have been, that joy and sorrow belong to spirit as clothed with a body.



is the same as knowledge. The faculty that receives ideas separately, is called *mūnā*. The excitation which a person feels when about to speak, or to act, or to form ideas, is called *pruvrittee*. Desire, envy, fascination, &c. which also excite to action, are called faults. A perpetual succession of birth and death till the person obtains liberation, is called *prétyñbhavū*, or transmigration. He who is properly sensible of the evils of this perpetual subjection to birth and death, will seek liberation. Some affirm, that death is to be identified with the completion of those enjoyments or sufferings which result from accountability for the actions performed in preceding births; others call the dissolution of the union between the animal soul and the body, death; and others contend, that death is merely the dissolution of the body. Birth is that which forms the tie between the animal soul and the body. The fruits of actions are, those present acts of religion and irreligion which arise out of desire and error. Some say, that the very body, the senses, and the faculties also, are the fruits of actions. Sorrow is identified with pain. Pleasure arises out of pain; and hence pleasure itself is in fact pain. The liberation of the animal soul consists in its entire emancipation from sorrow, and from birth.

3. Doubt which arises respecting the real identity of an object, is denominated *sūng-shūyū*, as when a person, seeing a cloud, is uncertain whether it is composed of dust or of smoke. This may arise from there being in the object before us both common and extraordinary properties, or from difference in testimony respecting it, or from doubts whether the judgment we form of the thing be correct or not. This *sūngshūyū* is removed, when, of two contradictory ideas, one is preferred.

4. That object which desire of enjoyment has made necessary, is denominated *prū-dhanū-prūyojūnū*. That which is secondary, or an assisting cause in obtaining a good, is denominated *ūprūdhanū-prūyojūnū*.

5. An example or simile which at once proves a fact and satisfies an objector, is called *drishtantū*.

6. An undoubted decision respecting the meaning of the *shastrū*, is called *siddhantū*, as is likewise the decision where two opponents come to an agreement, as well as when a

certain interpretation meets with universal consent. This latter is the case when none of the shastris give a different meaning, but all agree in the meaning assigned, and also when a person is able to bring the evidence of others in favour of his own opinion. When the establishment of one truth equally establishes, without contradiction, a second, it is called *ūdhikūrūnū-siddhantū*. When a person describes a fact in figurative language, but when the meaning is admitted by all to be incontrovertible, this is termed *ūbhyoo-pūgūmū-siddhantū*.

7. *Urūyūcū* includes *pr̥tigna*, *hétoo*, *oodahūrūnū*, *oopñūyū*, and *nigūmñū*. A simple proposition is denominated *pr̥tignū*; that which is offered to establish a proposition receives the name of *hétoo*; the proofs by which this *hétoo* is made good, are called *oodahūrūnū*; that which strengthens these proofs is *oopñūyū*; the summing up of these proofs, shewing the establishment of the proposition, is termed *nigūmñū*.

8. Categorical reasoning is termed *tūrkkū*, and is thus conducted: If there be no cause, there can be no effect. Further to illustrate the meaning of this term, the author lays down four similar undeniable propositions.

9. When in an argument a person overcomes his opponent, and establishes his own proposition, this is termed *nirñūyū*.

10. The simple discussion of a subject through a series of propositions is called *radū*. In this case a moderator is not necessary; but when the parties enter into close discussion, and examine each other's arguments, a moderator is requisite: a moderator should possess a clear understanding, he should be experienced in argument, capable of patient and sober attention, ready in reply, fearless of conclusions, of solid judgment, acceptable to all, impartial, and religious. Further, seeing that God has placed in our nature a disposition to err, and that at times a sudden incapacity for judgment seizes a person, therefore in the discussions of learned men several moderators should always be appointed.

11. When a disputant takes up the argument of his opponent, and attempts a reply in

a solid discussion, it is called *jālpā*. He first objects to the proposition as incorrect, and then to the proofs as insufficient. He moreover supplies a new proposition, and shews, that it accords with certain opinions; and must be true. He adds a number of heterogeneous untenable observations, which he endeavours to defend, till he repeats merely what he had before said, and contradicts himself. At length, he enquires why every thing he urges is objected to, and asks, whether his opponent will really enter into the argument. This, however, is merely a pretext to conceal his defeat, and his incapacity of making further reply. The moderator now reproves him.

12. A person's thus continuing to object to the argument of another, through a mere desire of victory, is termed *vitanda vadā*.

13. In *hétwa-bhasā* there are five divisions, viz. *sūvyūbhicharā*, *virooddhā*, *sūtpṛtipāksā*, *śū*, *śiddhe*, and *vadhā*. The assignment of a plausible though false reason to establish a proposition, is called *hétwa-bhasā*. Agreement as well as disagreement in locality between the cause and the effect, is termed *sūvyūbhicharā*, of which this is one of three instances. When a person contends that smoke must exist in a certain place, because that place contains fire, his proposition is open to objection, for from a red hot bar of iron smoke does not proceed. When a person contends for an unnatural proposition, it is called *virooddhā*, as when he says, I saw an object, and ascertained that it was a man, because it had four legs. When two reasons, which appear equally strong, but one of which is false, are connected with a proposition, this is termed *sūtpṛtipāksā*. This applies to the attempts to prove that there is no God, in which the mere arguments may appear to be equally strong on both sides. When the proof of a proposition is not in itself decisive, but needs to be established by proof, it is called *śiddhe*, in which also there are three divisions. When the proofs offered in favour of a proposition, instead of establishing its truth, tend to overturn it, this is called *vadhā*.

14. Of *chūtā* there are three kinds, viz. *vak-chūlā*, *samanyū-chūlā*, and *oopācharū-chūlā*. The first exists when a sentence is capable of a double meaning, or of conveying an erroneous idea, as, a person affirms that kine have horns, when it may be objected that a calf has no horns. The second, when a person speaks in too general a manner, as,

when he says such an object can be accomplished by man ; to which it may be objected, that it cannot be done by a lame man. The third is realized when a person, calling one thing by the name of another, says, " The market is very noisy," intending to say, that the people assembled in the market are very noisy.

15. When a person is unable to support an argument, but, on the contrary, lays himself open to refutation, it is called *jatee*.

16. When an opponent is so completely overcome in argument as to be reproached by his judges, it is called *nigrāhū-st'hanū*.

[Here the explanation of the sixteen pūdarthās is closed, and the author, beginning with sūngshūyū, the third pūdarthā, replies to objections.]

An opponent denies that doubts can arise either from similar or dissimilar properties, for, if a person sees a horse at a distance, but knows not whether it be a horse or an ass, still he pronounces it like a horse, or, vice versa. To this Goutūmū replies, that in speaking of doubt, he meant to confine it to a case in which similar properties, imperceptibility of difference, and want of decision of mind, were united. This opponent now adds, that neither in these circumstances can doubt arise, and asks, where this uncertainty and want of conception are found, in the object seen ? or in the mind ? It must be in the mind ; and if these things exist in the mind, then every thing will be in a state of uncertainty. Goutūmū again explains, and says, that where similar properties exist, for want of decisive marks of difference, doubt will exist. It is true, the mind is subject to the evidence of the senses, but for want of a more perfect and decisive discovery, it may remain in doubt.

Another now objects, that he admits not the evidence asserted to arise from prātūkshū, ūnoomanū, oopūmanū, and shūbdū. The senses were created to give the knowledge of objects : therefore objects must have existed before the senses, and independently of them, for there would have been no reason in creating the medium of knowledge, had there not been something upon which this medium should be exercised. You

before affirmed, he adds, that when the senses become exercised on an object, that object becomes known (*prūṭ :kshu*), but as all objects necessarily existed before the senses, the senses could not be necessary to their existence. *Prāmāṇū* (proof) must be common to past, present, and future time; but, according to your acknowledgment, there was a time when it did not exist. If you say, that objects and the evidence of their existence exist at once, this also is mistake, for we obtain all our knowledge gradually; as, first, the names of things are given; then this name is sounded; the sound is to be heard; its meaning is to be understood, and after this the knowledge of the thing is obtained. To all this *Goutāmū* replies, If you maintain that nothing is capable of proof, I would ask whence you will obtain proof of your own proposition, that nothing can be proved? Therefore you stand condemned by your own argument. The opponent now observes, that this was not his meaning; but that he meant to affirm, that there was no such thing as substance; that every thing was vacuum; and that therefore objects, and the evidence of their existence, must both be mistake, and can only be admitted in an accommodated sense. *Goutāmū* shews, that this proposition is untenable, and illustrates his argument by the example of a drum, which must have had an existence before the sound which proceeds from it reaches the ear: here the proof is sound, and the object of proof the drum; but in the instance of the sun displaying objects, we have first the proof, or the manifest, the sun, and next the things manifested, visible objects; another proof arises from fire and smoke, both which exist at the same moment. Wherefore, from hence it is manifest, that wherever the proof of things can be united to that which is to be proved, such proof will be established. The proof derived from the senses only is next objected to, and the understanding, it is contended, is the only proper witness. *Goutāmū* admits, that the understanding is the most proper witness; but still contends, that the senses, as supplying proof of things, must be admitted also as witnesses. The objector now urges, that by the acknowledgment, that the understanding is necessary to confirm the testimony of the senses, the imperfection of the evidence of the senses is acknowledged, their testimony not being self-sufficient. Should it be maintained, he continues, that the senses alone are competent to supply sufficient evidence of things, might I not affirm, that there is no need to search for evidence, things having their own evidence in themselves? *Goutāmū* says, the evidence which relates to objects is of two kinds, that which needs support, and that which is in itself decisive: a lamp depends upon the sight of others for

manifestation, but the eyes are possessed of an inherent energy, so that other assistance is unnecessary.

Respecting the evidence of the senses, it is farther objected, that as the senses depend upon union to spirit for the power they possess, their being called evidence is not to be admitted. Goutūmū admits, that the union of spirit is necessary, but that this does not affect the argument, since spirit is necessary to every action, as well as space and time ; but spirit merely assists in forming general ideas ; the senses individuate objects. A man in a state of profound sleep is awaked by the sound of thunder ; in this instance the ear alone is the means of evidence, for the senses and spirit had no intercourse at the time ; so also when a person in deep thought is suddenly surprized by the touch of fire, the first impression is on the sense of feeling, and afterwards spirit is awakened to a sense of danger. It is still objected, that these illustrations are false, for very often, when a person's thoughts are intensely fixed on an object, the senses do not assist him in discovering a fraud which may be practised upon him : to this Goutūmū replies, that this is a mere accidental fault, arising from intense abstraction or occupation of mind. Again, the objector pleads, that what Goutūmū calls the evidence of the senses is merely inference, for that every object is seen only imperfectly, and therefore a great part of what is known about it must be from inference. Goutūmū says, the constituent parts of any thing, though not seen distinctly, form a united whole, for every part is essential to the whole.

The author next discusses the proofs of things arising from inference. An opponent thus objects to inference from effects : a person seeing the swell of a river, infers, that there has been rain ; but it may have happened that this swell has been caused by the breaking down of an embankment. Goutūmū replies, that the increase of a river through an obstruction being removed is but small ; but that the swell of a river from the rains is prodigious.

The objector next calls upon Goutūmū to establish the proposition, that the proofs of things apply to time as past, present and to come, and maintains, that present time is a

non-entity : we can never say, Time is ; while we are uttering the words, it is gone. Goutāmū contends, that if present time be not admitted, neither the past nor the future can be maintained, for they belong to each other ; and the very idea of any thing being present or visible necessarily belongs to present time.

Respecting the proof from comparison, the objector enquires whether this comparison be partial or whether it extend to the whole form of the thing by which the comparison is made ? If it should be said, that comparison embraces the whole of the object, then you will be compelled to compare a cow with a cow, things of the same form and species one with another. If it be said, that the comparison must nearly meet in all parts, then you must compare a cow with a buffalo, which will be no legitimate comparison. If it be said, the comparison may resemble in some small measure the object alluded to, it will be the comparison of a grain of mustard-seed with Sooméroo. To all this Goutāmū thus replies, the comparison for which I contend is that which is ever perfect, as that between the moon and the human face. The objector, taking up the argument of the Voisheshikū school, now contends, that what Goutāmū calls proof from comparison is the same thing as proof from inference. Goutāmū, on the other hand, maintains, that there is a real distinction between inference and comparison ; that when proof is to be derived from inference, it is necessary that there should be entire union between the cause and the effect ; but this is not necessary to establish a proof from comparison. Still, however, he acknowledges that there is some agreement between comparison and inference.

The objector denies, that sound can be considered as forming a distinct medium of proof, and pleads, that it is the same as inference ; that sound is the cause, and that the meaning is inseparably united to it, and inferred from it. Goutāmū denies the existence of this inseparable union between sound and its meaning, for a barley-corn is called by us jñvā, but by the mléchéhūs hñukoo ; the proof from sound therefore cannot belong to inference. When a person is commanded to bring any thing to another, he does not understand the words by inference, but attends to their literal meaning ; and it is in this form that the evidence of sound is admitted in all the commerce of life, and respecting invisible objects ; in the latter case, the shastrū is that which gives efficacy

to sound. The objector here says, Your shastrū is false, for the benefits it promises are not realized ; and the methods it takes to oblige men to the practice of ceremonies prove that it is false. Goutūmū reminds the objector, that the shastrū holds forth invisible blessings, and therefore if these are not visible, the shastrū is not to be blamed : but there are also visible benefits attending obedience to the shastrū : the pious man is every where honoured ; he is never despised ; and the reason why benefits resulting from religion are not more visible is because men are not more perfect.

The objector next enquires, why the proofs of things should be confined to four, the senses, inference, comparison, and sound, since, beside these, there are three other modes of proof, viz. tradition, the necessity of things, and non-entity. Goutūmū, in reply, contends, that the two first of these belong to sound, and that non-entity belongs to inference. We are not to suppose, adds Goutūmū, that the shastrū is uncreated, for all the words of which it is composed are of human composition, to be at all understood they are dependent upon the faculty of hearing ; and they are subject to decay : the source of sound is the power of utterance placed in the throat ; but if the védū were uncreated, there would be no need of the organs of speech. [Here Goutūmū, to a considerable length, pursues the argument relative to sound, and pronounces it to be of human invention, and not as his opponent supposes uncreated].

The objector still urges, that there has been a continual repetition of alphabetic sounds without any beginning, for men repeat the letters as those which have ever had an existence. Goutūmū says, if sounds were uncreated, we should not depend on the constant reiteration of these sounds. Besides, whatever is uncreated has only one form, but sounds possess an endless variety ; they are the symbols of things : the power of sound lies in expressing kind, qualities, actions, and whatever is desired.

Some persons maintain, that the senses are the same as spirit, according to the expressions, “ *I am blind* ; ” “ *I am deaf* . ” But, says Goutūmū, this would be giving to each individual five spirits, according to the number of the senses ; one would be the seer, another the hearer, &c. There must be therefore one spirit, and that separate from the senses. The objector here asks, If there be one spirit, why are not all the powers of the



senses put in motion at once by this spirit ? Goutūmā says, Each sense has its separate office, but spirit is served by them all : when one sense (the sight) is destroyed, how does the person remember objects formerly seen, if the sense itself be spirit, and that exist no longer ?

Other unbelievers contend, that body is the same as spirit, for that men say, “ *I am white ;* ” “ *I am corpulent,* ” &c. Goutūmā says, If the body be spirit, then when you burn or bury the body, you become guilty of the crime of murder ; but upon our principles, that spirit is indestructible, he who burns a dead body is not a murderer, for the man whose body is consumed still lives : the destruction of the body is not the destruction of spirit, but of the dwelling-place of spirit. The objector now turns on Goutūmā, and says, According to this reasoning, the term death has no meaning, for it is not the body which *dies*, because the body is inanimate matter ; and it is not the spirit, for spirit is indestructible. Goutūmā admits, that the word death in this case is used in a qualified sense, and that it is called the death of spirit merely as it is the dissolution of the tenacious union between the soul and the animal spirit.

Others contend, that the faculty of reason, or mind, is the same with spirit, agreeably to the expression, “ *I do not remember,* ” &c. Goutūmā says, This is incorrect, for these words themselves prove a spirit distinct from the faculty of reason ; the person means to say, “ *I am endeavouring to remember, that which in my mind I had lost.* ” Further, if mind were the same as spirit, it would happen, that when the mind wandered, the body would be without a soul.

Goutūmā next maintains, that spirit is uncreated, because it is distinct from body. But to this it is objected, that when the body dies nothing is left ; nothing to prove that any part of the man remains. Goutūmā says, the spirit passes into another state, and must therefore be a separate being ; and this may be inferred from a child’s being subject to fears and other sensations which it could never have acquired but from the impressions received in preceding forms of existence. To this the opponent replies, that these sensations afford no proof of the existence of a spirit distinct from the body, and passing into a succession of bodies, but that they arise from the mere constitution of nature : it

would be as correct to say, that the expansion and contraction of the flower of the lotus proves that it has a soul, and that it learnt these marks of joy and fear (contraction and expansion) in some former birth. Goutāmū maintains in reply, that these actions of the lotus are subject to the seasons, but not the actions of a child.

The opinion of another class of disputants is now brought forward, that in the constitution of nature there is no such thing as the trunk and the branches, but that every thing is to be resolved into constituent parts. Goutāmū confutes this by three observations, that when the branches are severed from the trunk, the tree does not die ; that if a multitude of constituent parts be destroyed, they do not retain their specific qualities, but all assume one quality different from these parts ; and lastly, that the idea of death upon this system could not be maintained, for that the constituent parts remain after the consummation of death.

Goutāmū next enquires into the number of elements of which the body is compounded, adding, that the principal element is matter, since the predominant qualities of matter are also predominant in the body, viz. smell and hardness. Some alledge, that bodies are entirely composed of earth, water and light, for that smell, coldness, and heat are found in all bodies. Others add, that air must be added, for that we see in bodies the power of respiration, &c. And others plead for a fifth property in bodies, space, adding that this property is plainly discoverable. The particulars of these different opinions are to be found in the comment (Bhashyā). The commentator next mentions an idea maintained by the sougūtūs, that there are only four primary elements, and that space has no existence, for that all space is filled with air. Goutāmū affirms, that bodies are in their origin mere earth, and that the other elements are afterwards joined to bodies for the purposes of existence.

Goutāmū next enters on an examination into the power of the senses, and contends that the seat of vision is the pupil of the eye, and not the iris. An opponent objects to this, that the pupil is too small a body to embrace large objects, and that therefore the whole eye must be engaged in the work of vision. Goutāmū replies, that the seat of vision must be confined to that part of the eye which is made up of light (tézā) ; and

that as the blaze of a lamp is capable of the greatest compression as well as expansion, so the tézū of the eye is possessed of the same quality. When the power of vision falls upon a transparent body, it sees through it, but when it falls upon an opaque body, it rests on the surface. The objector enquires into the proof, that the light [tézū] of the eye is confined to the pupil of this member; and Goutūmū, in reply, quotes the case of animals possessed of night-vision, urging, that in them the pupil of the eye is seen to be full of tézū. The objector now urges, that man has only one sense and not five, and that this one is the skin, for that skin comprizes all the five senses. Goutūmū says, if this were the case, then all the impressions of the senses would be one and the same, and we must call seeing, hearing, &c. by one name, contact; but we know, from the voice of all antiquity and of all the śāstrīs, that there are five senses; and that the understanding, in its operations, uses all the five senses for the different purposes of life. If we abandoned the use and certainty of the senses, the power of ascertaining truth will be lost, and men can never obtain final liberation.

Goutūmū next teaches, that earth possesses four of the five properties of the senses, scent, taste, form and contact; that water possesses taste, form, and contact; that light possesses only form and contact; that air possesses only the power of sound and contact; and that to space belongs only the property of sound. He maintains, that the five senses are derived from the five primary elements; that each sense embraces the property of the element from which it is derived: for instance, the ear\* is derived from vacuum, and hence possesses the power of sound; the nose is derived from earth, and in consequence possesses the power of smell, and so of the rest. But if different properties belonged to one sense, that sense would possess the power of different senses, which is not the case. The objector here observes, that not only scent is found in earth, but a liquid property likewise. Goutūmū admits, that the creator, whether God or nature, has, in all the parts of his work, united different elements, though every element preserves its own properties.

The sankyūs affirm, that the principle of knowledge is one and eternal, and illustrate this idea by the sentence, "What I formerly saw, that I now touch." Goutūmū confutes this proposition thus: If you maintain that the principle of knowledge is eternal, you must

\* The power of hearing is implied.

admit that it is also unchangeable; but a man often says, "that which I once knew, I have now forgotten." Here the greatest change has taken place betwixt the person knowing and the thing known. You, addressing the sankyūs, also maintain, that the understanding takes the form of its own conceptions in whatever becomes the object of knowledge; but if so, then knowledge can never be one and eternal, for the understanding must change with every object with which it becomes identified. And if the understanding be ever the same, then its operations must partake of the same property, and the expression, "I know not," can find no place among men. From hence will appear the falsehood of the doctrine of the sankyū philosophers that the understanding, when emancipated from the influence of visible objects, is spirit or God.

Goutāmā next enquires into the nature of the understanding: is it, agreeably to the Bouddhūs, to be identified with the senses, or, according to a sect of more daring unbelievers, with visible objects themselves? To these persons he says, Both your systems must be wrong, for, after any one of the senses has been destroyed, and the object too upon which that sense was employed, the man still retains the power of remembering both. If the understanding were the same as the senses, the understanding and the senses would always be united, but we often find one of the senses employed on an object, when the understanding is busy elsewhere. And further, every person is susceptible of desire and abhorrence, but these feelings must be appended to knowledge, for they cannot be parts of visible objects, nor of the senses. From hence then it is evident, that the understanding is something separate from the senses and from visible objects. The charvvakūs, who identify the body with spirit, plead, that as desire and abhorrence have their seat in the body, if knowledge be in union with them, its seat also must be the body: and add, it is plain, that desire must belong to the body, as we see the body, under the influence of desire, full of activity. Goutāmā maintains, that these three, desire, abhorrence and knowledge, must belong to the living principle; and if a living principle be admitted, inert matter must also be acknowledged, for the body in a state of death is inert, and we are sure it is not then the subject of desire, &c. The exertions made by the body under the influence of desire are to be attributed to the animating and indwelling spirit. Nor can desire, abhorrence and knowledge, be said to dwell in the reasoning faculty, (mānū), for mānū can do nothing without the animating principle, and it is liable to forgetfulness and

changeability. If therefore these three are neither in the senses, in the body, nor in the thinking faculty, where are we to seek for them? They do exist, and they must therefore be sought for in something not yet mentioned, and that must be a living principle, and what we call spirit. Remembrance also must be considered as a quality of spirit, for it partakes of the nature of knowledge, as is seen when it brings to remembrance that which was before known. An objector here asks, how remembrance can be a part of knowledge, seeing knowledge is said to be subject to decay; for how can knowledge give rise to that which it has lost. Goutumâ says in answer, that knowledge produces impressions, and that when these impressions meet with some assistant, remembrance is produced. These assistants are a fixed mind, established truths, that which has been committed to memory, the nature of cause and effect, similarity of form, union arising from dependance, joy and sorrow, religion and irreligion, &c.

Goutumâ next describes the succession of ideas, viz. that one idea remains in the mind only till the next is formed. To this an objector says, if ideas be lost in such a rapid manner, how should impressions be wrought by that which is so transient. Goutumâ says, that the understanding is united to the animating principle as the lightning to the clouds, and not to inert matter; and that therefore ideas being united to a living principle must be fixed. Another opponent maintains, that as each person possesses five senses, which are the media of knowledge, whenever all the senses are employed at once, a rational agent must be required for each. The sage now answers, that this idea is untenable; for the fact is that several ideas never enter the understanding at once, but by succession, notwithstanding the senses may all appear to be occupied at the same moment; for the understanding is one. To this the objector says, it is very evident, that a person eating a hard substance has all the senses exercised at once, and has separate ideas connected with the senses at the same moment, as, ideas connected with contact, taste, smell, sound and form. The sage meets this by saying, that however plausible this may appear, yet the plausibility arises from the rapidity of thought, and that therefore, though every idea arises and dies in succession, yet it appears as though many ideas were formed at once. This is illustrated by the rapid motion of a shaft, which, in a state of extreme velocity, appears to the observer as a regular circle.

The sage next combats the ideas of the sect of the arhātās, that the body springs from nature, and has no creator ; that mind is a natural faculty of the body ; and that the sorrows and joys of the body are to be ascribed to this faculty of body, viz. mind or reason. Goutāmū asks, what nature is, whether it be something identified with things themselves, or whether it be separate from them ? If it be said, that it is to be identified with things themselves, then you make the cause and the effect the same ; or if you mean that nature is something separate from things, then what have you obtained by your objection, for this which you call nature must be competent to the work of creation, &c. and this is what we call God :

Goutāmū now explains that which is called doṣhā, or evil, and mentions three evils as comprehending all the rest, viz. *excessive attachment* [ragā] which gives rise to evil desire, to unwillingness to allow the merit of another, to desire of another's wealth, to thirst after wealth, to unwillingness to expend wealth, to unjust desire after another's wealth, to deceit, and to hypocrisy, or religious pride. The next error is *enmity*, from which arise anger, envy, injuriousness, implacableness, and revenge. The third is *infatuation* (mohā), which includes error, doubt, incorrect reasoning, false pride, mistake, fear, and sorrow (as for the loss of some beloved object). Some persons believe, says Goutāmū, that the knowledge of God will at once destroy all these errors ; but this is incorrect : by this knowledge the three parent evils will be destroyed, and then, as a consequence, their attendant errors cannot remain ; so that, as the commentator says, Divine knowledge is the destroyer, either immediately or mediately, of all error.

After this, Goutāmū proves the existence of spirit in man from the doctrine of transmigration, observing, that if there be the re-appearance of the man, he must have had a previous existence ; and that indeed men are born to die, and die to be born.

The shūōnyū-vadēes affirm, that from non-entity all things arose ; for that every thing sprung to birth from a state in which it did not previously exist : that entity absolutely implies non-entity, and that there must be some power in non-entity from which entity can spring : the sprout does not arise from a sprout, but in the absence or non-exist-

ence of a sprout. Goutāmā denies<sup>1</sup> that vacuum is the cause of existence ; and affirms that the cause is to be sought in concurring circumstances, for seed when sown cannot spring to life without rain ; or if a latent principle of life, or an embryo state of existence, be pleaded for, this will subvert the universally acknowledged terms of father, maker, &c. The shoōnyū-vadēē admits the necessity of using the terms maker, &c. but maintains that they are mere words of course, and are often used, when the things spoken of are in a state of non-existence, as when men say, ‘ a son will be born,’ or ‘ such a person had a son.’ Goutāmā now asks, Do you mean by this assertion, that the living principle in the seed, or that the seed itself, is absent ? You cannot mean the former, for that which is destroyed can never become the cause of existence : if, where the principle of life is wanting, existence may be produced, why is not a harvest possible from seed ground into flour ? And if you mean by non-existence the absence of the seed, I would answer, that non-existence can produce no variety ; but the works of nature are distinguished by an endless variety ; and therefore your proposition is confuted. From hence it is plain, seeing existence cannot arise from non-existence as a cause, that the first cause must be sought somewhere else.

Goutāmā now engages the védantēes, some of whom maintain that Brūmhū is the only cause of all things ; others that the universe is a form of Brūmhū (pūrinamū) ;\* and others that the universe is a deception (vivārtū)† proceeding from Brūmhū ; thus excluding every assisting and efficient cause, Brūmhū excepted. Goutāmā, in opposition to these ideas, says, that an assisting cause must be acknowledged ; for, unless there were such an assisting cause, we should not see so many changes and fluctuations in the affairs of the universe. The védantēē says, this must be attributed to the will of God. Goutāmā replies, you then admit a something in addition to God, i. e. his will ; and this involves a contradiction of your own opinion, and establishes two causes. If you could admit, for the sake of argument, these two causes, then I would urge, that these changes arise only from religion and irreligion ; and to affirm that the degrees of religion and irreligion in

\* This word conveys the idea of change, such as that in which vegetables become manure, which afterwards undergoes a change and becomes vegetables, and which are again converted into animal substance, &c.

† The shadow of God, or a manifestation of him which the Hindoos compare to the deceptive appearance of water in an empty vessel.

the world are appointed by the will of God, would be to attach an unchanging destiny to these things, which cannot be admitted; it must therefore be concluded, that the fruits of human actions are the causes of the changes and fluctuations that take place in the world.

A third person rises up in the dispute, and says, True, this must be admitted; the fruits of actions must be the cause, but why then seek for a first cause, which you call God? Goutūmū replies to this, You have no knowledge of divine subjects, nor even of the names of things: was it ever known, that that which is inanimate could create? We must admit a living cause of all things, for actions always imply an agent, and this agent must be a living being.

An opponent, addressing Goutūmū, says, when you use these expressions, *this* is not *that*, or, *this* is not *here*, you divide the universe into existence and non-existence; but in this you err, for non-existence is the same with existence, otherwise, there must be an infinite series of non-existences. Goutūmū urges in reply, that if non-existence were the same as existence, we should be able to perceive in it the same qualities of contact, smell, &c. as in material things, but this is not the case. Further, non-existence is one and the same, but those things in which are comprized what we call existence are infinitely various: therefore, that which admits of only one denotation, and that which is so infinitely varied, can never be denominated one and the same.

Another opponent is now brought forward, who maintains, that there is no power beyond animal life; and that this animal soul, through the strength of works of merit or demerit, confers all the happiness or inflicts all the miseries of men. Goutūmū denies this, and declares, that from the evidence of the senses, and from universal testimony, we perceive that the animal soul is subject to mistake, to incapacity, and to weakness; that actions are evanescent, and that the fruits of works are also destitute of life; therefore, to meet the circumstances of this case, a Being is wanted, possessed of constant wisdom, will, &c. separated from the animal soul, to whom the prayers of the whole earth may be addressed; and this being is spirit—God the creator, the teacher of men by means of the védô, whose existence we ascertain from his works.



Another sect maintains, that the earth in all its forms sprang into existence without a cause and of itself, like the beautiful feathers in the tail of the peacock. Goutāmā says, but when you use the word without a cause [ūnimittā], you admit that there is a word to express a cause [nimittā], and therefore the thing itself must exist.

Goutāmā asks those who pronounce every thing inconstant, as being subject to birth and death, whether they believe that space existed before creation. If there was space, then, beside divisions of time, there may be what may be called undivided time. To another, who affirms that every thing is undecayable, and who founds his opinion on the acknowledged principles of Goutāmā, that atoms and space are eternal, Goutāmā replies, that there is no arguing against the senses : we daily see production and destruction in every form. Should you plead that every thing must be eternal, because it is derived from uncreated atoms, you would be quite as correct in saying, that a broken vessel must be eternal, because the original former of all things was God ; and by this opinion you imitate those who are hostile to the being of a God, for you overturn the whole order of creation and destruction which he has established. The opponent asks what these terms creation and destruction mean—Is creation more than an appearance, and destruction more than a disappearance ? This question is answered in the *Shūbdā-Mūnyalokū*.

Some actions give rise to immediate consequences, as reading produces immediate knowledge ; but the cultivator receives the fruit of his labours at a future period ; and in the same manner, the fruits of religious or wicked actions are to be reaped in a future state. Against this sentiment a person rises up and maintains, that as actions do not resemble seed, but vanish as soon as committed, it is not possible that they should produce future misery. Goutāmā says, from actions arise merit and demerit, and though the actions may not be permanent, the invisible fruits are so. The extinction of evil is called *mukshū*, or liberation ; birth is an evil, for with birth all evils are inseparably connected. In the same manner both the *shastrū* and mankind use this form of speech, *good* actions and *evil* actions ; for though actions in themselves are neither good nor evil, yet merit and demerit arise out of them, and hence they are thus designated.

Here a person maintains, that liberation, in consequence of daily unavoidable duties

which prevent the practice of religious austerities, is<sup>1</sup> unattainable ; these are the duties due to a teacher, to a parent, and to the gods : and these occupying the whole of every day, leave no room for abstraction : to leave these duties unperformed, even in order to enter on the life of an ascetic, would be to violate and not to obey the shastrū. By occupation in these duties distraction of mind arises, and from this anxiety of mind flows various actions ; from these a succession of births, and from these births the same round of passion, actions, and births, in an endless succession. How then should a person attain liberation ? Goutūmṇ replies, that God, in the commands he gives, always consults time, place, capacity, and incapacity ; and duty at one time would not be duty at another : the duties of a youth (of the student) are not to be practised after that period is passed over

Goutūmṇ next enquires into the method of acquiring that knowledge of realities by which liberation may be obtained. The pride of separate existence, or selfishness, having entered the body, produces passion, anger, and those evils which give rise to all the errors of life : when a person sees a female, though the body be made up of raw flesh and bones, yet, being full of pride and selfishness, he is overcome with attachment to this body, as though it were capable of affording the highest happiness, and says, “ Ah ! Ah ! thy eyes roll about like the tail of the khūnjūn<sup>2</sup> ; \* thy lips resemble the fruit of the vimbū<sup>3</sup> ; † thy breasts are like the buds of the lotos ; thy face resembles the full moon, the happiness of time is all concentrated in thee. ” Another thus infatuated, says, “ Thy form is shining as the melted gold in the crucible ; thou resemblest the pleasure-house of cupid ; at the sight of thy breasts through envy the elephant-driver pierces the koom-bhū<sup>4</sup> of the elephant ; the moon sinks into its wane through desire to imitate the shadow of thy face. A touch from thee would surely give life to a dead image ; and at thy approach a living admirer would be changed by joy into a lifeless stone. Obtaining thee, I can face all the horrors of war ; and were I pierced by showers of arrows, one glance of thee would heal all my wounds.”

‘The person possessed of a mind averted from the world, seeing such a female, says, Is this the form with which men are bewitched ? This is a basket covered with skin ;

\* The wagtail.      † Momordica menadelpa.      ‡ The frontal globes of the elephant which swell in the rutting season.

it contains flesh, blood, and faeces. ' The stupid creature who is captivated by this—is there feeding on carrion, a greater cannibal than he ? These persons call a thing made up of saliva and bones, and covered with skin, a face, and drink its charms, as a drunkard drinks the intoxicating liquor from his cup. They pursue, as most excellent, the way which has been pronounced beyond measure pernicious by all the wise. I cannot conceive how this (a female) can be that bewitching object to these blind infatuated creatures ; but I suppose Vidhata (Providence) has made nothing offensive to them. Why should I be pleased or displeased with this body, composed of flesh, bones, and faeces : It is my duty to seek him who is the Lord of this body, and to disregard every thing which gives rise either to pleasure or to pain.

The digāmbhī sect maintains, in opposition to Goutāmā's opinion that the animal soul is exceedingly rarified and confined to one place, that it is of equal dimensions with the body. Another sect believes, that the body is made up of different members, but that there is no such thing as the animal soul. These sects thus object to Goutāmā, You consider the animal soul as residing in one place, but then how would it be possible for sensation to be realized where the animal soul was not present : and if there be no parts nor members in it, how can it become united to other things ? Goutāmā complains of the impossibility of carrying on a discussion with persons so stupid. Every union in this world is of one or other of these kinds, as the supporter and supported, or as one thing holding some connection with another. Fluids naturally mix with other things, but quicksilver does not possess this property ; and thus the animal soul is united to the body as quicksilver to other bodies, that is, without being blended with them ; or, as the ether, it pervades the whole.

Goutāmā next lays down a method for the increase of divine wisdom, which is by weakening our attachment to visible objects, and by repeatedly fixing our meditations on God. A disciple urges, that these objects draw away the senses by a wonderful power which they have over them, and that therefore, though he approves of this advice, Goutāmā might as well tell him to mount the air as to withdraw his affections from the world, and fix them on God. Goutāmā acknowledges that the work is difficult, rendered so by habit and strong desire ; but recommends that a person should restrain his

senses and watch against occasions of gratification, and thus by degrees learn the method of fixing his mind on God. The *Gēeta* and other works teach us, that liberation is not attained till after many transmigrations spent in learning abstraction.

Here an opponent asks, what proof there is that the merit of a person's efforts to attain abstraction descends from birth to birth till he becomes perfect. What proof is there, he asks, of any birth preceding the present one? We know only the present time.—Goutāmū says, God has appointed the bounds of human duty, and has declared that some actions will be followed by sorrow and others by joy; yet, in the practice of what he forbids, men are seen to defy even infinite power! This could not have been, had not an amazing accumulation of crimes and their consequences, increasing through every preceding birth, been brought to operate upon such persons in the present birth, so as to urge them on to such daring and consummate folly.

Divine wisdom is to be perfected by the practice of the eight kinds of *yogū*, the particulars of which are to be found in the *Patñjalu* and other *shastrū*s. The only difference between the *Nyayū* system and the *Patñjalu* is, that the disciples of the former maintain that body and spirit are distinct; *Patñjalu*'s opinion is, that spirit is not to be associated with qualities, and this of course excludes the agency of spirit over visible objects.

Further, God is said to be, says Goutāmū, the Almighty, by which we are to understand, that he is the collected sum of all energy, and not that he is indebted to foreign sources for his energy.

## SECTION XXV.

*The Voishéshikū philosophy.*

To Kūnadñ, one of the sages, are attributed the Voishéshikū sōōtrūs, which amount to about five hundred and fifty sentences, or aphorisms. These aphorisms relate to seven subjects (pūdart'hūs) under the following distinct heads, viz. 1. *things*; 2. *qualities*; 3. *actions*; 4. *genus*; 5. *species*; 6. *the inseparable connection of constituent parts*, and 7. *non-entity*. After a long discussion of the different subjects connected with this arrangement, Kūnadñ discourses on religion, riches, happiness, and final liberation.

A brief explanation (Vrittee) of these sōōtrūs has been written, as well as a full and a smaller comment, the former entitled Bhashyū, and the latter the Voishéshikū Sōōtro-pūskari.\* A comment on the Bhashyū was written by Vachūspūtee-Mishrū; but the only work now read in Bengal which has any relation to the Voishéshikū philosophy is that of Vishwū-Nat'hū-Siddhanū, which merely treats of the logical terms of this system and of that of the Nyayū school: in the Nyayū colleges of Bengal the students read that part of Vishwū-Nat'hū's work which relates to the Voishéshikū system, and then study the Nyayū; but the work of the sage is not now studied by any pūndit in Bengal. A few of the most learned bramhūns of Calcutta, some years ago, attended the lectures of Bodhanūdu-Ghūmēndrū-Swamēē, a very learned bramhūn, born in Dravirū,† and obtained from him a few general ideas on the doctrines of the Voishéshikū school.—For some account of Kūnadñ, the founder of this sect, the reader is referred to the 229th page of this volume.

\* This work is in the library belonging to the Society of Missionaries at Serampore.

† This person informed a friend, that he remembered the hoisting of the British flag at Fort St. George. The last time he visited Calcutta, Bodhanūdu had travelled as a pilgrim from Rameshwārū to Benares and back again thirteen times, and was then, as he said, going to die at Benares.

## SECTION XXVI.

*The substance of the Voishéshikū system of philosophy, as taught by Kūnadū, extracted from the Voishéshikū-Sōotropūskarū.*

On a certain occasion, some of the disciples of Kūnadū waited on the sage, and enquired of him how they might obtain a knowledge of spirit. The sage resolved that he would first, in reply, give them some instructions on religion, and then on those subjects or things connected with the practice of religion.

Kūnadū defines religion thus : those ceremonies by the practice of which Brūmhū-Guanū, or the knowledge of the divine nature, is obtained, and that by which all evil is for ever removed, we call religion.

Without a firm belief, the duties of religion can never be practised ; and this belief must have something better than human testimony to rest upon ; and therefore, for the establishment of religion in the earth, God has given the holy writings, and as these have a divine origin, the faith of men may properly rest on their testimony : for the deity himself has no need of these writings ; they were designed for man, and it therefore becomes him to receive so important a gift.

But in order to the practice of this religion, instruments are wanting, and this leads to the discussion of *things*, &c. under which head are comprized precisely\* nine divisions, viz. earth, water, light, air, space, time, points of the compass, spirit, and mind.

The sage next brings forward *qualities*, as being inherent in things and made known by them, and these he makes to amount to twenty-four†

*Actions* arise out of things and qualities, and by the union of things and qualities actions become known, and therefore, after explaining things and qualities, the sage discourses on actions. By the knowledge of the excellent fruits of actions connected with sacrifices, ablutions, gifts, &c. as performed with a fixed and ardent mind, men are

\* Some place darkness under the head of drūvyū, but Kūnadū places it among non-entities, as the absence of light.  
† See page 397.

drawn to practise the duties of religion; and by a knowledge of the future evil consequences of actions, such as visiting forbidden places, committing injuries, eating forbidden food, &c. men are deterred from those actions.

To things, qualities and actions belong existence, and instability: things, &c. are also inherent in things, are the material cause and effect, and partake both of genus and species: things produce things, and qualities: qualities, but action produce not actions. Things in their origin destroy neither the material cause nor the effect; but in the production of qualities, both the immediate cause and the effect are destroyed: in the production of effects actions terminate; things are possessed of qualities, action, and constituent parts. Qualities are inherent in things: they do not possess qualities. Action is confined to one thing; it contains neither qualities nor effects; action in its operations is not dependent on effects. One cause gives rise to many effects, viz. to union, to separation after having been united, to speed, &c. To produce one effect the union of several parts are sometimes necessary, as, to throw a substance upwards, the union of the hand with the substance, heaviness in the substance, and effort in the thrower. No effect can exist without a cause: this is a settled axiom. Should it be opposed, we may as well add, that where effects are not visible there is no cause. The understanding, when under the influence of common and distinct ideas, distinguishes between that which is common and that which is particular. In things, qualities, and actions, that which is common is found to a great extent, and that which is particular is more scarce. If it be asked whether the term common here used be something distinct from things, it is answered, that this term is originally and necessarily connected with things, and is not therefore separate from them. It is customary to apply the terms existence and non-existence to things, qualities, and actions, but this indiscriminate application of these terms has thus arisen—existence which belongs to a species imputes non-existence.

[In the same manner, the author goes on to define the nature of things, and to explain terms in a metaphysical manner: but as this can be little interesting, the reader is referred for similar information to an extract from the work of Vishwá-Nat'há-Siddhant, in the 397th and a few following pages of this volume.]

The existence of God is inferred from the existence of names and things. Our know-

ledge of the existence of space arises from the perception of ingress and egress, and the particular properties of sound. God hath given man a knowledge of the points or quarters in order to teach them the nature of space and distance.\* To time belong first, second, indivisibility, duration, and swiftness. It embraces the past, the present, and the future. Time, speaking generally, has been given to regulate the affairs of the world, and upon time all things depend. Respecting sound, various opinions have been entertained: some have called sound a substance or thing, others affirm, that it is to be classed with qualities, but must be considered as subject to destruction; others assign it a place among qualities, but pronounce it to be indestructible; and others affirm, that sound is possessed of inherent signs. Kūnadū, in solving all these doubts, has followed Goutūmā in a great measure, and to him we must refer.

[The author next describes the particular properties of the primary elements: for a similar description of which see the pages above referred to.]

Kūnadū admits the evidence of the senses; as well as that derived from inference and from sound, but includes all evidence from comparison and from the necessity of a case in that from inference. Doubt, says the sage, arises when we have an imperfect view of that which we once saw perfectly, and when similarity opposes decision of mind: thus when horns are seen at a distance, it is not certain whether they be those of a cow or a buffalo. Doubts also arise, when after examining a subject, a person hesitates respecting the certainty of the conclusions he has drawn; and other doubts refer to the failure of a calculation or prediction. On the subject, whether sound be uncreated or not, the opinions of Goutūmā and Kūnadū are the same.† Kūnadū denies that sound can be a substance, since all substances are found in a mixed state, but sound unites with nothing but vacuum.

Our common ideas are derived from the union of the animal soul with the mind and the senses. There is an evident union between the senses and the objects they lay hold of; this is an acknowledged fact; but this fact involves the necessity of acknowledging another, that there must be a spirit to carry on this union between the senses and their

\* See page 398.

† See page 414.



objects. To this an opponent refuses his assent, declaring, that the senses are their own agents, the ear hears, the eye sees, &c. Kīnadū denies that the senses have the power of knowledge; and the opponent admits, that the senses have not this power in themselves, but that the body in itself is possessed of life, and directs the members. Kīnadū denies that the body possesses a living principle, since atoms, which originate all bodies, are not living particles. But should any person still resolve to maintain that bodies possess a living principle, I would ask, says the sage, why then have not dead bodies this living principle? And I would ask another question respecting the senses, Why is there the remembrance of objects formerly seen after the power of vision has been destroyed?

It is objected by others, that mind or reason is the living principle, but Kīnadū says, How is it then that persons frequently say, 'Such a subject is not in my mind,' that is, I have forgotten it. That must be the agent or living principle in man which is the source of religion and irreligion, and which says 'I am happy - I am miserable.' I [personal identity] cannot be identified either with spirit or body separately; there must be a second person: spirit separate from body does not use I, nor does [a dead] body separate from spirit; but in the use of I, both are necessary.

Another proof of the existence of spirit in man arises from the unassisted inhalation and expulsion of vital air. Should a person object, that this arises from effort in the body, it is asked, where is this effort to be seen when these operations take place in a time of profound sleep? If any effort be allowed, it must be confined to the place in the body from which the vital air proceeds. A farther proof of the existence of spirit in man is found in the opening and closing of the eye-lids without effort, which motion ceases at death. And another proof arises from the increase of the body, the healing of a wound or a broken bone in the body, from the progress of the mind towards a desired object, from joy and sorrow, from envy, and from effort. An opponent observes, that the evidence of the senses is always preferred to that from inference and from comparison, but that here the evidence of the senses is altogether in favour of the proposition that these effects arise from the body itself and not from an inhabiting spirit. To this Kīnadū replies, that these effects cannot be attributed to body, otherwise the acti-

ous of a person when a child and when an old man cannot be those of the same person, for, if we speak of the body merely, it is not the same body. Further, we perceive that when a person unites himself to the good; or to those who obey the shastrū, he becomes like them in goodness; and if he becomes united to the wicked, or to those who disregard the shastrū, his character takes the form of theirs: but these changes must belong to spirit, for in these unions the body remains the same.

Some persons affirm that nature alone has given existence to things. This Kūnadū denies, and offers this proof of a separate cause, that every thing around us manifestly owes its existence to a cause separate from itself. The names given to things prove the same fact, as father and son, &c. If therefore it were to be conceded, that nature can give rise to existences, still names are not to be attributed to nature. You must also acknowledge, adds the sage, that there must be a separate power which gives the pleasures derived from sight, taste, smell, &c. If you contend that this power resides in the senses, it cannot be allowed, for nothing but a living being is capable of pleasing and painful sensations; these cannot exist in the senses themselves. Should you, in answer to this, affirm, that the senses are themselves possessed of a living principle, since we say, the eye sees, the ear hears, &c. I would ask, Why then does not the eye always see, &c. and who is the speaker who says, I remember to have seen, heard, or tasted such a thing? Further, with some one of the senses you performed an action of merit or demerit, and that sense was afterwards destroyed: in the absence of that sense, who shall partake of the fruits of that action?

The objector next urges, that the body is a collection of atoms, which contain a living principle, and that this living principle is not something separate from the body, but inherent in atoms, and therefore diffused through the whole body. To this Kūnadū says, By this argument you deny the existence of inanimate matter, for if atoms be animate, and this be an atom-formed world, then all matter must be life; for this is a settled maxim, that the nature of the cause is always seen in the effect: why then do we not see matter possessed of life? The objector says, the animating principle is there, but it remains in a concealed and latent state. Kūnadū says, This proposition can never be established, since all mankind allow this distinction, that motion is an essential proper-

ty of that which is animated, but in senseless matter motion is not found. The opponent refuses to admit the testimony of the multitude, that is, of all mankind, who, he says, are not capable of comprehending subtle essences. Kumādū says, if you refuse assent to universal opinion, the common proverb must be false, "that a hare has no horns," for it may have horns in a latent or concealed state.

Kumādū next attempts to prove, from the existence of anxiety arising from desire and aversion, the existence of a spirit separate from body, or matter, since these emotions are excited by a perception of the good or evil arising from certain things, so that good is sought, and evil is avoided. But this perception of the benefits arising from certain actions, and the evils arising from others, and also this anxiety, arising from this perception, to embrace that which produces good, and to avoid that which produces evil, are attributes of spirit; and as we find these perceptions and this anxiety existing in ourselves, we infer, that they must exist in others, since they possess with us a common nature, and from thence we ascend up to a first cause, distinct from matter.

When an animal soul, through having the consequences of good and evil actions attached to it, is about to assume human birth, it is united to a single atom, and to this others are added till a regular body is formed. In cases where merit preponderates, an excellent body is formed, and where demerit abounds, an inferior body.

Atoms are globular, and they exist in a most subtle state. Their union, retaining their independence, is very wonderful. Their extension, as the consequence of union, is to be attributed to the effects of merit and demerit. Their bulk arises from accessions of atoms. One atom is invisible, and so are two, but when a third is added, the substance formed resembles a mote in the sun. In this congregated and dependent state, atoms are not eternal.

Atoms are uncreated, and are of four kinds, from which arise earth, water, light, and air. These remain distinct\* till substances become visible. When the animal soul is

\* In consequence of this opinion, that the different kinds of atoms remain distinct (*visheshā*), this sect is called *Voisheshikū*.

to be united to a body, the atom to which it is to be united begins to be agitated,\* till at length it becomes unfixed and separated from its former union, and then unites itself to the soul.

Objects too minute to be visible are placed under the class of atoms, and every thing diffused is called *mihūt*. Atoms and thought belong to the former, and the division of the points, time, space, and spirit are all denominated great *mahat*. He who is possessed of the qualities belonging to great *mahat*, enjoys an affectionate relation to all things.

Some persons plead for the existence of innumerable minds in one individual. Others endeavour to establish the doctrine of five minds to agree with the senses. *Kimadū* contends for one reasoning faculty in each individual; the multitude of forms assumed by this one mind, says the sage, arises from its union to visible objects: fire is one, but it assumes various colours from its connection with the varied properties of the combustible which it consumes. It is further to be considered, that as visible objects are not formed at once, so it is with mind, it embraces objects by degrees. Mind, he adds, is an exceedingly subtle thing, and its flight is indescribably rapid. In the production of thought, the senses are the inferior helpers, but mind is the chief helper to spirit in the acquisition of knowledge. Mind is a single power, but is possessed of five faculties corresponding with the senses, by which its capacities are multiplied; but the opinion, that each sense has a distinct power, called mind, is a mistake. If it be said, that by its union to the senses the mind acquires as many kinds of knowledge at once, this is also mistake; for when a person partakes of that which is sweet, he has not at the same time the taste of that which is bitter. When the mind retires to the tubular vessel called *médhya*, sleep ensues. When it retires into a particular part of this vessel, called *pooreetñtee*, profound sleep follows.

In discussing the various opinions of the sages respecting the body, viz. whether all

\* The agitation in this case is attributed to what is called the divine *visheshū shūktee*, or the separate (distinct from the common) energy of God.

the five elements, or four, or three, or two, or one, only be employed in its construction, Kūnadū contends first against those who plead that the five elements are all found in the body, and who support this opinion by urging observation and the necessities of the body, and maintains, that if the body consisted of five elements, this would be seen, as it would display the visible appearance of those elements, or rather be the very elements themselves. In a similar manner he objects to the three other opinions, and at length gives his own, that the body is composed of one element, earth, and that water, air, light, and vacuum are mere adjuncts. To confirm this idea he adds, that scent is evidently the prevailing and only abiding quality in bodies : the other properties, form, taste, sound and touch, are subject to decay, but scent never leaves either a living or a dead body.

Bodies are formed in the womb, in eggs, from seeds, and are raised by fermentation. Trees are bodies in which the consequences of merit and demerit are received. If so, some one asks, why do they not unite and copulate as other bodies? Kūnadū accounts for this by supposing that desire in trees is less vigorous.

Desire is excited by the hope of pleasure, and aversion by the fear of misfortune. Desire and aversion are caused by the impressions or habits which arise from indulgence, till the person is transformed into the object of his desire or aversion : thus a man who is absent from the object of his affections sees in imagination, and with the senses too, only this object, and, in the same manner, a person once bitten by a serpent sees nothing but serpents. Desire and aversion are also to be ascribed to the influence of the actions of a former birth upon the present birth, for a child knows nothing of unchaste desires ; he does not learn them of others ; still, at a certain age, they arise in his mind : from whence can they come, but from the baneful influence of the actions of former births ?\* These passions are also to be referred to species : men are attached to rice, deer to grass, and the young elephant to thistles ; the dog has an aversion to the shakall, the parrot to the snake, the buffalo to the horse, and the crow to the owl.

\* The Hindoos believe, that the dispositions of a person in a new transmigration are not necessarily the exact counterparts of those possessed in a preceding birth, but are regulated by the preceding actions : they further profess that millions upon millions of actions unexpiated or unenjoyed are laid up for and against every individual, and that the fruits of only a few actions are enjoyed or endured in one birth : so that every person not an ascetic lies under almost infinite arrears, and his transmigrations appear interminable.

Kūnadī now decides a number of points respecting religious duties : All actions derive their necessity from our ideas respecting the present or a future state. In the pursuit of secular concerns a person is not to expect the benefits peculiar to a future state, nor in duties connected with the invisible world are visible fruits to be sought : invisible benefits refer to the pleasures of heaven, or to absorption. The following duties procure invisible benefits : bathing in holy places ; fasting on holy days ; abstinence from sexual intercourse ; the study of the *veda* in the house of a divine teacher ; after having given birth to a son and passed the age of fifty years, becoming a hermit, and practising the duties of such a character in a forest ; the offering of appointed sacrifices ; gifts of cows, gifts to the starving, &c. ; the purification of all things before use by prayers and ablutions ; observation of the right posture, and of holy times, as lunar days, &c. in the performance of religious duties ; repetition of prayers or incantations ; observation of the duties attached to the different seasons of the year, to the four different states, the four casts, &c. &c. The merit arising from the performance of these duties belongs to the animal spirit. In the performance of duty, the primary cause is the soul in contact with mind ; the exciting causes are, the fruits promised in heaven, and a strong religious faith.

Religion is religion or irreligion according to the motive which excites to the practice of its duties. When the motive is pure, or when a rigid faith is exercised, when the mind is fixed and calm, when the zeal to adhere strictly to duty as enjoined in the *shastrā* is warm, when the rules of the *shastrā* regulating the duty are observed, it is religion. Religion becomes irreligion, when the person practising its duties constantly indulges worldly desires, excessive attachment, irregularity, unbelief, pride, desire of praise, evil qualities, &c. &c.

As long as religion and irreligion [rather merit and demerit] exist, birth is a certain consequence. At the termination of the endurance or enjoyment of the assigned quantity of joy or sorrow attached to any particular birth, the body dies. Religion and irreligion, at birth, taking the form of the senses, the body and the understanding become united to them, and the dissolution of this union is death. The world therefore is nothing but inevitable life and death : the dissolution of this union is identified with liberation.

In reply to some who maintain, that all visible objects are shadowy, unsubstantial and worthless, Kunadû maintains, that material objects are not to be despised and rejected, since the most important future effects, as merit and demerit, arise out of them : we must therefore in this respect, consider them as equal to realities [sât.]

In answer to those who maintain that the world is eternal, and that birth and death are not realities, since death is only disappearance for a moment, Kunadû says, you call existences eternal on account of a prior state, but this implies that actions, form and qualities are eternal likewise ; yet this cannot be admitted, for who speaks of actions, form and qualities as being eternal ? Your opinion also destroys the possibility of prior non-entity and succeeding destruction, and yet this non-entity and destruction are allowed by all.

There are four kinds of non-existence, the first belongs to the distinctions of things ; the second to the natural absence of things, as a rabbit is destitute of horns ; the third to the destruction of any thing ; the fourth is thus illustrated, an unborn child is said not to be, but as soon as born the non-entity is destroyed. By the consent of all nations and all shastris, the doctrine of a non-entity separate from entity is established. Should any one be so stupid as to refuse his assent to this, then let him affirm that entity and non-entity are the same thing ; or let him say, that when God created the universe there was something which he did not create.

To yogêes belong two degrees of knowledge : in one instance the yogê is compelled to reflect within himself or to consult with spirit, before he can reveal the hidden things respecting which he is interrogated, while the perfect yogê can at once reveal all things.

Liberation is to be obtained by listening to the descriptions of spirit contained in the shastris, by meditation, by the acquisition of the knowledge of yoga, by perfecting fixedness of mind, by correct posture during yogñ, by restraining the breath, by retaining in subjection the powers of the body and mind, and by the vision of spirit in the animal soul. By these attainments, former merit and demerit are destroyed, and those actions, inseparable from a corporeal state, from which merit and demerit would in other

cases arise, cease to possess either merit or demerit ; the desires of the mind after sensible objects are extinguished, and hence future birth is wholly prevented, and all sorrow annihilated : this is liberation.

## SECTION XXVII.

*Of the Mēemangsa\* Dārshānī.*

Of the three divisions of the védū, the first relates to ceremonies : this portion Joiminee has attempted to explain in his sōōtrūs, and in the Pōōrvū-Mēemangsa, sometimes called Mēemangsa, which terms, in this case, import, that the writer has rendered the meaning of the védū certain. This work contains twelve chapters, each subdivided into four sections. The name of the first commentator on these sōōtrūs was Shavūrñ, whose work was afterwards explained by Ranūrkū ; these works have met with commentators in Bhūttā and Vachūspitee-Mishrñ ; since which period a number of works have been written on the doctrines of this school, principally, however, in the form of comments on the originals. The Dharmū Dēēpika, the Ūdrikārūñ-Mala, and the Shastrñ-Dēēpika, three abridgments, as well as a comment on the Shastrñ-Dēēpika, are read by a few bramhūns in Bengal. Many dūndēes at Benares, and a still greater number of learned men in the Deccan, study the works of this philosophy. A few years ago, Bodhanūndī-Ghūnēndrñ-Swamēē, a dūndēē, visited Bengal, and gave lectures on this philosophy at Calcutta.† A pupil of his, Shobha-Shastrēē, at present one of the pēndits in the Sūdūr-Dēwanēē court at Calcutta, is perhaps the best acquainted of any person now in Bengal with the works which have been written on the doctrines of this school : it is said, that he has made an abridgment from the sōōtrūs of Joiminee, and, as is not uncommon among the Hindoo writers, is preparing an explanation of his own work before it is published.

\* From manū, to decide.

† See page 427.



## SECTION XXVIII.

*Treatises still extant belonging to this school of philosophy.*

The *sōōtrūs* of Joiminee.—The Bhashyū, by Shavūrū.—A comment on ditto, by Ranūkū.—Comments on these works by Bhattū and Vachūspūtee-Misurū.—The Satēkū-Shastrū-Dēpika, by Somu-Nat'hū.—The Udhikūrūnū-Koumoodē, by Oodichyū.—Another work under the same name, by Dēvū-Nat'hū.—The Bhūtū-Dēpika.—The Nyayū-Rūtnū-Mala.—A comment on ditto, entitled, Nyayū-Rūtnakurū.—The Joiminee-Nyayū-Mala.—The Mēemangsa-Nyayū-Vivekū.—The Ūdhikūrūnū-Pūribhasha.—The Mēemangsa-Vartikū.—The Vidhee-Rusayōnū.—The Oopūdeshū-Sōōtrū, by Joiminee.—The Shastrū-Dēpika-Vyakhya, by Chimpūk-Nat'hū.—Another work under the same name, by Somū-Nat'hū.—The Kurnū-Prūdēpū-Bhashyū.—The Mēemangsa-Bhashyū.—The Mēemangsa-Nyayū-Prūkashu.—The Mēemangsa-Sōōtrū-Dhīdhētee.—The Dhūrmī-Dēpika, by Krishnū-Yūjwūnū.—The Mēemangsa-Sarū.—The Mēemangsa-Singrūhū, by Krishnū-Nat'hū.

## SECTION XXIX.

*An Abridgment of the doctrines of the Mēemangsa school, translated from the Dhūrmū-Dēpika, the Mēemangsa-Sarū, and the Mēemangsa-Singrūha.*

Sound is uncreated; it is of two kinds, that which is produced by an impression on the air, or simple sound not requiring an agent, as, the name of God: simple sounds may also become known by impressions on the air. This may be thus illustrated, the state of the sea in a perfect calm represents simple uncreated sound, but the sea in a state of agitation represents sound as made known by an agent.

Symbols of sound, or letters, are uncreated, as is also the meaning of sounds. For instance, when a person has once pronounced *ṛ kū*, however long he may continue to utter *kū*, *kā*, it is the same sound, sometimes present and sometimes absent; but

sound is never new ; manifestation alone is new by an impression made upon the air. Therefore sound is God (Brahmā), and the world is nothing but name.

The védū has no human origin, but contains in itself evidence of a divine origin, and comes forth as the command of a monarch. It is incumbent on men to receive as divine those works [of the sages] which are found to agree with the védū, to contain clear definitions of duty, and which are free from contradictions.

What is religion ? That which secures happiness. If it be asked, why we should regard religion, it is answered, that it flows from the divine commands, which have no human origin. The commands and interdictions by which men are excited to duty and deterred from evil, are called vidhee, a law.

Should any one say, then I have nothing to do with other kinds of instruction, since this alone is pronounced to be divine. To this it is replied, that forms of praise, motives to duty, and religious practice, are auxiliaries to the divine law, and have therefore a relative sanctity and obligation.

There are five modes of ascertaining the commands of God : first, the subject to be discussed is brought forward ; secondly, questions respecting it are to be stated ; thirdly, objections are to be started ; fourthly, replies to and refutation of these objections ; and fifthly, the decision of the question. He who acts in religion according to the decision thus made, does well ; and so does he who rejects what will not bear this examination ; but he who follows rules which have been hereby condemned, labours in vain.

Those actions from which future happiness will arise, are called religious or good, because productive of happiness ; and those which give birth to future misery are called evil on account of their evil fruits.\* The divine commands are to be observed accord-

\* Here, among many other instances, [see page 423] the fatal incorrectness of the Hindoo theology is apparent : Jaiminee maintains, that actions of themselves have in them neither good nor evil, that their nature can only be inferred from the declarations of the védū respecting them, or from future consequences. In other words, murder is not an evil unless punishment falls upon the offender. The Hindoos appear to have no idea of moral evil.

ing to time, to personal qualifications, &c. but the divine interdictions are to be obeyed at all times. This obedience refers to a series of conduct directed by these commands whether positive commands or prohibitions. .

There are three incentives to duty : 1. The promises which relate to personal benefits ; 2. to visible benefits ; and 3. to those which draw the mind to an assured persuasion of the certainty of possessing future benefits : the last incentive relates to the natural perfections of God, to the benefits following the performance of ceremonies, to future rewards, to the nature of these rewards, to the miseries of neglecting duty, to the rewards obtained by the pious in former ages, to the praise of holy sages, &c.

Of all the works on the civil and canon law, that of Mūnoo is to be held in the greatest reverence, for Munoo composed his work after a personal study of the vedū ; other sages have composed theirs from mere comments.

He who wishes to practise the duties of religion, must, with a pious mind, study the sacred writings, not perverting their meaning according to his own wishes or opinions ; nor confounding one part with another ; nor suffering himself to fall into an endless perplexity of ideas ; nor mistaking the rules of the shastrū ; nor refusing the most entire subjection to these rules ; nor indulging doubts, where different duties are mentioned, a regard to which leads to the same benefits ; nor embracing a meaning unworthy of the shastrū ; nor neglecting to enquire into the nature of duties, as whether they can be performed with ease or with difficulty.

From the evidence of things which God has afforded, especially the evidence of the senses, mistake cannot arise either respecting secular or religious affairs : by this evidence all secular and religious actions are perfected. If it were otherwise, then the whole economy of things respecting both worlds would be destroyed. Where there may exist error in this evidence, it will diminish, but it cannot destroy the nature of things. If there be an imperfection in seed, the production may be imperfect, but its nature will not be changed. If it be then asked respecting the seat of error and inattention,

we affirm, that they are found in the reasoning faculty, and not in the senses; and that they arise from the confused union of present ideas (ūnoobhāva) with recollection.

Some affirm, that ideas are received into the understanding separately, and never two at the same instant. This is incorrect, for it must be admitted, that while one idea is retained, there is an opening left in the understanding for the admission of another; this is particularly evident in arithmetical calculations, as, one added to one makes two.

The shastrū teaches, that each individual should attend to duty according to that degree of virtue which he possesses: he who has acquired the qualifications requisite to the perfect accomplishment of all that which is enjoined in the sacred books, is bound to act accordingly, and he who possesses only one virtue, is under obligation to obedience so far as he is hereby qualified. The rewards of the perfect will be great, while the recompense of those less perfect will be diminished.

The védā has in some parts forbidden all injury to sentient creatures, and in others has prescribed the offering of bloody sacrifices. Joiminee explains this apparent contradiction, by observing, that some commands are general, and others particular; that the former must give way to the latter, as a second knot always loosens in a degree the first; so, when it is said Sārāswatī is altogether white, it is to be understood not literally, but generally, for the hair and eye-brows of this goddess are not white. Therefore in cases where general commands are given, they must be observed with those limitations which are found in the shastrū.

The promises of reward contained in the shastrū upon a minute attention to the different parts of duty, have been given to draw men to the performance of their duty in a proper manner, rather than with the intention of fulfilment; but where they produce a right effect, and tend to perfect the performance of the whole duty, they are of the highest importance, since they secure the real reward which the shastrū has promised after the merit is acquired which follows the completion of certain duties. Still, however, he who has begun a ceremony, but in consequence of impediments is unable to finish it, shall not be unrewarded.

The benefits arising from those rules of the *śaś'trū* which relate merely to the duties of social and civil life, the division of property, the punishment of crime, &c. are confined to the present state. The rules which relate to religion, and are connected with promised benefits, are to be referred to a future state; as well as others, the benefits of which are to be enjoyed both in the present and in the future state.

Some commands are to be gathered from interdictions. From one law, according to the dispositions and actions of those who are subject to it, a great variety of consequences arise. Works give birth to invisible consequences, propitious or unpropitious according to their nature; and, beside works there is no other sovereign or judge. These consequences, ever accompanying the individual as the shadow the body, appear in the next birth, according to the time in which the actions were performed in the preceding birth. Works rule, and men by them are led or driven as the ox with the hook in its nose.

The doctrine, that at a certain period the whole universe will be destroyed at once, (*mūha-prūḷya*) is incorrect. The world had no beginning, and will have no end: as long as there are works, there must be birth, as well as a world like the present, to form a theatre on which they may be performed, and their consequences either enjoyed or endured.

The progress of all actions whether they originate in the commands of the *śaś'trū* or in the customs of a country, is as follows: first, the act is considered and resolved upon in the mind; then it is pursued by means of words, and lastly it is accomplished by going through the different parts which are essential to the action. Hence it follows, that religion and irreligion refer to thoughts, words, and actions. Some actions however are purely those of the mind, or of the voice, or of the body. The virtue or the vice of all actions depends upon the state of the heart.

The opinion of a sage of the school of Joiminee is here given: God is simple sound; to assist the pious, in the forms of meditation (incantations) he is represented as light; but the power of liberation lies in the sound God—God. When the repeater is per-

fect, the incantation, or name repeated, appears to the repeater in the form of simple light or glory.

The objects of worship which are within the cognizance of the senses, are to be received, for without faith religious actions are destitute of fruit : therefore let no one treat an incantation as a mere form of alphabetic signs, nor an image as composed of the inanimate material, lest he should be guilty of a serious crime.

There are four different characters in the world : he who perfectly observes the commands ; he who practises the commands, but follows evil ; he who does neither good nor evil, and he who does nothing but evil. If it be asked respecting the third character, it is observed, that he also is an offender, for he neglects that which he ought to observe.

## SECTION XXX.

*Other systems of philosophy.*

The whole of the Hindoo philosophy may be said to be comprized in the six dārshānās ; yet it is proper to add, that there have existed in India several other sects, the Shatwūtī, the regular Paurānics, the Khāndānās, the Bouddhās, &c. Of these four sects, we shall here take a slight notice.

## SECTION XXXI.

*Of the doctrines taught by these sects.*

Previously to the time of Ramanoojacharyū the Shatwūtī sect had sunk into oblivion, but since that period a body of persons called by this name has always been found in different parts of India : at present they are most numerous in Kūmatū.—These persons study the work of Ramanoojū, and a comment by Tatacharyū ; also the essence of these writings as selected and formed into a separate treatise by Arūshamū-Pālūṅ-Vyānkūtacharyū, and another treatise, containing remarks on the doctrines of this sect, by Rūghoo-Nat'hū-Dēekshitū.—Their opinions appear to be in substance as follow : God is possessed of form ; the terms government, participation, effort, desire, motive, cause, &c. are wholly inapplicable to a being destitute of form or body. Those who have spoken of God as destitute of form, meant only that he was not clothed with a body derived from the primary elements. The mind regulates, through actions, the future destiny, but mind is an appendage to body, and not a part of abstract spirit. From the divine form proceed rays of glory, so that God appears as a body of light. The deity is perfect joy. Creation arose from his will ; and the desire to create, from that energetic joy which is essential to the divine nature. As soon as the mundane system was formed, God entered it, and began to display all the operations seen in the visible universe.—In obtaining liberation, devotion is more efficacious than wisdom or ceremonies. A future state of bliss is connected with a residence near the deity in the unchangeable abode of the Divine Being. This sect rejects the idea of absorption, pleading that it is far more pleasant to drink the sweet and cooling draught, than to be

lost in the ocean ; and that the highest happiness of which we are capable is to be near the deity, partaking of his overflowing blessedness.

Although the pooranūs appear to have led the people to the popular mythology rather than to philosophical enquiries, they still abound with speculations from which many systems of philosophy might be formed. One system, it is well known, was taught by Lomū-Hūrshūnū, who attracted around him many disciples, and formed a distinct sect.\* The doctrines which this sage appears to have taught comprized, among others, the following: Narayūnū, the supreme cause, possesses a visible form. For the purposes of creation, &c. he assumes the names of Brūmha, Vjshnūo and Shivū, under each of which names some one of the three qualities prevails. For the good of mankind, Narayūnū, has been frequently incarnate, either as a divine teacher, as a leader or guide, or as a hero. In the different forms of the gods, to meet the immediate and private wants of mankind, as, to remove diseases, &c. he assumes various shapes. The worship of God is to be performed by bodily services, such as bowing to his image, doing menial service in a temple, &c.; by words, that is, by reading, singing, repeating his name, &c. and by the mind, as meditating on the forms which he assumes.

Shrēe-Hūrshū, the author of the Noishūdhū, a poem, is said to have taught, in a work called Khūndūnū, a system of philosophy different from all the dūrshānūs, and to have received in consequence the name of Khūndūnūkarū, or the destroyer ; but the author has not learnt in what points he differed from the dūrshānūs.

Amongst the Bonddhūs there were six sects of philosophy, some of which taught doctrines similar to many of those of the orthodox sects, but all agreed to explode an intelligent separate first cause. As the author has given some account of these sects and of their principles in the second volume, from page 383 to 430, he begs leave to refer the reader to what is there inserted.

\* In Bengal, at present, those who are called pouranics are persons who have merely read some one or more of the pooranūs.



## SECTION XXXII.

*Of the Law Books, or Smritee\* shastrùs.*

The Hindoo legislators united in their persons the character of the philosopher, the law-giver, and the hermit. They never appear to have formed a distinct body of civil and criminal law, for we find almost every religious duty and ceremony mentioned in the works called smritee, as may be seen by a slight inspection of the translation of Mūnoo by Sir W. Jones, and of the following list of books still extant. The original smritees are said to have been compiled from the védū by certain sages, Mūnoo, Ūtree, Vishnoo, Harēētū, Yagnūvālkyū, Ooshūna, Ūngira, Yūmū, Apūstūmbū, Sūmvārttū, Katyayānū, Vrihāspātee, Pūrāshūrū, Vyasū, Shūnkhū, Likhitū, Dūkshū, Goutūmā, Shatatūpū, and Vūshisht'hū, accounts of whom will be found in the fourth chapter of this volume. Each of these sages, it is supposed, wrote a separate volume under the different titles of law. The modern smritees give quotations from these ancient writers in confirmation of the opinions maintained by their authors; but if we except Mūnoo, it does not appear that the entire work of any one of the sages has survived the ravages of time;† the sentences of Yagnūvālkyū, found in the comments of Mitakshūra, Ūpūrarkū, and Vēerūmitrodūyū, cannot be the whole of the work of Yagnūvālkyū.

## SECTION XXXIII.

*List of the Law Books still extant.*

*Ancient works.*—Mūnoo, the work translated by Sir W. Jones.—A comment on ditto, by Koollookū-bhāttū.—Another by Médha-tū'hee.—Mūnoo-sūnghita, an abridgment of Mūnoo.—Extracts, or, the works of Ūtree, Vishnoo, Harēētū, Yagnūvālkyū, Ooshūna, Apūstūmbū, Sūmvārttū, Boodhū, Vrihāspātee, Vyasū, Shūnkhū, Likhitū, Dūkshū, Goutūmā, and Vūshisht'hū.—Yagnūvālkyū-sūnghita, explanation of the sentences of Yagnūvālkyū.—Dēepū-kūlika, a comment on the work of Yagnūvālkyū, by Shōolūpanee.—Another by Ūpūrarkū. Mitakshūra, another comment on the same work.—Mita'shūra-tēeka-soobodhinē, a comment on the Mitakshūra.—Another, by Balūm-bhāttū.

\* From smree, to remember.

† This is the opinion of the bramhūna, but a respected friend says, "I believe all the ancient smritees are in the College library: some of them are comprized in a few pages, but I have no doubt of their being all extant."

*Works on the duties of Kings.*—Rajū-dhūrmū-koustooblū.—Rajū-vyūvūharū\*-sūngrūhū.—Vyūvūharū-madhūvū.—Vyūvūharū-chintamūnce.—Vyūvūharū-matrika.—Vyūvūharū-tūtwū.—Vyūvūharū-mūyōckhū.

*Works on the Law of Inheritance.*—Mūdūnū-parijatū, one of the ancient smritees.—Dayū-bhagū.—A comment on ditto.—Other comments on ditto by Mōhēśhwūrū, Shrēe-Nat'hū, Ūchyootū, Rūghoo-nūndūnū, and Shrēe-Krishnū-tūrkālūnkarū.—Dayū-rūhūsyū.—Vivadū-chintamūnec.—Vivadū-rūtnakūrū.—Vivadarnūvū-sétoo.—Dayū-nirūyū, by Shrēe-kūrū.—Dūttūkū-dūrpūnū, on adopted children.—Dūttū-mēemangsa, on ditto.—Vivadū-tandūvū, by Kūmūlakūrū.—Sūtwū-vicharū.—Sūtwū-rūhūsyū.—Vivadū-chūndrika, by Ūnūntū-ramū.—Vivadū-bāngarnūvū.—Dayū-tūtwū.—A comment on ditto by Kashēe-ramū-vachūspūtee.—Nirūyū-sindhoo.—Nirūyamritū.—Vivadū-chūndrū.—Vivadarnūvū-sarū.—Mūdūnū-rūtnū-prūdeēpū.—Dayū-sūngrūhū, by Shrēe-Krishnū-tūrkālūnkarū.—A comment on the Dayū-vivēkū, by ditto.

*Works relative to the Canon Laws.*—Acharū-chūndrika.—Anhikū-tūtwū, on the daily duties of Hindoos.—Anhikacharū-tūtwū.—Acharū-sarū-anhikū-vidhee, on different duties.—Acharū-chūndrika.—Acharū-prūdeēpū.—Sūdacharū-sūngrūhū.—Acharēndoo-sūlēkhūrū.—Acharadūrshū.—Sūdacharū-chūndrodūyū.—Acharū-mūyōckhū.—Tit'hee-kūla, on the duties to be performed on lunar days, by Bhūvū-dévū.—Prūyogū-sūngrūhū, an abridgment.—Chūndogū-bhashyū.—A comment on do. by Goonū-Vishnū-bhūttū.—Ūdbhoottū-dūrpūnū, by Madhūvū.—Gūnga-vakya-vūlē, on bathing in the Ganges, gifts, &c.—Sūmbūtsūrū-koumoodē, on all the ceremonies of the year.—Dhūrmū-sūngrūhū, a work on various ceremonies, by Pūrūmhāngsū-pūrivrajūkū.—Shantee-mūyōckhū, on the means of averting evil.—Vasoo-dévū-pūddhūtee, of setting up and worshipping the images of Vishnū.—Mūlūmasū-tūtwū, on the mūlū months,† and the ceremonies belonging to these months.—A comment on ditto.—Another by Ramū-mohūnū-vachūspūtee.—Tit'hee-tūtwū, on lunar days and their peculiar ceremonies.—A comment on ditto, by Kashēe-ramū-vidya-vachūspūtee.—Ekardūshē-tūtwū, on the ceremonies to be performed on the eleventh of the waxing and waning of the moon.—A comment on ditto.—Another, by

\* This word should be sounded somewhat like *vēvūharū*, though the exact sound cannot be given with the Roman Alphabet.

† Intercalary months, intended by the Hindoos to bring their reckoning by solar and lunar time to an agreement. Their calendar requires one every 2½ years.

Mohunā-goswamī.—Another, by Kashē-ramū-vidya-vachāspṛtee.—Yatra-tātwā, on journeys and pilgrimages.—Snanā-dēpika, on bathing ceremonies.—Sūngkūlpū-koumoodē, on the annunciation of different ceremonies.—Nrisinghū-prāsadī, on the incarnation of Vishnū, half-lion, half-man.—Kṛityū-tātwā, on the duties of Hindoos.—Nrisingū-vajrapēyē, on sacrifices.—Shivū-pōja-sūngrūhū, an abridgment, on the worship of Shivū.—Nēctee-mūyōdkhū, on the duties of the Hindoos.—Prātishṭha-mūyōdkhū, a similar work.—Vūstoo-shastrū, on the ceremonies connected with building a family residence.—Jūla-shūyaramotsūrgū, on the consecration of pools and gardens to public use.—Kalt-nir-nūyā-dēpika, on times of worship.—Sūmūyū-prūdēpū, a similar work.—Poo-rooshū-mēdhū-pāddhūtee, on human sacrifices.—Koondodyotū, on altars for sacrifices.—A comment on ditto.—Dhūrmū-prūdēpū, on various ceremonies.—Prūghōtūkū, ditto.—Dhūrmū-prūvritee, ditto.—Pūrishisht'hū-prākashū, ditto.—Shivū-prātishṭha, on setting up an image of the lingū.—Vishnū-prātishṭha-vidhee, ditto of Vishnū.—Kṛitya-rūtna-vūlē, on ceremonies.—Kṛityū-kūlpū-tūroo.—Snanū-sōotrū, sentences on ablutions.—Dhūrmū-sūngrūhū, an abridgment, on various duties.—Brūmhū-yūgnū-tūrpūnū-vidhee, on sacrifices.—Vidhanū-mala, on various laws.—Dhūrmū-vivēkū, on the duties of the Hindoos.—Voishnāvū, on the worship of Vishnū.—Shantee-sarū, on the influence of evil stars.—Shivū-vakya-vūlē, on duties commanded by Shivū.—Vūrshodyotū, on all the ceremonies of the year.—Dinodyotū, on daily ceremonies.—Pōja-rūtnakūrū, on forms of worship.—Lingarchūnū-chūndrika, on the worship of the lingū.—Shantee-kūmūlakūrū.—Chūndoganlikū, on the duties of the samū-vēdū bramhūns, by Bhūvū-dēvū.—Chūndogū-pāddhūtee, by the same writer.—Divodasū-nibūndū, a work by Divodasū.—Ramū-prākashū, on the festivals of Ramū.—Dhūrmū-dēpika, on different ceremonies.—Pūddhūtee, by Bhūvū-dēvū, a similar work.—Prūyogū-dūrpūnū, another similar work.—Kūrmopādēshinē, another work on ceremonies.—Kṛityū-rajū, ditto.—Kshūyū-sūnkshēpū, by Gūnēshū-bhūttū.—Vyūst'harmūvū, by Raghūvā-bhūttū.—Another work under the same name by Rūghoo-nāṭhū-sarvābhōumū.—Smṛitee-sūngrūhū, by Ramū-bhūdrū-nyayalīnkārū.—Vyūst'ha-sarū-sūngrūhū, by Ramū-Govindū.—Another work with the same title, by Siddhantū-vagēshū.—Bhūktee-sūndūrbhū, on devotion.—Dōorga-bhūktee-tūrūnginē, on faith in Dōorga.—Sūmūyalokū, by Pūdmā-nabhū.—Shōōdrū-pāddhūtee-nirōopānū, the way of the shōōdrū.—Shantee-rūtnā, by Kūmūlakūrū.—Tīr'hee-nirāgū.

*On the offerings to the manes of ancestors.*—Shraddhū-vivékū, by Vachūspṭee-mishrū.—A comment on ditto by Shrī-Krishnū-tīrkālūkarū.—Another by Acharyū-chōṣramūnee.—Shraddhū-koumoodē.—Shraddhū-chintamūnee.—Shraddhū-sagṛū.—Shraddhū-tūtwū.—A comment on ditto, entitled Bhavart'hū-dēpika.—Another, by Kashē-ramū-vidya-vachūspṭee.—Another comment on do.—Shraddhū-mūyōkhū.—Shraddhū-sūngrūhū.—Shraddhū-khūndū, by Hémadree.—Shraddhū-gūnū-pṭee.—Shraddhēndoo-shékhūrū.—Pitree-bhāktee-tūringinē.—Shraddhū-kūlpū-līta.—Sūpīndē-kūrnū.—Sūrvvū-shraddhū-pūddhūtee.—Vrishotsūrgū, on the offering of a bull.—Ootsūrgū-mūyōkhū, on the consecration of offerings.—Kṛityū-prūkashū.

*Works on Atonements.*—Prayūshchittū-vivékū.—Prayūshchittū-tūtwū.—A comment on ditto.—Another, by Govindanūndū.—Another, by Kashē-ramū-vidya-vachūspṭee.—Prayūshchittū-prūdēpū.—Prayūshchittū-mūyōkhū.—Prayūshchittēndoo-shékhūrū.

*On Purifications.*—Shooddhee-kūmūlakūrū.—Ūshouchū-smṛitee-chūndrika.—Shooddhee-rūtnakūrū, by Chūndēshwārū.—Shooddhee-tūtwū.—A comment on ditto.—Shooddhee-vivékū.—Shooddhee-mūyōkhū.

*On the Ten Initiatory Ceremonies.*—Sūngkarū-gūnū-pṭee.—Sūngkarū-koustoobhū.—Sūngkarū-bhaskūrū.—Sūngkarū-kūmūlakūrū.—Sūngkarūkōla.—Sūngkarū-tūtwū.—Sūngkarū-mūyōkhū.

*On Vows.*—Vrātū-sarū.—Vrūtarkū.—Vrūtū-rajū.—Vrātū-koumoodē.

*On Punishments.*—Dūndū-vivékū.

*On Oaths.*—Divyū-tūtwū.

*On Gifts.*—Danū-koumoodē.—Danū-mūyōkhū.—Danū-kriya-koumoodē, by Govindanūndū.—Danū-kūlpū-tūroo.—Danū-rūtnakūrū.—Danū-sagṛū, by Bāllakēnū.—Danū-kūmūlakūrū.—Mūha-danū-pūddhūtee, on splendid gifts.—Danū-chūndrika.—Shorūshū-danū-vidhee, on the sixteen gifts.—Dūshū-kūrmū-pūddhūtee, a similar work.—Danū-hēra-vūlē.

*On Ancestry.*—Gotrū-prāvārū-mūjūrē.—Gotrū-prāvārū-dūrpīnī.

*On Holy Places.*—Pārūshoo-ramū-prūkashū.—Trist'hālē-sētoo, on the holy places, Kaashē, Gūya, and Prayagū.—Tērt'hū-chintamūnee.—Tērt'hū-prūyogū-dēpika.—Gūya-sētoo, on the holy place Gūya.

*On Marriages.*—Oodvakhū-tūtwū.—Oodvakhū-vivékū.

*On Transmigrations.*—Vrihūt-kūrmū-vipakū-sarū-sūngrūhū, on the state of the actions of former births.—Kūrmū-vipakū-sarū.

*Works on various subjects.*—*Smṛtee-sarū*, by Hāree-nat'hū.—Another work under the same name.—*Smṛtee-sūngrūhū*, a compilation.—A modern work of the same kind under this name.—*Smṛtee-chūndrika*, an explanation of different laws.—*Harū-lōta-tēka*, a comment on the *Harū-lōta*.—*Jūtī-mūllū-vilasū*.—*Dwoitū-nirnūyū*.—A modern work under this name, by Chūndrō-shēkhūrū-yachāspūtee.—A comment on ditto, entitled *Kadūmbūrē*.—*Vojjyūntē*, a comment.—*Siddhantū-piyōōshū*.—*Nibēndhū-sūrvōswū*.—*Nārūdū-smṛtee*, a work attributed to the sage *Nārūdū*.—*Tūtwamritū*.—*Pūrashūrū-smṛtee*.—*Vrihūt-parashūree*, a similar though a larger work.—*Pūrashūrū-smṛtee-vyakhya*, a comment on the work of *Pūrashūrū*.—*Jūyū-singhū-kūlpū-droomū*, a work by *Jūyū-singhū*.—*Ūdwoitū-nirnūyū*, on spirit and the animal soul.—*Tūtwū-dēpika*.—*Dinī-kārodyotū*.—*Siddhantū-pēyōōshū*, on the decision of doubts.—*Dēvālū-smṛtee*, a work by *Dēvālū*.—*Vriddhū-Shatatūpū*.—*Rātnadee-pūrēksha*, on the method of examining precious stones.—*Smṛtee-mūnjūrē*.—*Janūkyanūndū-bodhū*.—*Vrihūt-shūnkhū-smṛtee*.—*Sūrvvū-dūrshūnū-sūngrūhū*, an abridgment of all the *dūrshūnūs*.—*Nārūdū-sūnghita*.—*Dhūrmū-sōotrū*.—*Kashyūpū*.—*Mūharnūvū*.—*Mūharnūvabhidhanū*.—*Smṛtee-chintamūnee*, by *Gūnga-dhūrū*.—*Goutūmū-sōotrū-tēka*.—*Sūkūlū-mūtū-sūngrūhū*, an abridgment of various opinions.—*Dwoitū-pūrishishtū-tēka*.—*Smṛtee-pūribhasha*, by *Vūrdhūmanū*.—*Smṛtee-rātnakūrū*, by *Vēdacharyū*.—*Grūt'hū-rajū*, by *Rūghoo-nat'hū-sarvūbhōumū*.—*Ūchyootū-chūkrūvūrttē*.—*Smṛtee-koustoobhū*.

Thus numerous are the law books of the Hindoos; there are also many others, not now to be procured, though their names are familiar to the Hindoo learned men. In the English courts of justice in the province of Bengal, the works most frequently referred to, are the *Dayū-bhagū*, and *Dayū-tūtwū*. In criminal causes the Hindoo law books are not consulted.

I shall now endeavour to lay before the reader, the method of administering justice under the Hindoo kings, and the nature of the Hindoo civil and criminal laws:

The *shastrō* does not appear to direct its instructions to subordinate judges, but to the king as the chief magistrate, and through him to all appointed by him to administer justice. Many of the lessons it addresses to him are highly proper: he is indeed made ab-

solate, and the lives and properties of all his subjects are left to his arbitrary will; he is pronounced to be, indeed, an incarnate deity, and even ideas derogatory to his honour are directed to be punished with death. He is, however, directed to be generous to his subjects respecting their taxes; kind of speech; yet inexorable as death in the punishment of offences. He is taught to rise before day, to perform his ablutions, and worship the gods; to present due obeisance to the gods and bramhins; and then to ascend the throne, to judge his people according to the shastrü; to keep in subjection lust, anger, avarice, folly, drunkenness and pride; to keep himself from being seduced by the love of gaming and of the chase; to restrain his love of dancing, singing, and playing on musical instruments; to refrain from sleep during the day; from wine; from molesting men of worth; from putting men to death by artful means; from taking private property; from holding any one guilty without the commission of a crime. In war, he is forbidden to slay a suppliant, a spectator, a person asleep or naked, or any one fearful. To insure success in war, he is directed to try the effect of bribes, to employ spies, and to endeavour to divide the kingdom of his adversary. Whatever country he conquers, he is to present offerings to its gods; and effects and money to the bramhins. He is to be distinguished by an umbrella made of the feathers of the peacock; to unite to himself seven or eight wise counsellors; to employ a sober and virtuous secretary, and men of good principles as messengers. He is to prevent crimes; to listen to complaints; to forbear to touch sacred property; to consult with his counsellors in a secret place, as in a forest, but not where there are parrots or other talkative birds.

The law supposes that the king himself will be the judge: it allows him, however, to appoint bramhins (on no account shōōdrüs) to represent him on the bench, and to give them several wise men as counsellors. In civil causes, counsel is allowed, but not in criminal ones. The law also lays down the qualification of witnesses, and the mode of receiving evidence. The plaintiff and the defendant are to choose witnesses of their own cast, if possible. Persons guilty of enormous crimes, slaves, old men beyond eighty, and minors, are not allowed to be witnesses. The forms of oaths are as follows:—a bramhin must swear by the truth; a kahütriya by the animal on which he rides or by his arms; the vaishya, by his cattle, by grain, or by a piece of gold; the shōōdrü, by the gods; or, by laying hands on the feet of his father and mother, or by sacred gifts, or

by all sacred ceremonies, or, by placing his hands on the head of his wife, or child, or friend.\* The severest threatenings against perjury are delivered by the judge at the time of receiving evidence : as an example of the extravagance of some of these promises and threatenings in reference to true and false testimony, the following specimens are extracted : The merit of a true deposition is greater than the merit of a thousand sacrifices of the horse. In an affair concerning a horse, if any person gives false evidence, his guilt is as great as that of a hundred murders. In an affair concerning a man, if any person gives false evidence, the guilt of a thousand murders is incurred. In an action concerning gold, false evidence involves the guilt incurred by the murder of all the men who have ever been or shall be born in the world. False evidence relative to land, incurs the guilt of the murder of all the living creatures in the world, and a person thus perjured is liable to the punishment due to such guilt.

The smritees contain eighteen principal titles of law ;—1. on debt, or loans for consumption ;—2. deposits, and loans for use ;—3. sale without ownership ;—4. concerns among partners ;—5. subtraction of what has been given ;—6. non-payment of wages or hire ;—7. non-performance of agreements ;—8. rescision of sale and purchase ;—9. disputes between master and servant ;—10. contests on boundaries ;—11, 12. assault and slander ;—13. larceny ;—14. robbery and other violence ;—15. adultery ;—16. altercation between man and wife, and their several duties ;—17. the law of inheritance ;—18. gaming with dice and with living creatures. “ These eighteen titles of law are settled as the ground-work of all judicial procedure in this world.”

The laws relative to the inheritance, the division, the enjoyment, and recovery of property, are very numerous, and extend to the minutest circumstances, and many of them, though with sad exceptions, are truly wise and good. Property, whether in lands or moveables, is to be equally divided amongst the sons, who are made responsible for the maintenance of the sisters, and for the expenses of their marriages, as well as for the support of their widowed mother, or sister, and the expensive ceremonies which succeed the

\* A correspondent says, “ The sentence is “ The judge shall adjure the bramhén by his truth ; the kahitriyá, by his vehicle and arms ; the volhyá, by his implements of husbandry, cattle, or merchandize ; and the shóddrú by (I think) every curse.” Oaths are only to be resorted to where human evidence cannot be procured, in which case oracles, as well as oaths, and other appeals to God, are to stand instead of human testimony.”

death of a Hindoo. An adopted son, if the father leave sons born in wedlock, will obtain a third share of the estate. If a bramhūn have children from wives of three different casts, the children born of a bramhūnēē must have the largest share of his property. If a man die without wife or children, his father, mother, youngest or eldest brother, or their children, become his heirs.

A son and a grandson are made answerable for a father's debts, but not debts incurred by gaming or drinking spirituous liquors. If a bramhūn dies childless, the magistrate is to administer to his estate, discharge his debts, and throw the overplus of his property into the water. A creditor may seize the property or person of the debtor, or his wife, children, cattle, &c. To a magistrate, a master, or a bramhūn, a person is not to be rude in demanding payment. The property of a person expelled from his cast is directed to descend to his son; the property of a brūmhūcharēē to his spiritual guide; of a sūnyasēē, to his pupil; and the personal property of a woman arising from presents, to her daughters.

The adopted son of an eunuch, a person rejected from his cast, a person who beats his father, one who does not perform the funeral rites for his ancestors, a sūnyasēē, and persons afflicted with certain diseases, cannot inherit property, but they are allowed a maintenance out of the property to which they are heirs:

Interest from a bramhūn is to be ten per cent.; from a kshūtriya, fifteen; from a voishya, twenty; and from a shōōdrū, fifty!

The Hindoo law acknowledges eight kinds of marriage: *bramhū*, in which a father gives his daughter, without receiving a fee, to some person of superior cast;—*doiya*, when, at a burnt-sacrifice, the daughter is given to the officiating priest as a fee;—*arsha*, in which the father gives his daughter away, receiving in return two cows;—*prajapātyā*, in which the father says to his daughter and the person to whom his daughter is betrothed, "Go, fulfil the duties of religion;"—*asora*, in which the father, receiving presents, bestows his daughter;—*gandhārva*, a marriage in which the parties privately agree to treat each other as man and wife;—*rakshasa*, in which the bridegroom overcomes his rivals in single combat, and marries the daughter;—*poishacha*, in which the daughter is drawn from her father's house by stealth.



The laws respecting buying, selling, and partnership, appear, upon the whole, to be founded on just principles. If a man purchases any thing clandestinely of a person of bad character, at a rate inferior to the real value, he is to be punished as a thief.

Under the head of gifts are several strange laws; a man may give away his wife, with her own consent; and if a son be willing, a father may sell or give him away; a mother may do the same, with the father's consent. Whatever has been once given, cannot be taken back: it is *düttü*, (given). If a man, from a violent impulse of lust, give any thing to another, it is accounted illegal. No reward, even though it should have been promised, need be given for apprehending a thief or a murderer.

The Hindoos have fifteen kinds of slaves, viz. those who have become such by being born from intercourse between a free-man and a slave, by purchase, by chance, by descent, by receiving support during a famine, by the chance of war, by their own desire, by apostasy from the profession of a *sūnyasēē*, by their own gift for a time, by a voluntary sale of themselves, those who have sold themselves for a subsistence, or to possess a slave girl, and those given as a pledge, or in payment of a debt.—Slaves may be enfranchised by the beneficence of a master; by the merit of having saved his life, or by bearing him a child. The following is the form of emancipation: the master breaks a pitcher containing water, rice, flowers, &c. over the head of the slave, so that these things fall on his body, when he pronounces the words, “I have made thee free.” A woman marrying a slave, becomes herself a slave. A *brāmhñ* can never be made a slave.

The owner of a *brāmhñcē* bull is not answerable for such a bull after he is let loose.—A man of superior cast who falsely accuses one of inferior cast of atrocious crimes, is fined six pounds and ten pence, but if the offender be of inferior cast, he is to have his tongue cut out, and a hot iron ten fingers broad thrust into his mouth.

If a man speak reproachfully of a magistrate, the latter is to cut out his tongue, and banish him. A refusal to submit to the laws, is to be punished by similar severities. A *brāmhñ*, whatever his crime may be, is not to be put to death. If a man call a robber, or an outcast, by those names, he is to be fined in half the mulct of a robber or an outcast.

The laws which relate to assault are most shockingly partial and unjust. The sentiment, "All men are equal in the eye of the law," has no place in the Hindoo code: the higher casts, both as it respects fines and corporal punishments, are always favoured, while the punishment of the lower casts is barbarous and cruel: the law, in all cases of assault, always recognizes the rank of the parties, punishing the bramhūn in the slightest manner for the greatest injustice, and the shōōdrū most heavily for the slightest offence against the bramhūn: the following examples may suffice for proof: "If a man deprive another of life, he shall suffer death; but if a bramhūn do this, he shall be fined." For striking a bramhūn, the shōōdrū's hand is to be cut off; for sitting on his mat, his posteriors; for speaking against him, his tongue is to be cut out; for spitting upon him, his lips are to be cut off; for seizing him by the head, both his hands are to be cut off. A man of superior cast may chastise one of inferior cast with impunity if he offend him. A person is allowed to put to death (*without examination*) the person who shall set fire to his house, or attempt to poison him, or plunder him of all that he has, or take away his wife.

For killing a goat, a horse, or a camel, one hand and one foot of the offender are directed to be cut off. Fines are to be levied for cutting off the testicles of a male animal; and for killing an insect, a fish, a tyger, a bear, a serpent, a cat, a dog, a weasel, or a boar. For killing an insect, the offender is to be fined something more than a farthing.

Persons selling by false weights, or using deceit in traffic, are to be fined. If a person manifest a propensity to such thefts, his ear, nose, or hand must be cut off. A man frequently using false weights, must lose all he possesses. An unskilful man daring to practise medicine is to be fined. False astrologers must be fined, and coiners must have the hand, the nose, and the teeth broken. The house-breaker must have both his hands cut off, and be impaled; the highway robber is directed to be strangled; he who plunders a province, is to be impaled; the stealer of a man of superior cast, to be roasted alive; of a woman of middling cast, to have both his hands and feet cut off, and to be cast upon a highway where four roads meet; of a man of inferior cast, to be fined twelve pounds, one shilling, and eight pence. The stealer of an elephant or a horse in time of war, to be put to death; if in time of peace, a hand and foot to be cut off; but if the elephant or horse be excellent in all respects, the hand, foot, and posteriors of the thief

are to be cut off, and he is to be deprived of life. For stealing a goat or a sheep, a hand; and for stealing a weasel or a cat, half of the foot is to be cut off. For stealing a considerable quantity of grain, a man must be put to death. A thief caught in the act of breaking any thing closed up, for the first offence, is to have a finger cut off; for the second, his hand and foot; for the third, he is to be put to death. For stealing flowers, fruits, wood, or grass, belonging to a bramhūn, the hand is to be cut off. Thefts committed by bramhūns are directed to be punished by perpetual imprisonment, or by putting out the eyes, or by shaving the head, or by slavery for life. A bramhūn, on committing a robbery worthy of death, if he has been accustomed to offer a burnt-sacrifice daily, is to have his head shaved, which is equivalent to loss of cast. If a man break a large bridge, he must suffer death. For setting fire to a plantation, or a granary, a man must be burnt alive.\*

A fine to the amount of seven shillings and six-pence only is directed to be levied on the person who shall violate the chastity of a nurse who has brought him up, or that of a woman who has come to him in distress. Adultery with a prostitute, without leave of the magistrate, is directed to be punished by fine. The hire of prostitutes is regulated with so much caution and minute attention, as to excite in the mind doubts whether the Hindoo sages considered prostitution a crime or not. They however make three gradations in the progress towards adultery with a married woman, according to the familiarity of the parties: for those acts of levity more unbecoming than criminal, the offender is fined one shilling and seven-pence; for sending presents, the fine is six pounds; for gross familiarities, twelve pounds; but for the actual perpetration of the crime, the offender, if a shōōdrū, must be deprived of virility, and then be burnt alive; if a bramhūn, he must be fined twelve pounds. These punishments are modified by the circumstances of the case, as, the consent or refusal, and the rank, of the woman. In some cases, the offender is compelled to marry the woman.—A bramhūn, a kshūtriyyū, or a voishyū, for an unnatural crime with a cow, is to be fined twelve pounds. A shōōdrū guilty of the same crime, must be put to death. An unnatural crime with any beast not a cow, subjects the person to a fine of twelve pounds.

\* These were the horrid punishments formerly inflicted by this people, who have been extolled as the most benevolent beings on earth.

The Hindoo law regulates gaming as well as prostitution : half the profit of a game belong to the magistrate, in whose presence, or in that of one of his officers, persons are commanded to play.

A man who shall have caused a bramhūn to eat dung or drink urine, is to be fined twelve pounds; for causing him to drink wine, to be put to death. Banishment from the kingdom is the punishment of a bramhūn for eating garlic or onions. For reading the védū, a shōōdrā is to have boiling oil poured into his throat; for hearing it, into his ears; for committing it to memory, to be put to death. For wearing the brahmical thread, the fine is two pounds five shillings. For constantly offering burnt-sacrifices, or molesting a bramhūn, he is to be deprived of life.

For performing a sacrifice to procure the death of another, a man must be fined five shillings and six-pence. For casting briars into a road, for mixing poison with food, for marrying a girl who is free to a slave, a man's limb is to be cut off. For interrupting a magistrate at play, the offender must be put to death. For administering poison, or setting fire to a house, or murdering a man, a woman is to be drowned, if not with child. For murdering her sacred teacher, her husband, or child, a woman must have her ears, nose, hands, and lips cut off, and must then be devoured by dogs.

The laws respecting women are peculiarly barbarous. A bad wife is to be made the slave or cook to some idol. A woman is not allowed by the law to go out of the house without the consent of her husband; nor to talk with a stranger; nor to laugh without the veil over her face; nor to swallow any thing, except medicine, till she shall have served others, nor to go to the house of a stranger, nor to stand at the door, nor to look out at the window. She may give her body to be burnt with the corpse of her husband; in which case, she is promised happiness in paradise during 35,000,000 of years.

Preservation of the kingdom from thieves, or vigilance in punishing thieves, secures paradise to the magistrate.

## SECTION XXXIV.

*The Astronomical śhastrās.*

It will be seen, that in this department of science the Hindoos were as capable of comprehending the wondrous of the heavens as any of the nations of antiquity. Their ancient astronomical works, though mixed with the most extravagant fancies, will long remain splendid monuments of the highest powers of intellect. The reader will find an epitome of the Sōōryū-Siddhant, by Bhaskāracharyū, in the following pages, and for a more perfect idea of the powers of mind by which this work was produced, the author would refer his readers to a learned essay in the second volume of the Asiatic Researches, by S. Davis, Esq. The most ancient of the Hindoo astronomical works are referred by the Hindoos themselves to the sātvā yōgī. Most of the works mentioned below, however, were written only two or three hundred years ago, and others are not more than fifty or sixty years old.

## SECTION XXXV.

*Astronomical Works still extant.*

Sōōryū-siddhantā, and Siddhantū-shiromūnee, by Bhaskāracharyū.—A comment on the former work, entitled Gōōart'hū-prūkashika, by Rūngū-Nat'hū.—Others by Nreesinghū-gñānū, and by Bhōōdhūrū.—Lēlavūtē, by Bhaskāracharyū.—Comments on ditto, by Gūngadhūrū, Rūngū-Nat'hū, Sōōryū-dasū, and Gūnēshū.—Vējū-Gānitū, another work by Bhaskāracharyū, on algebra, mensuration, &c.—Grūhū-spāshtū, on the planets.—Shooddhee-dēepika, by Govindanūndū.—Grūhū-charū, on the motions of the planets.—Bhoovñodēepikū, by Pūdmū-nabhū.—A comment on the Vrihōdjatūkū, by Bhūttotpālū.—Swārodāyū, with a comment on ditto, and another by Nūrū-Hāree.—Swārodāyū-yūntū.—Shantikū-tūtwaṃritū, by Narayūnū-shūrma.—Moohōōrtū-kālpōdroonū, with a comment.—Jatūkū-dūrpñū, on fortunate and unfortunate births.—Sarū-mānjūrē, by Vūnūmalee-mishrū.—Vūrahū-sūnghita, by Vūrahū.—Jatūkū, by Nēēlūkūnt'hū.—Dinū-sūngrūhū.—Prñtyūntārū-dūshaphūlū.—Somā-siddhantū.—Jyōtirnirñyū.—Jyotish-sarū-sūngrūhū.—Horashūst-pūnchashika.—Shooddhee-rātṇankoorū.—Vāshist'hū-sūnghita.—Jatūka-bhūrñū.—Mēghū-mala.—Mūkūrūndodahūrñū.—Rajmartūndū.—Tajūkū.—Jatūkū.—Chūndronmēēlūnū.—Sourū-bhashyū-vējū-gñānitū, by Sōōryū-dasū.—Siddhant'hū-sarvū-bhoūmū-vyakhya.—Bhaswātē.—Grūhū-chūritrū.—Grūhū-laghūvū.

—Vishwū-prādēpū.—Brūmhū-siddhantū.—Siddhantū-mñjūrē.—Moohōrtū-chōōra-mñnee.—Siddhantū-tūtwū-vivékū.—Brūmhū-siddhantū-vēējū-gñitū.—Brūmhū-gooptū-kritū.—Gñitū-rajū, by Kévülū-Ramū-Pñchanñū.\*—Grāhū-yamālū.—Shrēt-pūtee-rūtnū-mala.—Prūstarū-chintamñnee.—Rūmūlū-Rūhūsyū.—Rékha-gñitū-kshétrū-vyūvū-harū.—Vrihūt-sūnghita, by Vūrahū-mihirū.—Śiddhantū-shéshū, by Kūmūlakūrū.—Sōōryū-siddhantū-kirūnavūlē.—Dēēpika, and a comment by Raghūvacharyū.—Sūtkrityū-mook-tavūlē.—Sūmūrū-sarū.—Kévūlū-chñndrika.—Lāghoo-jatñkū.—Nūrūpūtee-jñyūchōrya.—Mākūrūndū.—Chūmūtkaarū-chintamñnee.—Shēēgrū-bodhū.—Grūhū-laghāvū.—Shalee-hotrū.

## SECTION XXXVI.

*Epitome of the Sōōryū-siddhantū, by Bhaskūracharyū, a bramhūn.*

Time is thus divided: that which is infinitely minute, and the divisions of time: the latter is thus described: the period while a person can sound the vowel ēē (ॐ) ten times, is called pranū; six pranūs make one pūlū; sixty pūlūs, one dūndū; sixty dūndūs, one tit'hee; fifteen tit'hees, one pūkshū; two pūkshūs, one lunar month; twelve months make one year.

The nine kinds of months are, *bramhya*, or a month of the life or reign of Brūmha, which is thus calculated, viz. the amount of the years in the four yoogūs constitutes a great yoogū, and a thousand great yoogūs make one of Brūmha's days; thirty of such days are included in a month of this god; a *doivū*, or divine month, is composed of thirty years of mortals;—a *pitrū* month, or a month of the pitrees, is made up of thirty months of mortals;—a *prajūpūtyū* month;—a *sourū* or solar month;—a *savānū* month is made up of thirty days at any time;—a *chandṛū*, or lunar month;—a *nūkshūtrū* month occupies the period of the moon's passage through the twenty-seven stellar mansions. The *sūtyū* yoogū comprises 1,728,000 years; the *trétū* 1,296,000; the *dwapārū* 864,000; the *kūlee* 832,000. The amount of these four yoogūs form a *mūha* or great yoogū, viz. 4,320,000 years. A thousand of these great yoogūs constitute a day of Brūmha, called a *kālpū*, viz. 4,320,000,000. A hundred years of Brūmha constitute the period of his life.

\* Gopalū-tārkalñkarū, the son of this author, is now (1817) the chief pñdit in the Serampore printing-office.

The seven planets are, Rūvee (the sun), Chāndrū (the moon), Mūnglū (Mars), Boodhū (Mercury), Vrihūspūtee (Jupiter), Shookrū (Venus), Shūnce (Saturn). The progress of these planets are defined according to eight different degrees of rapidity.

This work next gives the circumference and diameter of the earth; describes the lunar days, the earth's shadow, the division of the earth into quarters, &c. The circumference of the earth is 5059 yojūnūs,\* and its diameter one-third of that number.

An eclipse of the moon is thus accounted for: when the sun and moon remain in the seventh sign, the earth is necessarily placed betwixt them, and the earth's shadow falls on the moon. An eclipse of the sun takes place when the sun and moon are found in one sign, at which time the moon's shadow falls on the sun. The author also describes the periods when eclipses will take place, the length of their continuance, the appearance of these planets during an eclipse, the parts of the planet which will first become affected, as well as those from which the shadow will first depart.—The times of the rising and setting of the planets are also described, and an account is given of the periods when different planets are in conjunction.

The progress of creation is thus described: Vishnoo first created the waters, and then, upon the waters, scattered the seed from which a golden egg sprung, which remained in darkness. From this egg burst forth Sñkārshūnā, a form of Vishnoo; who, for the purposes of creation, formed Brūmha; from the eyes of which god the sun issued, from his mind the moon, vacuum, air, matter, water, and fire; from these five elements sprung Mūnglū, Boodhū, Vrihūspūtee, Shookrū, and Shūnce. Sōōryū, in the form of Dwa-dūshatma, divided himself into twelve parts. From the five primary elements sprung the twenty-seven stars (nūkshūtrūs).—After this, were created the gods and goddesses.

The author next gives the dimensions of the firmament, the elevation of the highest star, of Shūnce, Vrihūspūtee, Mūnglū, Sōōryū, Shookrū, Boodhū, and Chāndrū.†

The earth is round, and floats in the air by its own power without any supporter. Lūnka is in the centre of the earth; and to the East of Lūnka, at the extremity of the

\* Each yojūnū is eight miles.

† See page 7.

earth, is Yümă-kotee; on its Western extremity is Romăkă-püttünü; the antipodes of Lünka are the inhabitants of Siddhee-poorü; and on the Northern extremity of the earth is Soomérou, and on the Southern Vür-vanülü. When the sun arises on Lünka, he sets on Siddhee-poorü; at which time, at Yümă-kotee, it is mid-day, and at Romăkă-püttünü midnight.

To the north of Lünka is Bharütü-vürshü, which contains the mountain Hîmalÿü, to the north of which is Hémükōtî. To the north of Siddhee-poorü is Kooroo-vürshü, and the mountain Shringüvanü. To the north of Yümă-kotee is Bhêdrashwü-vürshü, and mount Malyavanü. To the north of Romăkă lies Kétoomalü-vürshü, and the mountain Gündhü-madünü. On Soomérou reside the gods.

To the South of Lünka is the sea, which separates the territories of the gods and giants; and, in a continued southerly direction, are the following seas and islands: first the salt sea; then Shakü-dwēpü, and the sea of milk; Shalmülec-dwēpü, and the sea of curds; Kooshü-dwēpü, and the sea of clarified butter; Krounchü-dwēpü, and the sea of sugar-cane juice; Gomédükü-dwēpü, and the sea of spirituous liquors; Pooshkürü-dwēpü, and the sea of fresh water; and still further southwards Vürü-vanülü. In the bowels of the earth are the seven patalûs, the abodes of the hydras.

Bhaskûracharyü next accounts for the equal division of day and night; and explains the progress of the sun through the zodiac.

The author begs leave to add in this place a disjointed extract or two from Mr. Davis's Essay on the "Astronomical Computations of the Hindoos," inserted in the second volume of the Asiatic Researches:

"I suppose it sufficiently well known, that the Hindoo division of the ecliptic into signs, degrees, &c. is the same as ours; that their astronomical year is sydereâl, or containing that space of time in which the sun, departing from a star, returns to the same; that it commences on the instant of his entering the sign Aries, or rather the Hindoo constellation Méshtë; that each astronomical month contains as many even days and fractional parts as he stays in each sign; and that the civil differs from the astronomical ac-



count of time only in rejecting those fractions, and beginning the year and month at sunrise, instead of the intermediate instant of the artificial day or night. Hence arises the unequal portion of time assigned to each month dependent on the situation of the sun's apsis, and the distance of the vernal equinoctial colure from the beginning of Mésā in the Hindoo sphere; and by these means they avoid those errors which Europeans, from a different method of adjusting their calendar by intercalary days, have been subject to."

"It has been common with astronomers to fix on some epoch, from which, as from a radix, to compute the planetary motions; and the ancient Hindoos chose that point of time counted back when, according to their motions as they had determined them, they must have been in conjunction in the beginning of Mésā, or Aries; and coeval with which circumstance they supposed the creation. This, as it concerned the planets only, would have produced a moderate term of years compared with the enormous antiquity, that will be hereafter stated; but, having discovered a slow motion of the nodes and apsides also, and taking it into the computation, they found it would require a length of time corresponding with 1,955,884,890 years now expired, when they were so situated, and 2,364,115,110 years more, before they would return to the same situation again, forming together the grand anomalistic period denominated a kālpa, and fancifully assigned as the day of Brūhma. The kālpa they divided into mūrwāntūrū, and greater and less yoogū. The use of the mūrwāntūrū is not stated in the Sūrya-Siddhantā; but that of the mūha, or greater yoogū, is sufficiently evident, as being an anomalistic period of the sun and moon, at the end of which the latter, with her apogee and ascending node, is found, together with the sun, in the first of Aries; the planets also deviating from that point only as much as is their latitude and the difference between their mean and true anomaly.

"These cycles being so constructed as to contain a certain number of mean solar days, and the Hindoo system assuming that at the creation, when the planets began their motions, a right line, drawn from the equinoctial point Lūnka through the centre of the earth, would, if continued, have passed through the centre of the sun and planets to the first star in Aries: their mean longitude for any proposed time afterwards may be computed by proportion. As the revolutions a planet makes in any cycle are to the num-

ber of days composing it, so are the days given to its motion in that time ; and the even revolutions being rejected, the fraction, if any, shows its mean longitude at midnight under their first meridian of Länka : for places east or west of that meridian a proportional allowance is made for the difference of longitude on the earth's surface, called in Söngskritü the déshantürü. The positions of the apsides and nodes are computed in the same manner ; and the equation of the mean to the true place, determined on principles which will be hereafter mentioned.

“The division of the mälha yooḡü into the sūtwä, tréta, dwapürü, and külee ages, does not appear from the Söörýü-Siddhantü to answer any practical astronomical purpose, but to have been formed on ideas similar to the golden, silver, brazen, and iron ages of the Greeks. Their origin has however been ascribed to the precession of the equinoxes by those who will of course refer the münwüntürü and külpü to the same foundation : either way, the latter will be found anomalistic.”

“In the following table [omitted in this extract] are given the periodical revolutions of the planets, their nodes and apsides, according to the Söörýü-Siddhantü. The corrections of Vēējü at present used, are contained in one column,\* and the inclination of their orbits to the ecliptic in another. The obliquity of the ecliptic is inserted according to the same shastrü. Its diminution does not appear to have been noticed in any subsequent treatise. In the tables of Müküründü and also in the Grühü-laghüvü, the latter written only 268 years ago, it is expressly stated at twenty-four degrees.

“The motion of the equinoxes, termed in Söngskritü the krantee, and spoken of in the tēeka, or commentary, on the Söörýü-Siddhantü, as the sun's patü, or node, is not noticed in the foregoing passage of that book ; and, as the Hindoo astronomers seem to entertain an idea of the subject different from that of its revolution through the Platonic year, I shall farther on give a translation of what is mentioned, both in the original and commentary, concerning it.”

\* “This I must, however, at present omit, not having as yet discovered the corrections of this kind that will bring even the sun's place, computed by the Söörýü-Siddhantü, exactly to an agreement with the astronomical books in present use. Of these books, the principal are the Grühü-laghüvü, composed about 268 years ago, the tables of Müküründü used at Benares and Tirhoot, and the Siddhantü-Rühüsü used at Nüdēya ; the last written in 1,513 Shükü, or 198 years ago.”

“We have now, according to the Hindoo system, the mean motion of the planets, their nodes and apsides, and the elapsed time since they were in conjunction in the first of Mēshū, with which, by the rule of proportion, to determine their mean longitude for any proposed time of the present year. It is, however, observed in the *Sōryū-Siddhantū*, that to assume a period so great is unnecessary; for use, the computation may be made from the beginning of the trēta age, at which instant all the grūhūs, or moveable points in the heavens, were again in conjunction in Mēshū, except the apogees and ascending nodes, which must therefore be computed from the creation. The same is true of the beginning of the present kṛlee age; for the greatest common divisor of the number of days composing the māha yooḡū and the planetary revolutions in that period, is four, which quotes 394,479,457 days, or 1,080,000 years; and the trēta and dwapūrū ages contain together just that number of years. The present Hindoo astronomers therefore find it unnecessary to go farther back than the beginning of the kṛlee yooḡū\* in determining the mean longitude of the planets themselves; but for the position of their apsides and nodes, the elapsed time since the creation must be used; or at least in instances, as of the sun, when the numbers 387 and 432,000,000 are incommensurable but by unity. I have however in the accompanying computation, taken the latter period in both cases.

“For the equation of the mean to the true anomaly, in which the solution of triangles is concerned, and which is next to be considered, the Hindoos make use of a canon of sines.”

“To account for the apparent unequal motions of the planets, which they suppose to move in their respective orbits through equal distances in equal times, the Hindoos have recourse to eccentric circles, and determine the eccentricity of the orbits of the sun and moon with respect to that circle, in which they place the earth as the centre of the universe, to be equal to the sines of their greatest anomalistic equations.”

\* “Neither do they, in computing by the formulas in common use, go farther back than to some assigned date of the era Shūkā; but, having the planets’ places determined for that point of time, they compute their mean places and other requisites for any proposed date afterwards by tables, or by combination of figures contrived to facilitate the work: as in *Grūhū L. ghūvū*, *Siddhantū-Rūhūyū*, and many other books. An inquirer into Hindoo astronomy having access to such books only, might easily be led to assert that the brahmūns compute eclipses by set forms, couched in enigmatical verse: out of which it would be difficult to develop their system of astronomy; and this I apprehend was the case with Mons. Sonnerat. The Jyotish pāṇḍits in general, it is true, know little more of astronomy than they learn from such books, and they are consequently very ignorant of the principles of the science; but there are some to be met with who are better informed.”

“ Having the true longitude of the sun and moon, and the place of the node determined by the methods explained, it is easy to judge, from the position of the latter, whether at the next conjunction or opposition there will be a solar or a lunar eclipse; in which case the *tit’hee*, or date of the moon’s synodical month, must be computed from thence, to determine the time counted from midnight of her full or change. Her distance in longitude from the sun, divided by 720, the minutes contained in a *tit’hee*, or the thirtieth part of 360°, the quotient shows the *tit’hee* she has passed, and the fraction, if any, the part performed of the next; which, if it be the fifteenth, the difference between that fraction and 720 is the distance she has to go to her opposition, which will be in time proportioned to her actual motion; and that being determined, her longitude, the longitude of the sun, and place of the node, may be known for the instant of full moon, or middle of the lunar eclipse. The Hindoo method of computing these particulars is so obvious in the accompanying instance, as to require no further description here; and the same may be said with respect to the declination of the sun and the latitude of the moon.

“ It is evident from what has been explained, that the *pāṇḍits*, learned in the *Jyotish shastrū*, have truer notions of the form of the earth and the economy of the universe than are ascribed to the Hindoos in general: and that they must reject the ridiculous belief of the common *brāhmīns*, that eclipses are occasioned by the intervention of the monster *Rahoo*, with many other particulars equally unscientific and absurd. But, as this belief is founded on explicit and positive declarations contained in the *védās* and *poorāṇs*, the divine authority of which writings no devout Hindoo can dispute, the astronomers have some of them cautiously explained such passages in those writings as disagree with the principles of their own science: and, where reconciliation was impossible, have apologized, as well as they could, for propositions necessarily established in the practice of it, by observing, that certain things, as stated in other *shastrūs*, “ might have been so formerly, and may be so still; but for astronomical purposes, astronomical rules must be followed.” Others have, with a bolder spirit, attacked and refuted unphilosophical opinions. *Bhaskarū* argues that it is more reasonable to suppose the earth to be self-balanced in infinite space, than that it should be supported by a series of animals, with nothing assignable for the last of them to rest upon; and *Nārī-singhū*, in his commentary, shows that by *Rahoo* and *Kétoo*, the head and tail of the monster, in the sense

they generally bear, could only be meant the position of the moon's nodes and the quantity of her latitude, on which eclipses do certainly depend; but he does not therefore deny the reality of Rahoo and Kétoo: on the contrary, he says, that their actual existence and presence in eclipses ought to be believed, and may be maintained as an article of faith, without any prejudice to astronomy."

"The argument of Vürühü-acharyü concerning the monster Rahoo, might here be annexed, but, as this paper will without it be sufficiently prolix, I shall next proceed to show how the astronomical pündits determine the moon's distance and diameter, and other requisites for the prediction of a lunar eclipse.

"The earth they consider as spherical, and imagine its diameter divided into 1,600 equal parts, or yojñüs. An ancient method of finding a circle's circumference was to multiply the diameter by three; but this being not quite enough, the sages directed that it should be multiplied by the square root of ten. This gives for the equatorial circumference of the earth in round numbers 5,059 yojñüs, as it is determined in the Sōōryü-Siddhantü. In the table of sines, however, found in the same book, the radius being made to consist of 3,438 equal parts or minutes, of which equal parts the quadrant contains 5,400, implies the knowledge of a much more accurate ratio of the diameter to the circumference; for by the first it is as 1. to 3.<sup>14</sup>1,627, &c. by the last, as 1. to 3. 14,136; and it is determined by the most approved labours of the Europeans, as 1. to 3. 14,159, &c. In the pooranüs the circumference of the earth is declared to be 500,000,000 yojñüs; and, to account for this amazing difference, the commentator before quoted thought, "the yojñü stated in the Sōōryü-Siddhantü contained each 100,000 of those meant in "the pooranüs; or perhaps, as some suppose, the earth was really of that size in some "former külpü. Moreover, others say, that from the equator southward, the earth increases in bulk: however, for astronomical purposes, the dimensions given by Sōōryü must be assumed." The equatorial circumference being assigned, the circumference of a circle of longitude in any latitude is determined. As radius 3,438 is to the lümbüjyü or sine of the polar distance, equal to the complement of the latitude to ninety degrees, so is the equatorial dimension 5,059, to the dimension in yojñüs required.

"Of a variety of methods for finding the latitude of a place, one is by an observation

of the pūlūbhū, or shadow, projected from a perpendicular gnomon when the sun is in the equator."

"The longitude is directed to be found by observation of lunar eclipses calculated for the first meridian, which the Sōōryū-Siddhantū describes as passing over Lūnka, Rohitākū, Ūvāntē, and Sūnghita-sarū. Ūvāntē is said by the commentator to be "now called Oojūyīnē," or Ougein, a place well known to the English in the Marhatta dominions. The distance of Benares from this meridian is said to be sixty-four yojūnū eastward; and as 4,565 yojūnū, a circle of longitude at Benares, is to sixty dāndās, the natural day, so is sixty-four yojūnū to 0 dāndā, 50 pūlū, the difference of longitude in time, which marks the time after midnight, when, strictly speaking, the astronomical day begins at Benares.\* A total lunar eclipse was observed to happen at Benares fifty-one pūlūs later than a calculation gave it for Lūnka, and  $\frac{51+4565 \cdot 4}{60} =$  sixty-four yojūnū, the difference of longitude on the earth's surface."

"For the dimensions of the moon's kūkshū (orbit) the rule in the Sūngskritū text is more particular than is necessary to be explained to any person, who has informed himself of the methods used by European astronomers to determine the moon's horizontal parallax. In general terms, it is to observe the moon's altitude, and thence, with other requisites, to compute the time of her ascension from the sensible kshītijū, or horizon, and her distance from the sun when upon the rational horizon, by which to find the time of her passage from the one point to the other; or, in other words, 'to find the difference 'in time between the meridian to which the eye referred her at rising, and the meridian 'on she was actually upon;' in which difference of time she will have passed through a space equal to the earth's semidiameter or 800 yojūnū: and by proportion, as that time is to her periodical month, so is 800 yojūnū to the circumference of her kūksha, 324,000 yojūnū. The errors arising from refraction, and their taking the moon's motion as along the sine instead of its arc may here be remarked; but it does not seem

\* "This day (astronomical day) is accounted to begin at midnight under the rékha (meridian) of Lūnka; "and at all places east or west of that meridian, as much sooner or later as is their déshantūrū (longitude) reduced to time, according to the Sōōryū-Siddhantū, Brāhmū-Siddhantū, Vāishish'hū-Siddhantū, Somū-Siddhantū, Pūrasharū-Siddhantū, and Uryūbhātū. According to Brāhmū-goopī and others, it begins at sunrise; according to the Romākū and others, it begins at noon; and according to the Arshū-Siddhantū, at sunset." (Comment on the Sōōryū-Siddhantū).

that they had any idea of the first,\* and the latter they perhaps thought too inconsiderable to be noticed. European astronomers compute the mean distance of the moon about 240,000, which is something above a fiftieth part more than the Hindoos found it so long ago as the time of Mūyū, who acquired his knowledge from the author of the *Sōryū-Siddhantū*.

“ By the Hindoo system, the planets are supposed to move in their respective orbits at the same rate ; the dimensions therefore of the moon’s orbit being known, those of the other planets are determined, according to their periodical revolutions, by proportion. As the sun’s revolutions in a *mūha yoogū* 4,320,000 are to the moon’s revolutions in the same cycle 5,753,336, so is her orbit 324,000 *yojūnū* to the sun’s orbit 4,331,500 *yojūnū* ; and in the same manner for the *kakshūs*, or orbits of the other planets. All true distance and magnitude derivable from parallax, is here out of the question ; but the Hindoo hypothesis will be found to answer their purpose in determining the duration of eclipses, &c.

“ For the diameters of the sun and moon, it is directed to observe the time between the appearance of the limb upon the horizon, and the instant of the whole disk being risen, when their apparent motion is at a mean rate, or when in three signs of anomaly ; then, by proportion, as that time is to a natural day, so are their orbits to their diameters respectively ; which, of the sun is 6,500 *yojūnū* ; of the moon, 480 *yojūnū*.”

“ The diameter of the moon’s disk, of the earth’s shadow, and the place of the node being found, for the instant of opposition or full moon, the remaining part of the operation differs in no respect that I know of from the method of European astronomers to compute a lunar eclipse.”

“ The beginning, middle, and end of the eclipse may now be supposed found for the time in Hindoo hours, when it will happen after midnight ; but, for the corresponding hour of the civil day, which begins at sunrise, it is further necessary to compute the length of the artificial day and night ; and, for this purpose, must be known the *ñyūnangshū* or

“ But they are not wholly ignorant of optics : they know the angles of incidence and reflection to be equal, and compute the place of a star or planet, as it would be seen reflected from water or a mirror.”

distance of the vernal equinox from the first of Méshū, the sun's right ascension and declination; which several requisites shall be mentioned in their order."—*See the second volume of the Asiatic Researches.*

The Hindoo astronomical works, not improperly embrace their system of the Mathematics, in which branch of science they were eminently conspicuous. Indeed, in those departments of learning which require the deepest reflection and the closest application, the Hindoo literati have been exceeded by none of the ancients. There can hardly be a doubt, that their mathematical writings originated amongst themselves, and were not borrowed either from Greece or Arabia.\* The Vēējū-Gūṇitū, a Sūṅskritū treatise on Algebra, by Bhaskūracharyū, and other similar works, sufficiently establish these facts. Mr. Davis says, "Almost any trouble and expence would be compensated by the possession of the three copious treatises on algebra from which Bhaskūrū declares he extracted his Vēējū-Gūṇitū, and which in this part of India are supposed to be entirely lost." A Persian translation of the Vēējū-Gūṇitū was made in India, says Mr. Strachey, in the year 1634, by Atā Oollah Rūsidē. The same gentleman says, "Foizee, in 1587, translated the Lēlavūtee, a work on arithmetic, mensuration," &c. from which work it appears that "Bhaskūra must have written about the end of the 12th century or beginning of the 13th." Foizee in his preface to this work says, "By order of king Ūkbūr, Foizee translates into Persian, from the Indian language, the book Lēlavūtee, so famous for the rare and wonderful arts of calculation and mensuration." "We must not," adds Mr. Strachey, "be too fastidious in our belief, because we have not found the works of the teachers of Pythagoras; we have access to the wreck only of their ancient learning, but when we see such traces of a more perfect state of knowledge; when we see that the Hindoo algebra 600 years ago, had, in the most interesting parts, some of the most curious modern European discoveries, and when we see, that it was at that time ap-

\* See Mr. Strachey's preface to the Vēējū-Gūṇitū. In this preface Mr. Strachey observes, "It appears from Mr. Davis's paper that the Hindoos knew the distinctions of sines, cosines, and versed sines. They knew that the difference of the radius and the cosine is equal to the versed sine; that in a right-angled triangle if the hypotenuse be radius the sides are sines and cosines. They assumed a small arc of a circle as equal to its sine. They constructed on true principles a table of sines, by adding the first and second differences. From the Vēējū-Gūṇitū it will appear that they knew the chief properties of right-angled and similar triangles. They have also rules for finding the areas of triangles, and four-sided figures; among others the rules for the area of a triangle, without finding the perpendicular. For the circle there are these rules [given by Mr. Strachey]. Also formulæ for the sides of the regular polygons of 3, 4, 5, 6, 7, 8, 9 sides inscribed in a circle. There are also rules for finding the area of a circle, and the surface and solidity of a sphere."



plied to astronomy, we cannot reasonably doubt the originality and the antiquity of mathematical learning among the Hindoos."

The author begs leave to conclude this article, by subjoining a few paragraphs of what he translated, and inserted in the first edition, from the Jyotishū-Tūtū:—

The twelve signs of the zodiac, considered as rising above the horizon in the course of the day, are called *lāgnū*. The duration of a *lāgnū* is from the first appearance of any sign till the whole be above the horizon. By the fortunate and unfortunate signs, the time of celebrating marriages and religious ceremonies is regulated.

There are twenty-seven *nōkshūtrū*s, viz. stellar mansions, two and a quarter of which make up each sign of the zodiac, viz. *Ūshwinēē*, *Bhūrūnēē*, and a quarter of *Krittika*, form *Mēshū*, or *Aries*; three parts of *Krittika*, the whole of *Rohinēē*, and half of *Mrigūshira*, make *Vrishbhū*, or *Taurus*; half of *Mrigūshira*, the whole of *Ardra*, and three quarters of *Poonūrvūsoo*, make *Mit'hoonū*, the *Twins*; a quarter of *Poonūrvūsoo*, the whole of *Pooshya*, and *Ūshlēsha*, make *Kōrkūtū*, the *Crab*; *Mūgha*, *Pōorvūphūlgoonēē*, and a quarter of *Ootūrbhūlgoonēē*, make *Singhū*, or *Leo*; three parts of *Ootūrbhūlgoonēē*, the whole of *Hūsta*, and the half of *Chitra*, are included in *Kūnya*, or *Virgo*; half of *Chitra*, the whole of *Swatēē*, and three quarters of *Vishakha*, form *Toola*, or *Libra*; a quarter of *Vishakha*, the whole of *Ūnooradha* and *Jyēsht'ha*, are included in *Vrishchikū*, or *Scorpio*; *Mōōla*, *Pōorvasharha*, and a quarter of *Ootūrasharha*, form *Dhūnoo*, or *Sagittarius*; three quarters of *Ootūrasharha*, the whole of *Shrūvāna*, and half of *Dhūnisht'ha*, form *Mūkūrū*; half of *Dhūnisht'ha*, the whole of *Shūtūbhisha*, and three parts of *Pōōvūbhadrūpūda*, make up *Koombhū*, or *Aquarius*; one part of *Pōōvūbhadrūpūda*, the whole of *Ootūrbhadrūpūda*, and *Révūtēē*, form *Mēēnū*, or *Pisces*. This work describes the ceremonies to be performed, and the things to be avoided, at the time of each *nōkshūtrū*.

The moment when the sun passes into a new sign is called *sūnkrantee*: the names of the *sūnkrantees* are, *Mūhavishoovū*, *Vishnoo-pūdēē*, *Sūūrūshēētec*, *Dūkshinayūnū*, *Julūvishoovū*, and *Ootūrayūnū*. The *sūnkrantee* *Mūhavishoovū* occurs in *Voishakhū*; *Vishnoo-*

pūḍṣ occurs in Joisht'hñ, Bhadrū, Ūgrūhayññ, and Phalagoonñ; Shūrūshēṭee occurs in Asharhū, Ashwinū, Poushū and Choitrū; Dūkshinayññ in Shravññ; Jūlūvishoovñ in Kartikū; and Ootūrayññ in Maghū. By performing certain religious ceremonies at the moment of a sñkrantee, the shastrū promises very great benefits to the worshipper; but this period is so small,\* that no ceremony can be accomplished during its continuance; the sages have in consequence decreed, that sometimes a portion of time preceeding the sñkrantee, and at other times a portion after it, is sacred.

The Hindoos divide the phases of the moon into sixteen parts, called kūlas. The light parts they fancifully describe as containing the water of life, or the nectar drank by the gods, who begin to drink at the full of the moon, and continue each day till, at the total wane of this orb, the divine beverage is exhausted. Others maintain, that the moon is divided into fifteen parts, which appear and recede, and thus make the difference in the phases of the moon. The first kūla, is called prūtipūḍ; the next dwitēya, or the second, and so to the end. Each day's increase and decrease is called a tit'hee, that is, sixty dūndūs,† or as others say, fifty-four. The latter thus reason: sixty dūndūs make one nūkshūtrū; two nūkshūtrūs and a quarter make one rashū, containing one hundred and thirty-five dūndūs; by dividing the rashū into thirty parts, each part will be four dūndūs and a half; twelve of these parts make one tit'hee, or fifty-four dūndūs.‡ Other pñdits declare, that there are 1,800 dūndūs in the zodiac, which, subdivided into twelve parts, each portion forms a rashū of one hundred and fifty dūndūs; this rashū they divide into thirty parts, of five dūndūs, and twelve of these parts make a tit'hee of sixty dūndūs.

The sun is in Mēshū in the month Voishakhū; in Vrishūbhū, in Joisht'hñ; in Mit'hoonū, in Asharhū; in Kūrūtū, in Shravññ; in Singhū, in Bhadrū; in Kūnya, in Ashwinū; in Toola, in Kartikū; in Vrishchikū, in Ūgrūhayññ; in Dhūnoo, in Poushū; in Mūkrū, in Maghū; in Koombhū, in Phalagoonñ; and in Mēññ, in Choitrū. The sun passes through the signs in twelve months, and the moon through each sign in two days and a quarter.

\* As long as a grain of mustard, in its fall, stays on a cow's horn, say the pñdits.

† Two pūlūs and a half make one English minute, and sixty of these pūlūs makes one dūndū, or Hindoo hour, so that two and a half Hindoo hours make one English hour. The Hindoos have no clocks; but they have a clepsydra, or water clock, made of a vessel which fills and sinks in the course of an hour. The sand hour-glass has been lately introduced.

‡ The Tit'hee-Tūtū maintains this position.

The months are denominated from certain nūkshūtrūs, viz. Voishakhū, from Vishakha; Jyōisht'hū, from Jyēsht'ha; Asharhū, from Ūsharha; Shravmū, from Shrūvūna; Bhadrū, from Bhadrū-pūdū; Ashwinū, from Ūshwinēē; Kartikū, from Krittika; Margū-shēēshū, from Mrigū-shēērshū; Poushū, from Pooshya; Maghū, from Mūgha; Phalgunū, from Phūlgoonēē; Choitrū, from Chitra.

The mūlū or intercalary months are next defined; one of which, according to the calculations of the Hindoo astronomers, occurs at the close of every two lunar years and a half, so that the last half year is seven months long. They are called mūlū, to signify that they are the refuse of time; no religious ceremonies that can be avoided are practised during this month. This intercalary month is intended to make the solar and lunar months agree, the lunar having in two years and a half ran a month before the solar.

The days of the week are called after the seven planets, viz. Rūvee, Somū, Mūngūlū, Boodhū, Vrihṣpṭee, Shookrū, and Shūnce, by adding the word varū, *a day*, to the name of each, as Rūvee-varū, &c.

When the sun is in one sign, and the moon in the seventh sign distant from it, an eclipse takes place. An eclipse of the moon always takes place during the full moon, or in the commencement of the wane. An eclipse of the sun occurs at the total wane of the moon, or on the first day of the increase of the moon.

This work next contains accounts of the festivals, &c. connected with lunar days, fortnights, months, half years, and years. That is, it ordains the times in which it is proper to shave the head of a child, to bore its ears;\* to read the shastrūs; to invest with the poita; to enter a new house; to put on new apparel, or jewels and other ornaments; to learn the use of arms; to dedicate an idol; to anoint a king; to begin to build or to launch a boat. At present, people in general regard as sacred certain days of the week only (varū). Tuesdays and Saturdays are considered as unfortunate days. Even on a fortu-

\* All the Hindoos bore hole through the ears of their children after they are five years of age.

nate day, a person is forbidden to attend to any ceremony at eleven or half past twelve o'clock. On a Thursday, (*Lākshmī-varū*), the day consecrated to the goddess of prosperity, the Hindoos avoid payments of money if possible. The shastrū also points out in what sign or period a fever will be removed quickly or gradually, or in which the person will die.

Then follows a geographical description of certain countries, comprising, in general, Hindoosthan and the neighbouring states. It is merely an account of the names of principal places, and in what parts of the eight quarters they are situated.

Hindoos, whose birth under a supposed evil planet has been ascertained, are often filled with melancholy, so that they abandon themselves to despair, careless what becomes of an existence connected with such dreadful omens. A number of the richer natives have their nativities cast, but few or none of the lower orders obtain this fore-knowledge. The pūdit who assisted me in the translation of this work, seemed very much pleased that his nativity had not been cast, as thereby he was saved from many heavy forebodings. The common people believe, that on the sixth day after the birth of a child, the god Vidhata\* visits them, and writes on the forehead of the child its whole fate. To prevent intrusion, no one remains in the house at this time except the child and its mother; but, to assist the god in writing the fated lines, they place a pen and ink near the child. On every occurrence, whether of a prosperous or adverse nature, it is common to exclaim, "It is as Vidhata has written; how should it be otherwise?" At the time of the appearance of Shūnee,† the Hindoos are under constant fear of adverse fortune. If one person insult another, he takes it patiently, supposing it to arise from the adverse fortune which naturally springs from the influence of this star. The Hindoos believe, that when Shūnee is in the ninth stellar mansion, the most dreadful evils befall mankind. Hence when Ram, as an act of prowess, broke the bow of Shiv, to obtain Sēeta in marriage, the earth fell in, the waters of the seven seas were united in one; and Pūrūsho-Ram, startled at the noise of the bow, exclaimed—"Ah! some one has placed his hand on the hood of the snake, or has fallen under the ninth of Shūnee." At present, when a person is obstinate, and will not listen to reason, they say of him, "Well, he has laid his

\* A form of Brūhma, as creator.

† Saturn.

hand on the hood of the snake, (viz. he is embracing his own destruction;) or, he has fallen upon Shūnee."

In the former edition, the author gave a translation of the Hindoo ALMANACK, which indeed bears a strong resemblance to books of the same description printed in England, having columns for each month, and notices respecting fasts and feasts, the planets, the weather, &c. with predictions almost as marvellous as those of *Francis Moore*. The extent of the preceding translations of the philosophical works prevents the author from giving this almanack again, and as it is superseded by subjects more interesting, he trusts the reader will not be displeased at the omission.—The following is the introduction to the almanack inserted in the former edition: "Salutation to Sōoryū. In the present year 1729, Vidya-Shiromūnee, of Nāvū-dwēepū, a gñāṅkū, bowing at the lotus-formed feet of Shrēe-Krishnū, at the command of the most excellent of kings Girēeshū-Chūndrū-Rayū, the raja of Nāvū-dwēepū, has composed this Pūnjika,\* according to the rules laid down in the Jyotish shastrū called Sōoryū-Siddhantū."

The following specimen may give an idea of the form of the Hindoo Almanack, which is continued in this method of arrangement through every month:

		Kétoo 4 Chūndrū 4		Boddhū 27	31 9	31 12	31 16	31 20
			Rūvee 1 Shookrō 2		Mūng-vūkrū tyagū.		Skēndō. Shūst'htēē	Ushokastomēē. Boddhashtāmēē- vrātū.
Voishakhū	30	32						
Mūhavisheevū				Vrihās- pūtee 22	1 4 4	2 5 5	3 6 6	4 7 7
Dinūmanū	31	6			4 31 29	6 32 25	6 31 19	7 29 14
					11 11 18	10 5 50	7 32 55	3 17 1
Shūkabda	17	29	Mūng- lū 10	Shūnee 15	22 0 1	0 2 2	17 4 3	0
					Shookrō 3. 18 Dēndās.	Dūgdha.		55 6 4
				Rahoo 18				26
								Boddhūyū Prak.

\* The name of an almanack. This copy is comprised in sixteen leaves of paper, about nine inches long and two and a half broad, laid one upon another, with a thread drawn through the middle. The price of each copy among the natives is six or eight anas.

## SECTION XXXVII.

*The Medical shastrūs.*

Sir William Jones has the following remark in his eleventh discourse before the Asiatic Society: "Physic appears in these regions to have been from time immemorial, as we see it practised at this day by the Hindoos and Mūsūlmans, a mere empirical history of diseases and remedies."—The Hindoos, though they may have advanced farther than might have been expected in the science and practice of medicine, certainly come so far short of the comparatively perfect system of modern times, as to justify the remark of the learned President above quoted. It cannot be said that their system is destitute of science, but still the rays shine so feebly, that the student must have been left greatly in the dark, both as it respects the nature of diseases and their proper remedies. The shastrūs having affirmed, that, in the human body there were certain defined elements, the student inferred from hence that all diseases were owing to the diminution or increase of some one of these essential ingredients; and, to reduce these elements when superabundant, and increase them when wanting, he had recourse to a series of medicines obtained from certain substances, or from the bark, the wood, the roots, the fruits, or flowers, of different plants or trees, or from a course of regimen supposed to be suited to the circumstances of the patient.

Though the Hindoos may formerly have had some knowledge of chemistry, yet it appears to have been too slight to enable them to distinguish the real properties of different substances; hence their prescriptions were necessarily involved in much uncertainty, instead of being a scientific selection of different ingredients to produce a thoroughly ascertained effect.\* Their ignorance of anatomy, and, in consequence, of

\* The following is an exact copy of a bill drawn up by a Hindoo physician for a patient at Serampore, in the year 1816: the dose is called *Somnat'hā-rūṣi*, and contains the following ingredients:

	Rs.	As.	Ps.
Of gold, the weight of $\frac{1}{2}$ of a roopee, valued at		8	0
Of iron, a roopee, - - - - -		0	0
Of talk mineral, three roopees, - - -		7	6
Of brimstone and quicksilver, the value of - -		4	0
Of silver, - - - - -		8	0
Of precious stones, - - - - -		2	0
Of brimstone, - - - - -	0	3	0

the true doctrine of the circulation of the blood, &c. necessarily places their different remedies among the ingenious guesses of men very imperfectly acquainted with the business in which they are engaged. What are medicine and surgery without chemistry and anatomy?

Respecting the treatment of fevers, dysentery, and other internal complaints, the Hindoo physicians profess to despise the Europeans :\* they charge them with destroying their patients by evacuations, and, instead of this treatment, prefer their own practice of starving away the fever,† by denying food to the patient, and by adopting the most severe regimen. They confess the superiority of Europeans in surgery, however, in all its branches ; and they condescend to borrow what they can from them respecting the stopping of bleeding, opening and healing wounds, setting broken limbs, &c. They never bleed a patient.

Inoculation for the small pox seems to have been known among the Hindoos from time immemorial. The method of introducing the virus is much the same as in Europe, but the incision is made just above the wrist, in the right arm of the male, and the left of the female. Inoculation is performed, in general, in childhood, but sometimes in riper years. Some few die after inoculation, but where the disorder is received naturally, multitudes perish. A few Hindoos do not submit to inoculation, because it has not been customary in their families. At the time of inoculation, and during the progress of the disease, the parents daily employ a bramhūn to worship Shēētūla, the goddess who presides over this disease.

If empirics abound in enlightened Europe, what can be expected in such a state of medical knowledge as that of the Hindoos, but that impostors, sporting with the health of mankind, should abound. Not one in a hundred of those who practise physic in Bengal is acquainted with the rules and prescriptions of the shastrū, but, possessing the

\* In these and other complaints the great body of the people have a strong aversion to the help of a European physician, and many perish through this prejudice.

† In strong fevers, the patient is kept fasting for twenty-one days; that is, he eats merely a little parched rice. At the close of this period, if the patient has been able to endure such a merciless abstinence, the strength of the fever is considered as broken. On the point of regimen, the Hindoos exceedingly blame the European practice.

knowledge of a few nostrums merely, they blunder on, regardless how many fall victims to their incapacity ; and if, in any village, a person who has used their prescriptions happen to recover, though none of the merit belongs to the medicine, their names become famous : the destruction of twenty patients does not entail so much disgrace on a practitioner, as the recovery of one individual raises his fame. Indeed, many a Hindoo is in the case of the woman who “ had suffered many things of many physicians, and spent “ all that she had, and was nothing bettered, but rather grew worse.”

The Hindoos, however, do not depend for cures altogether upon medicine. They repeat the names of their gods, worship them, offer the leaves of the *toolüsēō* to the image of Vishnōo ; repeat many charms, or wear them after they have been written on the bark of a tree, and inclosed in small cases of copper, silver, gold, or some other metal. They also listen to parts of different shastrūs, or to forms of praise to Doorga or Ramū.

The voidyūs who are intended by their parents to practise physic, are first taught the Sāṅskritū grammar, and after reading two or three elementary books, study the voidyū shastrūs, and then learn the method of preparing and administering medicines.

The Hindoo physician never prescribes to a patient without first receiving his fee, the amount of which is regulated by the ability of the patient : the poorest persons sometimes give as little as two-pence ; but one, two, or five roopees, are common gifts among the middling ranks. A rich man pays the doctor's travelling charges, his whole expenses during his stay, and now and then adds presents of 50, 100, or 200 roopees. On his recovery, he dismisses him with presents of cloth, silks, or a palankeen, &c. Some rich men have given elephants, horses, and even estates to their physicians after recovery from dangerous sicknesses. To the poor, the fees of quacks are a heavy burden. Yet it ought to be mentioned to the praise of some few of the Hindoo doctors, that they give advice and medicines to all the poor who come for them.

When the Hindoo doctor goes to see a patient, he takes with him, wrapped up in a cloth, a number of doses in cloth or paper. He has no use for bottles, every medicine almost being in the state of powder or paste : liquids, when used, are made in the patient's own house.



## SECTION XXXVIII.

*Works still extant.\**

Nidanū, by Madhūvū, on diseases.—Comments on ditto, by Nūrū-singhū, Vijyū-rūk-shitū, and Vopū-dévū.—Chākrū-dūtū, by a person of this name, on medicines.—Pakavū-lēē, on ditto.—Voidyū-jēvūnū, by a person of this name, on ditto.—Vūngū-sēnū, a similar work.—Bhavū-prūkashū, on diseases and the materia medica.—Chūrūkū, by a person of this name, on diseases and remedies.—Rūsū-rūtnū-sūmoochūyū, on mercurial remedies.—Rūsēndrū-chintamūnee, by Toontūkū-nat'hū, a similar work.—Rūsū-mūnjārēē, by Shalee-nat'hū, ditto.—Rajū-nirghūntū, by Kashēē-rajū, on the properties of the different articles composing the materia medica.—Goonū-rūtnū-mala-koshū, by Narayūnū-dasū, on the names of ditto.—Lolitū-rajū, on the practice of medicine.—Sharūngū-dhūrū, by a person of this name, a similar work.—Rūsū-rūtnū-vīlēē, by Bhūrūtū, ditto.—Prūyoganritū, ditto.—Gooroo-bodhūkū, by Hērūmbū-sēnū, ditto.—Harēētū, by the sage Harēētū, ditto.—Paninee, by the sage of this name, ditto.—Rūsū-rūtnū-prūdēēpū, ditto.—Rūsū-koumoodēē, ditto.—Chikitsa-koumoodēē, ditto.—Dhūnwūntūree-nirghūntū, by Dhūnwūntūrec, on diseases and their remedies.—Voidyū-sūrvūswū, by the same writer, on the preparation and the whole practice of medicine.—Šooshrootū, by a sage of this name, on ditto.—Vabhūtū, by a sage of this name, on ditto.—Sarū-koumoodēē, by Hūrishchūndrū-rayū, on preparing and administering medicines.—Sarū-sūngrūhū, by the same author, an abridgment, on the practice of medicine.—Mūdhoo-malūtēē, and seven other works on mercurial preparations, by seven rishees.—Rūtnū-vīlēē, by Kūvecchūndrū-rayū, on diseases, &c.—Sūndēhū-bhūnjīnēē, by Vopū-dévū, a similar work.—Pūrec-bhasha, by Narayūnū-dasū, on the mode of preparing medicines.—Narēē-prūkashū, by Shūnkūrū-

\* The names of sixteen original medical writers are given in the Markūndēyū pooranū, viz. Dhūnwūntūrec, who wrote the Chikitsa-tūtūwū-vignānū; Divodasū, the Chikitsa-dūrahūnū; Kashēē-rajū, the Chikitsa-koumoodēē; Ushwinēē-koomari, two brothers, physicians to the gods, the Chikitsa-rūtnū-tūtrū and the Brūmhūgnū; Nūkoolū, the Voidyū-sūrvūswū; Sūhūdēvū, the Vyadhēe-sīndhoo-vīnūrdhānū; Yūmū, the Gnanarūvū; Chyūvūnū, the Jēvū-danū; Jūnūkū, the Voidyū-sūndēhū-bhūnjīnū; Boodhū, the Sūrvū-sarū; Javalū, the Tūtrū-sarū; Javalee, the Vēdangū-sarū; Pollū, the Nidanū; Kūrūt'hū, the Sūrvūdhūrū; and Ugūstyū, the Dwoitū-nirūyū. Of these, six works are said to be still extant.

sénũ, on the ascertaining the nature of diseases by the pulse.—Pūt'hya-pūt'hyũ, by Vish-wũ-Nat'hũ-sénũ, on regimen.

Other medical works are read in Bengal; but I have mentioned only these, because they are said to be more generally consulted; and there are many books on medicine written in the colloquial dialects, by sũnyasēes\* and others; but they are despised by the higher classes, and have no claim to notice as works of science.

The subjects treated of in the Voidyũ shastrũs are : *The prognostics of diseases*, or the method of obtaining a knowledge of the state of the body from the pulse.—*The causes and nature of diseases*, including their primary and proximate causes. In this part are considered, the changes produced on the body by an excess, or defect, in the proportion, or proper circulation, of air, bile, and rheum.—*The art of healing*, which includes, 1. the materia medica; 2. chymistry, and pharmacy; 3. the administering of medicine. The latter includes internal remedies, as well as the application and effects of unguents, lotions, &c.—*Rules for regimen*, under which head the nature of different kinds of aliment are considered, the effects of sleep, sexual enjoyment, and a variety of other circumstances when connected with a state of sickness.

The work called Nidanũ gives the names of the following diseases : Jwũrtĩ, or fever.—Ćtēsarĩ, dysentery.—Grahũnēē, diarrhoea.—Ćrshũ, hæmorrhoids.—Ćgneē-mandyũ, indigestion.—Visōōchika, costiveness.—Krinēē, worms, attended with vomiting.—Kamĩla, discoloured urine, and stools the colour of earth.—Pandoo, jaundice.—Rũktĩ-pittũ, discharges of blood.—Rajũ-yũkshma, pulmonary consumption.—Koshũ, sore throat and excessive cough.—Hikka, hiccup.—Shwasũ, asthma.—Swũrũ-bhédũ, noise in the throat.—Ćrochũkũ, want of appetite.—Chũrddec, vomiting.—Trishna, thirst.—Mōōrcha, fainting.—Mũdatyũyũ, drunkenness.—Dahũ, burning heat in the extremities.—Ooninadũ, insanity.—Ćpũsmariũ, hystericks.—Vayoo, gout or rheumatism.—Vatřřũktũ, burning in the body accompanied with eruptions.—Oorũstũmbhũ, boils on the thighs.—Amũvatũ, swelling of the joints.—Shōōlũ, cholic.—Anahĩ, epistasis.—Oodavũrttũ, swelling in the bowels.—Goolmĩ, a substance formed in the belly, accompanied with sickness.—Hri-

\* The sũnyasēes (religious mendicants) are the common wandering quacks of the country.

drogñ, pain in the breast.—Mōōtrū-krichrū, strangury.—Ūshmūrēē, the stone.—Prūmé-lhū, a gleet.—Médñ, unnatural corpulency.—Oodōrū, the dropsy.—Shot'hū, intumescence.—Vridhdee, swelling of the intestines.—Gūlū-gūndū, a goitre.—Gōndū-mala, ulcers in the throat.—Shlēē-pñdū, simple swelling of the legs.—Vidrūdhēē, an abscess.—Naree-vrññ, ulcers on the intestines.—Vrññ-shot'hū, ulcers on the body.—Bhūgñ-dñrñ, fistula in ano.—Oopūdñgshū, the venereal disease.—Shōōkū-doshñ, pricking pains in the body, supposed to be the precursor of the leprosy.—Tñgñmñyū, the dry scab.—Shēētū-pittū, the dry leprosy.—Oodūrddhū, ring-worm.—Kooshit'hū, leprosy.—Ūmlū-pittū, the heart-burn.—Visūrpñ, dry eruptions, running in crooked lines over the body.—Visphotū, boils.—Mūsōōrika, the small pox.—Kshoodrū-rogñ, of which there are two hundred kinds, all denominated trifling diseases.—Nasa-rogñ, pain in the nose, followed by bleeding.—Chūkshōō-rogñ, diseases in the eyes.—Shiro-rogñ, headache.—Strēē-rogñ, sickness after child-birth.—Val-rogñ, sicknesses common to children.—Vishñ-rogñ, sickness after eating any thing deleterious.—The shastrū mention eighteen diseases as particularly fatal; but among these the most dangerous in Bengal are, Fevers, Jūkshma,\* Consumption, Mūha-vyadhee,† Olaoot'ha,‡ Dysentery, Asthma, Small Pox, Oodūrēē,§ Sōōtika.||

\* Cough and spitting of blood; others say, the induration of the spleen.

† The Leprosy. Multitudes of these miserable beings may be seen in the public streets, with their legs swelled, their hands and feet full of raw wounds, and their fingers and toes falling off.

‡ Cholera morbus, which generally carries off the patient in a few hours.

§ Of this there are three sorts: jūlodūrēē, viz. the dropsy; mangsodūrēē, a swelling without water; and amodūrēē, a distention of the bowels through costiveness, which usually ends in a dysentery, and terminates in death.

|| A disease of women after child-birth, attended with violent evacuations.

## SECTION XXXIX.

*Translations*

From three Medical works, the *Narēc-prākāśhī*, *Nidanū*, and *Nidanū-Sāngrūhī*.

First, the physician must ascertain the nature of the disease of his patient; to do which, he must first look at the person sent to call him, and, by his countenance and conversation, endeavour to ascertain whether the patient be likely to survive or not. He must next proceed to the patient; look at him; and enquire into the state of his bowels, digestion, sleep, &c. then feel his pulse, examine his tongue, his evacuations, urine, his nose, head, hands, feet, and navel.—If any physician administer medicine to a patient the first day he is called, before he has ascertained the nature of the disease, he is compared to *Yūnū*.

*Of the pulse.*—This work declares, that the subject of the pulse is a mystery so profound, that the doctors in heaven are but imperfectly acquainted with it; and therefore it can scarcely be expected to be known among men. The writer professes, however, to give something of what the learned have written on this subject. There are five principles in the body, viz. earth, water, light, (*tēzū*),\* wind, and ether: these qualities are mixed with the fæces, but if the fæces become bound in the body, sickness ensues. The air in the body called *vūlahūkū* exerts a powerful influence in the preservation and destruction of the world, as well as of individual bodies. It exists in five forms,† *pranū*, *ūpanū*, *sūmanū*, *oodanū*, and *vūyanū*, which have separate places in the body, and regulate all its motions. The two pulsative arteries in the feet are under the ankle joint; those in the hands are at the roots of the three first fingers; one pulse exists at the root of the throat, and another at the root of the nose. By the pulse in these different places the state of the body may be ascertained. When the physician intends to examine the pulse of a patient, he must rise very early, attend to all the offices of cleansing, washing his mouth, &c. and go fasting: the patient must abstain from food, labour, bathing, and anointing himself with oil, must confine himself to his house, avoid anger, vomiting,

\* *Tēzū* is the most active principle in bodies, as, light or heat in the sun, verdure in plants, energy in man, &c.

† "Air inhaled or emitted several ways, as breath, deglutition, &c."

cold and heat, and must rise from sleep before the arrival of the physician. All these preliminaries being secured, the physician may properly and successfully examine the pulse; but remissness in these preparatory steps subjects the physician to the greatest reproach. When an increased quantity of bile exists in the body, the pulse is sometimes as quick as the flight of a crow, and at other times resembles the creeping of a toad. When rheum predominates, should the pulse be sometimes very quick, and then very slow, the patient is in great danger; and when the pulse is marked only by irregularity, the case is dangerous.

*Of the Origin of Diseases.*—First, from fevers arise discharges of blood from the eyes, nose, mouth, &c. which bring on the asthma; and from the asthma arises an enlargement of the spleen. When the latter has acquired great strength in the body, a disease follows called jūt'hūrū.\* From the last disease, two others called shot'hū and goolmūt† spring. From goolmūt arises a cough, which ends in what is called kshūyūkashū, or a consumptive cough. In this way, many diseases give rise to others; and the new disease, in some instances, removes the original one.

*Of the Symptoms of Diseases.*—In a fever, the body is dried up, the patient has no desire to open his eyes; he becomes sensible of cold and of great weakness; wishes to sit in the sun; is constantly gaping; the hairs on his body stand erect, and the heart is heavy. These are the symptoms of a fever in which wind in the body is predominant.

In a fever produced by excess of wind, bile, and rheum, the following are the symptoms: the shivering fit is greater or less at different periods; the throat and mouth are very much parched; sometimes light, and at other times very heavy sleep succeeds; the body becomes parched and destitute of its natural freshness; the head trembles; and the patient has a constant disposition to gape.

In a fever arising from excess of bile, the following are the symptoms: the pulse of

\* In this disease, the belly swells, and becomes extremely hard, as though a thick hard substance had grown in it.

† In the shot'hū the extremities swell, as though filled with water; and in the goolmūt the disease, which is in the belly, deprives the patient of sensibility.

the patient is exceedingly quick but not full; his bowels are much disturbed; his sleep is broken; he vomits; his lips, throat, nose, &c. are parched; he perspires; becomes insensible; he has fits of swooning; his body is consumed with heat and excessive thirst; and his eyes and faces are red. When wind and bile predominate and produce fever, these are the symptoms: thirst; fits of swooning; wandering of mind; great heat in the body; disturbed sleep; pains in the head; a parching of the throat, lips, &c.; vomiting; great nausea, &c.

In the fever produced by rheum, these are the symptoms: the pulse is very slow; the patient has no inclination to action; the eyes and faces are white; occasionally the body becomes stiff; the hairs of the body stand erect; heavy sleep succeeds; the patient vomits; he perspires; is affected with a cough and nausea. At times the body suffers from extreme heat, and at others from cold, as well as from pains in the joints and head; the eyes become red, and are almost constantly closed. To these symptoms succeed, noises in the head; light sleep, frequently broken; swooning, or insensibility; cough; difficulty of breathing; nausea; a discoloured tongue; spitting of bile; shaking of the head; constant pain in the breast; offensive faces; rattling in the throat; red and black rings on the skin; deafness; indigestion, and the belly constantly heavy. If rheum be exceedingly prevalent in the body, and if the fire in the body\* be extinguished, so that no food can be digested, the case is past remedy. In proportion to the prevalence of rheum, the patient's case is dangerous. If this fever, however, be very strong on the seventh, tenth, or twelfth days from its commencement, the patient will recover. On a seventh, ninth, or eleventh lunar day, if the three causes of fever, viz. wind, bile, and rheum be very prevalent, the patient's case is desperate. While the paroxysms of the fever continue, if the patient complain of a pain at the root of the ear, he is sure to die.

When a fever commences, if it be regular in time and degree for a few days, and then change its time, as, once in the morning and again in the night, the god Shivā himself has declared, that the recovery of this person is impossible; there are no medicines to meet such a case.

\* The digestive powers are here to be understood.

When a fever is in the animal juices,\* the body suffers from extreme lassitude, from a disposition to vomit, and from nausea, and the animal spirits from heavy depression.—When the fever is in the blood, blood is expectorated with the saliva, the body suffers from burning heat; insensibility follows, the patient vomits, raves, and suffers from irritation in the skin, and from thirst.—When the fever is in the flesh, the natural discharges are excessive, the body trembles, the patient suffers from thirst, his temper is irritable, and he endures excessive internal heat, and is very restless.—When in the serum of the flesh, violent perspirations, thirst, insensibility, incoherent speech, vomiting, nausea, impatience, and depression of mind, are the symptoms.—When in the bones, the patient has the sensation as though his bones were breaking, he groans, sighs, suffers from excessive purgations, and is very restless.—When in the marrow, the patient appears to himself to be surrounded with darkness, he suffers from hiccup, cough, chilliness, internal heat, he sighs deeply, and feels dissatisfaction with every surrounding object.—When in the seed, the person becomes incapable of conjugal pleasure, and soon dies.

*Of the Cure of Diseases.*—If a fever arise from an excess of what is called amū,† the proper medicines for promoting a discharge of this should be administered; for if improper medicines be given so as to confine this within the body, the patient's life will be in great danger. If a person have a small degree of fever, he should have proper medicines, but he must avoid such as are given only in strong fevers, as medicines compounded with poison.

If a fever continue till a late hour in the evening, there is no hope from medicine. The fever which is attended with hiccup, cough, difficulty of breathing, and insensibility, will produce insanity. In a fever in which wind, bile and rheum prevail, and produce pains in the heart, anus, penis, sides, and joints, wherein also the body becomes entirely feeble, the belly swells, and evacuations almost cease, the patient must die. When a patient is afflicted with fever, attended with constant evacuations, thirst, burning heat, insensibility, difficulty of breathing, hiccup, pains in the sides, swooning, &c. the physician

\* The Hindoo anatomists mention seven principles of which bodies are composed, the animal juices, blood, flesh, the serum of flesh, bones, marrow, and seed.

† The mucus which is perceived in the natural discharges in a diarrhœa.

may abandon his case as hopeless. If a very aged person have a fever, accompanied with the following concomitants, viz. difficulty of breathing, pain in the breast, and thirst, if he be also very much reduced in body, he cannot recover. If a person in a fever suffer from violent evacuations, and these suddenly cease, a disease called grihinēe will follow, and from this ūrshū,\* in which, at the time of evacuations, the patient will have excruciating pains, and part of the intestines will descend to the mouth of the anus. The disease called ūrshū may arise from improper food, as well as from inactivity, from much sleep in the day, or from excessive sexual intercourse.

When a person is affected with a small degree of fever, he must take a small quantity of shoout'hēe,<sup>1</sup> dévū-daroo,<sup>2</sup> dhūnya,<sup>3</sup> vrihūtēe,<sup>4</sup> and kūtūkarēe,<sup>5</sup> pound them, and boil them in a pound of water till the water is reduced to one fourth; then strain it through a cloth, and put into it a very small quantity of honey. This is one dose. If the fever increase, he must use the following prescription: take of kūtūkarēe,<sup>6</sup> gooloonchū,<sup>7</sup> shoout'hēe,<sup>8</sup> chirata,<sup>9</sup> and koorū,<sup>10</sup> prepared in the way mentioned above.

If a person be afflicted with a fever arising from wind, he must take the bark of the vilwū,<sup>11</sup> shoua,<sup>12</sup> gambharēe,<sup>13</sup> paroolū,<sup>14</sup> and gūnyarēe,<sup>15</sup> and prepare them as above.

For a bilious fever, the following remedy may be taken: the leaves of the pñtolū,<sup>16</sup> barley, and the bark of the kŭpith'hū,<sup>17</sup> prepared as above. By taking this medicine, the bile, burning heat, and thirst will be removed.

To remove burning heat from the body, take the husks of dhūnya,<sup>18</sup> and let these soak in water in the open air all night, and in the morning strain them through a cloth, and having added sugar, give the water to the patient.

For a bilious fever, take the stalks of kshétrūpapūra,<sup>19</sup> rūktūchhūndūnā,<sup>20</sup> vilwū,<sup>21</sup> and

\* The piles. 1 Dried ginger. 2 The pine, or fir-tree. 3 Coriander seed. 4 *Solanum fruticosum*.  
 5 *Solanum jacquini*. 6 *Solanum Jacquini*. 7 *Menispermum glabrum*. 8 Dried ginger.  
 9 *Gentiana Chayrayta*. 10 Unascertained. 11 *Ægle marmelos*. 12 *Bignonia Indica*. 13 *Gmelina arborea*.  
 14 *Bignonia suave olens*. 15 *Premna spinosa*. 16 *Trichosanthes dioica*.  
 17 *Feronia elephantium*. 18 Coriander seed. 19 *Oldenlandia triflora*. 20 *Adenanthera pavonina*.  
 21 *Ægle marmelos*.



shoont'hēē,<sup>1</sup> and boil them in a pound of water till it is reduced three fourths, and then add a little honey. For the same complaint, take the roots of moot'ha,<sup>2</sup> the wood of rūktū-chūndōnū,<sup>3</sup> the stalks of kshétrūpapūra,<sup>4</sup> kūtkēē,<sup>5</sup> and vilwū,<sup>6</sup> the leaves of the pūtolū,<sup>7</sup> and the bark of vilwū; boil them in water, and prepare them as above. By this remedy, sickness in the stomach, thirst, and burning heat will be removed. In a fever, by anointing the head with the fruit of bhōōmēec-koomoora,<sup>8</sup> the husks of the fruit of darimū,<sup>9</sup> the wood of lodhū,<sup>10</sup> and the bark of kūpit'ht'hū,<sup>11</sup> thirst and burning heat will be removed; as well as by rubbing the juice of the leaves of the koolū<sup>12</sup> on the palms of the patient's hands, and on the soles of his feet.

To remove a fever arising from rheum, bruise the leaves of nisinda,<sup>13</sup> and boil them in a pound of water, till three parts have evaporated; and then add the bruised fruits of pippulēē.<sup>14</sup>

A cough, difficulty of breathing, fever, thirst, and burning heat, are all removed by the bruised fruits of the kūt,<sup>15</sup> koorū,<sup>16</sup> kaukra,<sup>17</sup> and sbringēē, and a small quantity of honey.

The hiccup just before death is relieved by giving to the patient the bruised fruits of the pippulēē, mixed with honey.

A fever arising from wind and bile is removed by a decoction prepared from shoont'hēē, goolūmchū,<sup>18</sup> moot'ha, chirāta,<sup>19</sup> kūntūkaree,<sup>20</sup> vrīhūtēē,<sup>21</sup> shalūpūrnēē,<sup>22</sup> chakool-ya,<sup>23</sup> gokshoorēē.<sup>24</sup> A fever arising from the same cause, is removed by a decoction prepared from shoont'hēē, dhūnyakū,<sup>25</sup> nimbū,<sup>26</sup> pūdmū,<sup>27</sup> and rūktū-chūndōnū.

A fever arising from bile and kūphī is removed by drinking the juice of vasūkū<sup>28</sup> leaves,

- |                          |                             |                           |                         |
|--------------------------|-----------------------------|---------------------------|-------------------------|
| 1 Dried ginger.          | 2 Cyperus rotundus.         | 3 Pterocarpus santalinus. | 4 Oldenlandia           |
| triflora.                | 5 Justicia ganderussa.      | 6 Ægle marmelos.          | 7 Trichosanthes dioeca. |
| 8 Con-                   | 9 Pomegranate.              | 10 Simplicococ racemosa.  | 11 Peronia elephantium. |
| volvulus paniculatus.    | 13 Vitex trifolia.          | 14 Piper longum.          | 15 Mimosa Catechu.      |
| 12 Zizyphus jujuba.      | 17 Cucumis utilitissimus.   | 18 Menispermum glabrum.   |                         |
| 16 Simplicococ racemosa. | 20 Solanum Jacquini.        | 21 Solanum fruticosum.    | 22 He-                  |
| 19 Gentiana chayrayta.   | 23 Hedysarum lagopodioides. | 24 Tribulus lanuginosus.  |                         |
| dysarum gangeticum.      | 26 Melia Azadirachta.       | 27 Nymphaea nelumbo.      | 28 Jus-                 |
| 25 Coriander seed.       |                             |                           |                         |
| ticia Adhatoda.          |                             |                           |                         |

mixed with honey. A fever arising from the same cause, is removed by a decoction prepared from kūṭūkarē, goolunchū,<sup>2</sup> vamūnhatē,<sup>3</sup> dooral bha,<sup>4</sup> chirūta,<sup>5</sup> rūktū-chūdūnū,<sup>6</sup> kūtkē,<sup>7</sup> shoont'hē,<sup>8</sup> Indrūyūvū,<sup>9</sup> moot'ha,<sup>10</sup> and pūtolū.<sup>11</sup> This decoction removes thirst, burning heat, want of appetite, vomiting, cough, pains in the side, &c. A similar fever is removed by a preparation mixed with honey, composed of goolunchū, Indrūyūvū, nimba,<sup>12</sup> pūtolū, kūtkē, shoont'hē, moot'ha, rūktū-chūdūnū. This remedy removes, rheum, burning heat, vomiting, nausea, thirst, pains in the body, &c.

A fever of long continuance is removed by a decoction prepared from shona,<sup>13</sup> paroolū,<sup>14</sup> gambharē,<sup>15</sup> gūmiarē,<sup>16</sup> vilwā,<sup>17</sup> chakoolā,<sup>18</sup> gokshoorē,<sup>19</sup> vrilūtē,<sup>20</sup> kūntūkarē, and shalāpūrē.<sup>21</sup>

In a slight fever, arising from rheum, take a decoction made with the last-mentioned ten things, adding chirūta, goolunchū, shoont'hē, and moot'ha. A fever arising entirely from rheum is removed by a decoction made with the preceding fourteen articles, goolunchū excepted, adding grājū-pippulē,<sup>22</sup> Indrūyūvū, dévadaroo,<sup>23</sup> dhūnyakū,<sup>24</sup> and dooralūbha. This is a very efficacious remedy.

To remove swellings in the extremities, rub the parts affected with an ointment prepared from the bark of koolūt'hū,<sup>25</sup> the fruit of kut,<sup>26</sup> shoont'hē, and the bark of kūrūvē.<sup>27</sup> For the same complaint apply to the swollen members an ointment prepared from tava,<sup>28</sup> gūmiarē, shoont'hē, and dévadaroo.

For a fever of long standing, milk is excellent, but in a recent fever, is very pernicious. For a fever under which the patient has long suffered, a decoction is prepared

1 Solanum Jacquin.	2 Menispermum glabrum.	3 Siphonanthus indica.	4 Hedysarum albagi.
5 Gentiana chayrayta.	6 Pterocarpus santalinus.	7 Not ascertained.	8 Dried ginger.
9 Wrightea antidysenterica.	10 Cyperus rotundus.	11 Trichosanthes diaca.	12 Melia Azadirachta.
13 Bignonia indica.	14 Bignonia suave olens.	15 Gmelina arborea.	16 Premna spinosa.
17 Ægle Marmelos.	18 Hedysarum lagopodioides.	19 Tribulus lamuginosus.	20 Solanum fruticosum.
21 Helioscymum gangeticum.	22 This, according to some, is a species of pepper, but others call Tetranthera apetala by this name.	23 The fir-tree.	24 Coriander seed.
25 Dolichos biflorus.	26 Mimosa Catechu.	27 Nerium odorum.	28 A sort of lemon.

with kñtũkaree,<sup>1</sup> goolũchũ,<sup>2</sup> and shoont'hẽe,<sup>3</sup> mixed with pippũlẽe and honey. For the same kind of fever, the patient may take a similar dose made with dhatrẽe,<sup>4</sup> hũrẽetũ-kẽe,<sup>5</sup> pippũlẽe, shoont'hẽe, and gorũkshũ,<sup>7</sup> mixed with sugar.

The following account of the method of preparing anointing oils, and different poisons, is taken from the work called Sara-Koormoodẽe. These oils are to be prepared from tilũ in quantities of 32 lbs. 16 lbs. and 8 lbs. They are to be boiled till no froth arise at the top, even after a green leaf has been thrown into the pan. The following ingredients, having been washed and pounded, are to be thrown into the boiling oil by degrees, and boiled several hours, and then taken out of the pan, viz. lodhũ,<sup>9</sup> the roots of nalookũ,<sup>10</sup> the wood of bala,<sup>11</sup> and mũnjisht'ha,<sup>12</sup> the fruit of amũkũkẽe,<sup>13</sup> hũrẽetũkẽe, and vũhũra,<sup>14</sup> the roots of kũt kũe,<sup>15</sup> the raw roots of hũridra,<sup>16</sup> and the roots of moot'ha.<sup>17</sup> To these are to be added and boiled till perfectly mixed with the oil, a large quantity of whey, and gum water; also rũktũ-ch'ndũũ,<sup>18</sup> bala, nukhẽe,<sup>19</sup> koorũ,<sup>20</sup> mũnjisht'ha, joisht'hũ-mũdhoo,<sup>21</sup> shoilũj,<sup>22</sup> pũdmũkash't'ho,<sup>23</sup> shũrolũ,<sup>24</sup> dẽvũ-daroo,<sup>25</sup> ẽla,<sup>26</sup> khatastẽe,<sup>27</sup> nagẽeshwũrũ,<sup>28</sup> tẽzũ-pũtũ,<sup>29</sup> shila-rũs,<sup>30</sup> mooramangstẽe,<sup>31</sup> kakũlẽe,<sup>32</sup> priy'ngoo,<sup>33</sup> moot'ha, beridia, daroo-huridra,<sup>34</sup> mũntũ-mũolũ,<sup>35</sup> shyama-lata,<sup>36</sup> mũta-kũstũrẽe,<sup>37</sup> lũvũgũ,<sup>38</sup> ũgooroo,<sup>39</sup> koomkoomũ,<sup>40</sup> goorũtwũkũ,<sup>41</sup> rãnookũ,<sup>42</sup> and sũloophũ.<sup>43</sup> To give this ointment a fragrant smell, as well as contribute to its virtues, the following ingredients are to be added, viz. ẽla, chũndũũ,<sup>44</sup> koomkoomũ, kakoolẽe,<sup>45</sup> jũtamangstẽe,<sup>46</sup> sl'ũh'ẽe,<sup>47</sup> tẽzũ-pũtũ, shũrũlũ, shila-ũs,<sup>48</sup> kũrpũrũ,<sup>49</sup> mĩgĩnabheẽ,<sup>50</sup> lũvũgũ, nukhẽe, mĩl'ẽe,<sup>51</sup> ũgooroo, ẽkangũ.<sup>51</sup> These oils are called chend-nadee.

- |                         |                        |                          |                          |                              |
|-------------------------|------------------------|--------------------------|--------------------------|------------------------------|
| 1 Solanum jacquini.     | 2 Menispermum glabrum. | 3 Dried ginger.          | 4 Piper longum.          | 5 Griselea tomentosa.        |
| 6 Terminalia citrina.   | 7 Unascertaine d.      | 8 Sesamum orientale.     | 9 Simplicosa racemosa.   | 10 Unascertaine d.           |
| 11 Unascertaine d.      | 12 Rubia Munista.      | 13 Phyllanthus emblica.  | 14 Terminalia bellerica. | 15 Pandanus obovatus.        |
| 16 Curcuma longa.       | 17 Cyperus rotundus.   | 18 Pterocarpus satianus. | 19 Unascertaine d.       | 20 Unascertaine d.           |
| 21 Laquicee.            | 22 Naphtha.            | 23 Unascertaine d.       | 24 Unascertaine d.       | 25 The fir tree.             |
| 26 Alpina C. lanonum.   | 27 Unascertaine d.     | 28 Mesua ferrea.         | 29 Loros cassia.         | 30 Naphtha.                  |
| 31 Spicaard.            | 32 Unascertaine d.     | 33 Unascertaine d.       | 34 Yellow sanders.       | 35 Perulea indica.           |
| 36 Unascertaine d.      | 37 Unascertaine d.     | 38 Cloves.               | 39 Anayris agallochum.   | 40 Santalum album.           |
| 41 Unascertaine d.      | 42 Unascertaine d.     | 43 Anethum Sowa.         | 44 Santalum album.       | 45 Unascertaine d.           |
| 46 Valeriana jatamansa. | 47 Unascertaine d.     | 48 Camphor.              | 49 Musk.                 | 50 Trigonella Foenum Grecum. |
| 51 Unascertaine d.      |                        |                          |                          |                              |

The following is the method of making a medicinal oil called Vishnoo-toilū which is esteemed of great use in diseases caused by the prevalence of wind in the system. First, the oil (32, 24, 16, or 8 lbs.) must be boiled as before; then the ten ingredients before-mentioned, being washed and pounded, must be thrown in, boiled for six hours, and then strained; after which a quantity of goat's milk, and the juice of the shūtū-mōlē<sup>1</sup> must be placed in the pan, and the whole boiled again for several days, till it has the appearance of oil. After this, the following ingredients, having been previously washed and pound<sup>1</sup> must be added: moot'ha,<sup>2</sup> ūshwū-gündha,<sup>3</sup> jēerukū,<sup>4</sup> rishivūkū,<sup>5</sup> slūt'heē,<sup>6</sup> kakūlē,<sup>7</sup> kshēerūkakūlē,<sup>8</sup> jēvāntē,<sup>9</sup> joisht'hē-mūdhoo,<sup>10</sup> mūhooree,<sup>11</sup> dēvū-daroo,<sup>12</sup> pūdū-kasht'hū,<sup>13</sup> shoilñjū,<sup>14</sup> soindhūvū,<sup>15</sup> jūtamangsē,<sup>16</sup> éla,<sup>17</sup> goorūtūwūkū,<sup>18</sup> koorū,<sup>19</sup> rūktū-chūndūnū,<sup>20</sup> mūnjisht'ha,<sup>21</sup> nrigūnabhee,<sup>22</sup> chūndūnū,<sup>23</sup> koomkoomū,<sup>24</sup> shalūpūrnē,<sup>25</sup> koondooroo,<sup>26</sup> gétala,<sup>27</sup> and nūkhē. To render the oil fragrant, the ingredients before-mentioned must be added and boiled. The boiling will occupy fifteen or twenty days.

Another oil, called gooroochyadee, is prepared with the same ingredients as those already mentioned, but instead of goat's, cow's milk is used; and instead of the articles which succeed the milk in the former prescription, the following are to be used, viz. ushwūgündha, bhōomikooshmandu,<sup>28</sup> kakoolē, kshēerūkakoolē, rūktū-chūndūnū, slūtūmōlē, gorūkshū,<sup>29</sup> chakoolā,<sup>30</sup> gokshoorūkū,<sup>31</sup> kūntūkāec,<sup>32</sup> vrilhētē,<sup>33</sup> virūngñ,<sup>34</sup> amūlūkē,<sup>35</sup> hēerētūkē,<sup>36</sup> vūhūra,<sup>37</sup> rasna,<sup>38</sup> ūmūtūmōlū,<sup>39</sup> jēvāntē,<sup>40</sup> pippūlē-mōlū,<sup>41</sup> shoont'hē,<sup>42</sup> pippūlē,<sup>43</sup> mūrichū,<sup>44</sup> somūrajū,<sup>45</sup> bhékūpūrnē,<sup>46</sup> rakhālū-shūsa,<sup>47</sup> gétala, mūnjisht'ha, chūndūnū, hūridra,<sup>48</sup> sūloophā,<sup>49</sup> and sūptūchūda.<sup>50</sup> This oil is used for removing diseases originating in excess of bile.

- |                               |                          |                             |                          |
|-------------------------------|--------------------------|-----------------------------|--------------------------|
| 1 Asparagus racemosus.        | 2 Cyperus rotundus.      | 3 Physalis flexuosa.        | 4 Anise seed.            |
| 5 Unascertained.              | 6 Unascertained.         | 7 Unascertained.            | 8 Unascertained.         |
| 9 Celtis orientalis.          | 10 Liquorice.            | 11 An aromatic seed.        | 12 Fir.                  |
| 11 Apparently a sort of moss. | 15 Rock salt.            | 16 Valeriana jatamansa.     | 17 Alpinia cardamum.     |
| 18 A sort of bark.            | 19 Unascertained.        | 20 Pterocarpus santalinus.  | 21 Rubia Munjista.       |
| 22 Musk.                      | 23 Santalum album.       | 24 Saffron?                 | 25 Hedysarum gangeticum. |
| 26 Frankincense.              | 27 Unascertained.        | 28 Convolvulus paniculatus. | 29 Unascertained.        |
| 30 Hedysarum lagopodisides.   | 31 Tribulus lanuginosus. | 32 Solanum jacquini.        | 33 Solanum fruticosum.   |
| 34 Unascertained.             | 35 Phyllanthus emblica.  | 36 Terminalia citrina.      |                          |
| 37 Terminalia bellerica.      | 38 Unascertained.        | 39 Hemisidemus indicus.     | 40 Celtis orientalis.    |
| 41 The roots of piper longum. | 42 Dried ginger.         | 43 Piper longum.            | 44 Black pepper.         |
| 45 Serratula anthelmintica.   | 46 Bignonia indica.      | 47 Unascertained.           | 48 Turmeric.             |
| 49 Anethum Sowa.              | 50 Eclites scholaris.    |                             |                          |

A medicine prepared with the poison of the *krishnū-sūrpā*\* is thus described: Having seized one of these snakes, and extracted the poison to the amount of  $\frac{1}{2}$  a tola, mix and boil it in 40 lbs. of milk, and a quantity of curds; and let it remain thus for two days, after which it must be churned into butter. Next, boiling the butter, mix with it nutmegs, mace, cloves, and the roots of several trees; after they have been well boiled together, pound the whole very small, mix it with water, and make it up into pills as small as mustard seeds. When a person is apparently in dying circumstances, this medicine is administered, mixed in cocoa-nut water: first, the patient must take a single pill, and if there be no apparent relief, a second may be given. Another medicine of the same kind is thus prepared; the snake is to be seized, and a string tied round its neck till the mouth opens, after which some nutmeg, cloves, mace, and other spices must be thrown into its mouth; which is then to be closed again, and the snake placed in an earthen pan, and covered up closely. The pan is next to be placed upon the fire, and kept there till the poison is completely absorbed in the spices, which are then to be taken out of the mouth, and dried; and, after an experiment of their efficacy on some animal, are to be pounded, and given to the patient as snuff, or in small pills.

Another way of preparing poison as medicine, is by extracting it from the mouth of the snake, and mixing it with milk; which is next boiled, and made into butter, with which the juice of certain roots is mixed.

These poisons are administered when all other remedies fail, and when there is but little hope of recovery: the most extraordinary cures are said to have been performed by them, even after persons have been partly immersed in the Ganges, under the idea that all hope of life was gone. The medicine is said to throw the patient into a state of insensibility, and immersion in the water, it is supposed, assists the operation of the poison.

\* The cobra-capella.

## SECTION XXXIX.

*Of the works on Theogony, and on General History (the Pooranās.)\**

The eighteen different works known by the name of pooranās are attributed to Véd-Vyasū, and the same number of oopū-pooranās are ascribed to other sages. The names of the pooranās are—The Br̥mhā, Padmā, Vishnū, Shiva, Bhovishyū, Naradāyū, Markundāyū, Atrēyū, Br̥mhū-voivertta, Lingū, Varahū, Skāndū, Vamānū, Kōornū, Mūsyū, Guroonū, Vayoo, and the Bhagvūtū. The names of the oopū-pooranās are—The Shāntikoomaroktū, Nūrisinghū, Bhūvā, Shiva, Doorvasasoktū, Na.ūdēyū, Kōpilū, Vamān, Ooshūnūsoktū, Br̥mhāndu, Vuroonū, Kāṭika, Mūheshwānū, Shamva, Somū, Purashūroktū, M. rēechū, and the Bhargvū. The names of a number of other pooranās are current; among which are the Kūlkee, which treats of the tenth incarnation, yet to come; the Ekamrū, which contains an account of the holy place Bheovmēslwāru; the Mūha-Bhagvūtū, in which it is asserted, that the incarnations are all different appearances of Bhāgūvātē (Doorga); Dēvē-Bhagvūtū,—some persons contend, that this is the original Shrē-Bhagvūtū; the Atmū, in which is discussed the nature of spirit and matter, with other particulars. Those who study the pooranās are called pouranikis.

These pooranās and oopū-pooranās contain, among many other things, the following subjects, viz. An account of the creation; the name of the creator; the period of the creation; the names of the preserver and of the destroyer; description of the first creation; the period destined for the continuance of the world; the nature of a partial as well as of a total dissolution of things; the unity of God; his spirituality; divine worship by yogū; the names of the different yogūs, and the forms of these ceremonies; the latitude of the yogē; the incarnations of the gods; some inferior and others incarnations of the whole deity; objects of these incarnations; the places in which they took place; accounts of various sacrifices, as the ūshwūmédhā, nūū-médhā, go-médhā, &c.; the names of the kings who offered these sacrifices; enquiry whether private individuals offered them or not; whether the flesh of these sacrificed horses, men, and cows, was eaten or not; how many of these animals were slain at one sacrifice; whether those who ate the flesh of these sacrifices were guilty of an error or not; whether these animals were male

\* That which is old.

or female, the merit of these sacrifices; in what yooḡ they were offered; whether they can be offered in the kūlee yooḡ or not; whether, if they cannot be offered in the kūlee yooḡ, other meritorious works may be performed in their stead; the mode of performing these works of merit; whether these works were commanded before the kūlee yooḡ or not; the presentation of a person's whole property in gifts to the gods; the reward of such gifts; the persons who offered these splendid gifts; the yooḡ in which they were presented; the quantity of religion and irreligion in each yooḡ; the names of the kings who reigned in the sātyū, tréta, dwapōrī, and kūlee yooḡs; history of the kings of the three first yooḡs; their characters, as encouraging religion or not; the state of religion, and the conduct of the brahmīns, in the kūlee yooḡ; the state of the gods as remaining awake or asleep during the kūlee yooḡ; the wars of Yoodhist'hiū; his conquests; the number of lives lost in these wars; the period occupied by this dynasty; the descent of Gūnga from heaven; the religious austerities employed to bring Gūnga from heaven; the persons practising these austerities; the errand of Gūnga in her descent from heaven; her journey to earth described; names of the founders of the holy places Kashē, Vrinda-vāṇ, Ūḡodhya, Gōya, Prīyagñ, Mut'hoora, Hāridwarī, Hingoo-la, Jīgñmat'hā-kshétri, Shétoobhādū, Raméshwarī, &c.; the antiquity of these places; the benefits arising from worshipping there; the names of the gods to whom they are dedicated; the ceremonies to be performed on visiting these places; the geography of the earth; the number of the seas; their names and extent; the divisions of the earth; the names of the families reigning over different parts of the earth; the attention paid to religion in these divisions of the earth; the number of the gods; the work of each; the means by which they obtained their elevation; the names of the different worlds; their inhabitants; the number of heavens; their names; the degrees of excellence in each; the nature of those works of merit which raise men to these heavens; the god who presides in each; the different hells; their names; the sins which plunge men into such and such hells; the punishments in these places; the judge of the dead; the executioners;—the names of the casts; the duties of each cast; the names of the different sects or varieties of opinion and worship allowed by the shastrū; the opinions of each of the sages; the various kinds of learning taught in the védū; the number of the védūs; the names of the other shastīs; the methods adopted by the sages in the instruction of their disciples; of past, present, and future events; the names of the works in which the events of these periods may be found; the different modes of serving the gods; the

different religious orders ; the names of the animals proper to be offered to the gods or goddesses ; the degree of merit arising from rejecting animal food ; the months in which Vishnōo sleeps ; the ceremonies to be attended to during these months ; the number of the pitree-lokās ;\* the ceremonies to be attended to on their account ; the merit of these ceremonies ; the degree of honour due to father and mother compared with that to be paid to a religious guide ; the degree of crime attached to a person who withholds a promised gift ; method of presenting gifts ; persons proper for friends ; on what occasions a person may utter falsehoods ; the duties of a wife towards her husband ; enquiry whether the merit or demerit of the wife will be imputed to herself or to her husband ; whether the wife will share in the merits or the demerits of her husband ; whether females, in a future birth, can change their sex or not ; the number of transmigrations through which a person must pass before he can return to human birth ; the invention of ardent spirits ; the yoogū in which they have been drunk ; the names of those who drank them ; the effects of drinking them ; the reason why persons in the kālee yoogū are forbidden to drink spirits ; the way in which a person may innocently drink spirits ; the trades proper to the four casts ; the names of the casts who may take interest upon money ; extent of interest ; whether a bramhūn may be punished with death or not ; the consequences of thus punishing him ; the punishment which awaits the person who beats a bramhūn without fault, or aims a blow at him ; the punishments proper to the four casts ; punishment according to law not criminal ; the method in which a king must hold a court of justice, and judge his subjects ; enquiry whether a bramhūn be subject to servitude or not ; whether the gods are such by original creation, or have raised themselves by works of merit ; whether they can sink to human birth or not ; whether works of merit and demerit are found in heaven or not, &c. &c. &c.

\* People dwelling in one of the inferior heavens.



*Works on religious ceremonies, or, the Tūntrū shastrūs.*

The Tūntrūs are fabulously attributed by the Hindoos to Shivū and Doorga; and are said to have been compiled from conversations between these two deities; the words of Shivū being called Agūnñ,\* and those of Doorga, Nigūmū.† Narūdū is said to have communicated these conversations to the sages.

Through the inability of men to obtain abstraction of mind in religious austerities, yogū, &c. the ceremonies enjoined in the védū could not be performed: in compassion to the people, therefore, say the learned Hindoos, the Tūntrūs were written, which prescribe an easier way to heaven, viz. by incantations, repeating the names of the gods, ceremonial worship, &c. &c.

At present a few of the original tūntrūs, as well as compilations from them, are read in Bengal. Those who study them are called tantrikū pūndits.

## SECTION XLI.

*List of treatises on religious ceremonies.*

Kalēē-tūntrū, on the religious ceremonies connected with the worship of this goddess, with other particulars.—Tara-tūntrū, on the worship of the goddess Tara, and the duties of the vamacharēēs.—Koolarnūvū, on the duties of vamacharēēs, &c.—Kalēē-koolu-sūrvūswū.—Kalēē-koolū-sūdbhavū, on the forms prevailing among the seven sects, viz. those who follow the védū, the voishnūvūs, the shoivyūs, the dūkshinūs, the vamas, the siddhantūs, and the koulūs.—Yoginēē-tūntrū, on the secret ceremonies commanded in the tūntrūs.—Yoginēē-rhidāyū.—Gūbakshū-tūntrū.—Varahēē-tūntrū, on the worship of the female deities, as well as of Shivū and Vishnū, and on the ceremonies known under the general name sadhūnū.—Shūnūtkoomarū-tūntrū, on the worship of Vishnū, on yogū, &c.—Gotūmēēyū-tūntrū, a similar work.—Matrika-tūntrū, fifty ceremonies, &c.

\* This word, as the name of a book, imports, that it is the source of knowledge.

† The source of

connected with the fifty letters of the alphabet.—*Lingū-tāntrū*, on the worship of the lingū, &c.—*Lingarchūnū-tāntrū*.—*Bhoirāvū* and *Bhoirāvē-tāntrūs*, on the secret practices of the tantrikūs.—*Bhōtū-damūrū-tāntrū*.—*Mūha-bhōtū-damūrū*.—*Damūrū-tāntrū*, on the worship of evil spirits, the destruction of enemies, medicinal incantations, &c.—*Mūha-bhoirāvū-tāntrū*.—*Soumyū-tāntrū*, on the tāntrū formulas, on yogū postures, moodra ceremonies, &c.—*Hūt'hū dēepika*,\* on different extraordinary ceremonies connected with yogū, as purifying the body by washing the bowels, &c.—*Oorddhamna-tāntrū*.—*Dīkshinamna-tāntrū*.—*Matrika-vēdī-tāntrū*.—*Ooma-mūhēshwūrū-tāntrū*.—*Chūndogrū-shōolūpanec-tāntrū*.—*Chūndēshwūrū-tāntrū*.—*Nēlū-tāntrū*, a defence of the extraordinary practices taught in the tāntrūs.—*Mūha-nēlū-tāntrū*.—*Vishwū-sarū-tāntrū*, on repeating the names of the gods and of incantations, and an abridgment of the whole system of the tāntrūs.—*Gayātrē-tāntrū*.—*Bhōtū-shooddhec-tāntrū*.—*Vishwūsarodharū-tāntrū*.—*Vala-vilashū-tāntrū*, on the worship of females.—*Roodrū-yamūlū-tāntrū*; this work is said to contain the whole system of the tāntrūs at full length.—*Vishmoo-yamūlū*.—*Brūmhū-yamūlū*.—*Shivū-yamūlū*.—*Vishmoo-dhūrmottārū*.—*Vūrnū-vilasū-tāntrū*.—*Poorūshchārūnū-chūndrika*, on the ceremonies connected with this name.†—*Tāntrū-Mūhodādhec*, the prayers and incantations of the tāntrūs.—*Tāntrū-rūnū*.—*Tripoora-sarū-sūmoochchūyū*.—*Shyamarchūnū-chūndrika*.—*Shaktū-krūnū*, on the duties of the shaktūs.—*Shaktanūndū-tārūnginē*.—*Tūtwanūndū-tārūnginē*.—*Ootūramna-tāntrū*.—*Pōorvamna-tāntrū*.—*Pūshchimamna-tāntrū*.—*Gūroorū-tāntrū*, the incantations commonly used by the lower orders.—*Atmū-tāntrū*.—*Koivūlyū-tāntrū*, on liberation.—*Nirvanū-tāntrū*;‡ this work contains the doctrine that the body is an epitome of the universe.—*Ūgūstyū-sūnghita*.—*Poorūshchārūnūlēshū-tāntrū*.—*Shūktee-sūngūmū*, on the ceremonies in which women are the objects of worship, and the slaves of seduction.—*Tarabhūktee-soodharnūvū-tāntrū*.—*Vrihūdā-tāntrū*.—*Koolavūlee-tāntrū*.—*Vidyotpūttee-tāntrū*, on the acquisition of discriminating wisdom, or divine knowledge.—*Vēerū-tāntrū*, on worship performed while sitting on human skulls, on dead bodies, in cemeteries, using bead-rolls of human bones, &c.—*Kooloddēeshū-tāntrū*.—*Sarūda-tāntrū*.—*Sarūda-tilūkū*.—*Shūt-chūkrū-bhédū*, on the six pūdmūs in the human body, in reference to yogū.—*Koolarchū-*

\* *Hūt'hū* signifies the external means used to fix the mind upon the one spirit. These means are, sitting in a particular posture, keeping the eyes fixed on the end of the nose, repeating a particular name, and many other practises equally ridiculous.

† See vol. i. page 206.

‡ *Nirvanū* is one species of *mūkshū*, or liberation, as *koivūlya* is another: they both mean absorption excluding every idea of separate identity.

nūḍēepika.—Sarūsūmoochchūyū.—Shyamashchūrjyū-vidhee, on the method of rapidly accomplishing wonderful events through incantations containing the name of Kalē.—Tara-rūhūsyū.—Tarinē-rūhūsyū-vrittce.—Tūntrū-sarū.

The tūntrūs, though more modern than the védū, have in a great degree superseded, in Bengal, at least, the ancient system of religion. The védū commands attention to the ten initiatory rites (sūngskarū); ablutions; the daily worship called sūndhya; the libations or daily drink-offerings to deceased ancestors (tūrpñū); offerings to the manes; burnt-offerings; sacrifices, &c. The tūntrūs either set aside all these ceremonies, or prescribe them in other forms; they enjoin the ceremonies denominated shraddhū, but only at the time of the junction of particular stars, and not on the death of a relation. The tantrikū prayers, even for the same ceremony, differ from those of the védū; and in certain cases they dispense with all ceremonies, assuring men, that it is sufficient for a person to receive the initiatory incantation from his religious guide,\* to repeat the name of his guardian deity, and to serve his teacher. They actually forbid the person called pōrnabhishiktū† to follow the rules of the védū; though, with this exception, the tantrikūs profess to venerate the védū. This person is first anointed as a disciple of some one of the goddesses; after this, by means of another ceremony, he embraces the perfect way, that is, he renounces the law of the védū, and becomes an eminent saint, being placed above all ceremonies, according to the tūntrūs, but an abandoned profligate, according to the rules of christian morality. He is guided by the work called Poornabhishékū-Pūddhūtee, which allows him to be familiar with the wives of others, to drink spirits, &c.

The real voidikūs, or those who adhere to the védū, despise the tūntrūs, as having led people from the védū, and taught the most abominable practises. In the west of Hindoosthan the bramhūns rigidly adhere to the rules of the védū, but in Bengal the great body of the bramhūns practise the ceremonies both of the védū and the tūntrūs. Desirous of taking as many recommendations with them into the other world as possible,

\* The Hindoos place great reliance on receiving the initiatory incantation (generally the name of a god) from their teacher.

† That is, the perfectly initiated or anointed.

the bramhūns add the forms of the tūntrūs to the ceremonies of the védū into which they had been previously initiated.

The principal subjects treated of in the tūntrū shastrūs appear to be these : The necessary qualifications of a religious guide, and of his disciple ; of receiving the initiatory rite from the religious guide ; the formulas used by those who follow the rules of the tūntrūs ;\* formulas used in daily worship, (sūndhya,) in worship before the idol, at burnt-offerings, bloody-sacrifices, in the act of praise, poorūshchārūnū ;† repeating names and incantations ; the method of subjecting the female attendants (nayikas) on the gods and goddesses to the power of the worshipper ; rules for nyasū ; formulas used in the secret ceremonies called bhōōtū-shooddhee, shaktabhishékū, pōornabhishékū, bhoirūvēechūkrū, shūt-kūrmū ; an account of different kinds of bead-rolls, and of their use in religious ceremonies ; of the goddesses distinguished by the name of Mūha-vidya, the worship of whom is particularly recommended in the tūntris.

As a specimen of what may be expected to be found in this class of Hindoo writings, the author selects a few paragraphs from the table of contents of the Tūntrū-Sarū :

The qualifications of a religious guide (gooroo) ; the faults by which a man is disqualified from becoming a gooroo ; the qualifications of a true disciple ; how far a gooroo and his disciple participate in the consequences of each other's sins ; the duties of a disciple towards his gooroo.

The moment a disciple receives the initiatory rite, all his sins are obliterated, and the benefit of all his religious actions is secured to him ; if he have even killed a bramhūn, a cow, or drank spirits, &c. and have lived in the practice of these sins for a million of births, they will all be removed the moment he receives the initiatory rite ; he will also possess all the merit which would arise from the sacrifice of a horse ; obtain whatever he desires ; raise his family in honour, and after death will ascend to the heaven of the god whose name he has received, and remain for ever there, enjoying inconceivable happi-

\* Neither a woman nor a shōōdrū may read or hear the prayers of the védū, on pain of future misery ; but they may use the prayers of the tūntrūs.

† Certain ceremonies performed at the time of an eclipse, or for a month together, or at other times, to obtain the favour of a person's guardian deity.

ness, without the fear of future birth,\* If a person receive the initiatory rite from his father, or from a hermit, or even from a dūndēē,† but not from his religious guide, every benefit will be lost, except he take what is called, a siddhū-mūntrū,‡ and this he may receive from any one. If a person receive this rite from a woman, not a widow, or from his own mother, though a widow, the merit is greater than when received from a man.

He who *neglects* to receive the initiatory rite,§ will sink into the hell of darkness; no one may trade with such a person, nor proceed in any religious service if he have had the misfortune to see his face after it was begun. The person who *refuses* to receive this rite will be subject to infinite evils; he can never obtain the merit of the offerings to the manes; and when he dies he will sink into torment, excluded from all hope of restoration to human birth. If a mendicant or a hermit die in this state, even such a one will sink into never-ending misery.||

Next follow the forms of those incantations which a religious guide may give to shōō-drūs, and the punishment which both will incur if an incantation be given to which a person has no right;—the initiatory incantations proper for persons born under the different stars, &c.;—those proper to be given according to the choice which a person makes of his guardian deity; in choosing whom, the Hindoo always consults his fears or his concupiscence, viz. if he seek riches, he chooses Gūnēshū; if relief from some disease, Sōōryū; if grandeur, Shivū; if emancipation, and blessings of all kinds, Vishnū; if religion, Shrēē-Vidya; if knowledge, Kalēē; and if a kingdom, Nēēlñ-Sūrūswūtēē. Many instructions of a similar nature are inserted in this part of the work; and directions are added respecting the fortunate days, both of the week and of the moon, when the initiatory rite may be received.

\* Other shastrūs declare, that whoever ascends to the heavens of the gods, will there enjoy only a temporary residence.

† A religious devotee, before whom even the bramhūns prostrate themselves.

‡ A siddhū mūntrū is united to the name of Kalēē, Tara, Shorūshēē, Bhooōvīnēshwūrēē, Bhoirūvēē, Dhōō-mavūtēē, Vūgūla, Matūngēē, or Kūmūla.

§ Those who do not receive this rite, are despised by their countrymen.

|| Notwithstanding what is here said, the doctrine of endless punishment is not really a part of the Hindoo system. A people whose notions of the evil of sin are so superficial could not be expected to promulgate a doctrine which marks transgression as beyond measure sinful.

The number of letters in the incantation must be regulated by the number of those in a person's name, that there may be neither too many nor too few. If the letters in the person's name be fewer than those in the formula, the rite may be given. \*

Then follow directions on various subjects, as, with which fingers a person may number his beads; what kind of beads may be used in repeating the name of the deity; the proportion of merit attached to these repetitions as made with different kinds of bead-rolls; how long a person should repeat the name at once; whether he will obtain the object of his devotion if he neglect to number these repetitions; and whether the name of a deity must be repeated aloud, or in a whisper, or in the mind.

The different kinds of *nyasū* are next described, as *ūṅgū-nyasū*, *kūrangū-nyasū*, *pranayamū*, *matrika-nyasū*, *rishyadee-nyasū*, *shorha-nyasū*, *vārnū-nyasū*,\* &c. —The merit attached to circumambulating the temples of Shīvē, Dōorga, or any other god or goddess, according to the number of the circumambulations. —The merit arising from drinking the water with which an image has been bathed; or in which a *bramhūn*'s foot has been dipped.—The evil consequences of not offering to some god the food which a person is about to eat.† Then follow the names of a number of gods and goddesses, with a description of the ceremonies used in their worship; an account of a ceremony performed while sitting on a dead body; and of another in which a person, sitting in one posture, repeats the name of some deity, using his bead-roll, from sun-rise to sun-rise, and from sun-set to sun-set.—A number of prayers for preventing the effects of poison, arising from the bite of a snake, &c.—The way in which *Hūnōomanū*'s image is to be made, and the method of worshipping this deified monkey.—An incantation for removing difficulties in child-bearing.—Another, by which a person going into a house to commit adultery, robbery, &c. may prevent others from seeing him.—Incantations used at the time of worship, for purifying the mind, the offerings, the body, the prayers,

\* *Nyasū* is a ceremony performed at the time of worship (*pōōja*), and consists of a number of curious, minute, and almost undefinable motions with the hands and fingers, (while the person repeats prayers,) such as touching the eyes, ears, shoulders, mouth, nose, head, breast, &c. doubling and twisting the hands, fingers, &c.

† A conscientious Hindoo, before he eats, offers his food to his guardian deity, using some such words as these: "This food, O god, I present to thee." A Hindoo shop-keeper, also, gives his god credit in his daily accounts for a sum which may amount to the twentieth part of a half-penny.

and the place of worship.—The method of preparing the place in which the homū, that is, the burnt sacrifice, is to be offered.—Certain ceremonies are next described, for the removal of sorrow, sickness, injuries, &c.; for bringing an enemy under subjection; for depriving an enemy of all strength; for separating intimate friends; for driving an enemy to a distance; for killing a person, &c.—The proper modes of sitting when repeating the name of a deity, or performing acts of worship, as crossing the legs, drawing up the heels to the hip bone, bringing the legs under the thighs, &c.—Forms of praise, worship, &c. offered to different gods.—The benefits to be derived from repeating all the names of those gods who have each a thousand names.\*—The names of sixty offerings which may be presented to the gods, and the benefits arising to the offerer; the separate advantages of repeating the name of a god according as the person shall use any one of fourteen kinds of roodrakshū† bead-rolls.—An account of the ceremonies directed to be performed daily, annually, or to the end of life; of those which necessarily follow certain actions or certain periods; and of those for obtaining some particularly desired blessing.—Of the ceremonies connected with the worship of the male deities; and of those called moodra.‡—Of purifying the twelve parts of the body and mind during worship.

Having already mentioned that the tūntrās contain formulas for injuring and destroying others, the author here inserts an account of one of these ceremonies, extracted from the Ooddéshū-tūntrā:—Before a person actually enters on the prescribed ceremonies, he obtains, through some acquaintance of the person whom he wishes to destroy, a measure of the length of different parts of his body, as well as of his whole body; having obtained which, with a small quantity of the dung of a bull, he forms the image of his enemy. This being prepared, on some proper night, the darker the better, he and others proceed to a cemetery, taking with them a hawk, spirituous liquors, red lead, turnerick, fish, &c.

\* Vishnoo under all his forms, and most of those who are called the shūktee devtas.

† Elæocarpus Ganitrus; the seeds of which are strung like beads, and employed by religious persons to assist them in numbering their prayers.

‡ Certain motions with the hands and fingers, different from what is called nyasū, not in substance, but in the minute parts. These motions can scarcely be described; but they consist in laying the finger on the thumb, and the thumb on the finger; twisting the fingers and hands; placing the fingers one against another; holding up the first finger of the right hand; then the two first fingers; then the little fingers; spreading the hands, &c. &c.

Here the parties first bring the soul of this enemy, by incantations, into the image, and then light a fire, and offer a burnt-sacrifice with clarified butter, repeating prayers to Ūntūkū, the form of Yūmū in which he separates soul from body. The hawk is next killed, and pieces of its flesh are boiled in a human skull containing spirits, which is placed on a fire-place composed of three other human skulls. With this flesh, thus boiled, they next present burnt-offerings, repeating incantations to Sūrvvū-bhūṭa-kshūyū, another name of Yūmū signifying that he takes away the lives of all. Towards the close of these offerings, between every prayer, the offerer rubs his hand, besmeared with the flesh and the clarified butter of the burnt-offering, on the breast of the image made of the dung of the bull, saying, "Oh! Ūntūkū! thy face is like the last fire; do thou loosen all the joints of my enemy; dry up his breath, and cause him to fall." Again, "Oh! Ūntūkū, thou who, sitting on the buffaloe, holdest in thy hand the deathful sceptre, draw forth the life of my enemy." Again, "Oh! Ūntūkū, who presidest over religion and irreligion: I am innocent; but do thou destroy, destroy, destroy, this my enemy, root and branch; stop his breath; dry up the sources of life in him; stop all the channels of the circulation of his blood; dry up the juices of his body." He next rubs upon the flesh, before offering it, a small quantity of yellow orpiment and turmeric, and then offers this flesh in the two names of Yūmū, Mrityoo and Ūntūkū, rubbing it, as he throws it on the fire, on the breast of the image of his enemy. He next tears open the belly of this image, and takes out of it the thread containing the dimensions of the body, and offers it in the fire of the burnt-offering, repeating prayers to Yūmū for the destruction of his enemy. He next takes the knife with which the hawk was killed, and worships it, repeating, "Cut, cut, separate, separate, pierce, pierce, divide into morsels, morsels;" after which he takes the image, and with this knife cuts it into quarters, according to the measures formerly procured, and the quarters and the measures are thrown into the fire, one by one, and offered to Yūmū, with appropriate prayers or incantations; and then these malignant ceremonies, worthy of infernal spirits, are closed by the offerer's rubbing the ashes of the burnt-offering on his forehead. Sometimes the whole is concluded by offering the nest of a crow to Yūmū, which is said to hasten the destruction of an enemy, who it is expected will be seized by some violent disease, which will soon terminate in death.



## • SECTION XLII.

*The Hindoo poetical works.*

It is a fact, which adds greatly to the literary honours of the Hindoo sages, that they studied both poetry and music as men of science, laying down rules which prove how well they were acquainted with these subjects, and how capable they were of reducing to system whatever was the object of human research. These rules, it is true, like all ancient theories, are full of fantasies and unnecessary divisions, yet that they are in general apposite, clear, and scientific, must certainly be admitted.

The Hindoo poetry, as might be expected, beyond any other class of their writings, abounds in the most extravagant metaphor, and the most licentious images. It requires a greater knowledge of their poetry than the author is possessed of, for him to determine whether their ancient poets were more sober and chaste than the modern; but these extravagancies and unchaste allusions are found in the works of Kalidās and others his contemporaries; and all the modern works are so full of them, that many of their poems can never be given to the English reader in a literal translation. Some allowance may be made for Eastern manners; but granting every possible latitude of this kind, innumerable ideas are found in almost every poem, which could have become familiar to the imagination only amidst a people whose very country was a brothel :\*—of extravagant metaphor, the author here gives a few examples :

“Your glory so far exceeds the splendor of the sun, that his services are no longer necessary.”—*Śrīcandra-Hārshū*.

“If there had been no spots in the moon, his face might perhaps have borne a comparison with thine (ad-dressing a beautiful person).”—*Hūnoomanī*.

“That person has discharged his arrow with such force, that even thought cannot pursue it.”—*Vyasī*.

“Compared with thy wealth, O Mandhata! Koovérū, the god of riches, is starving.”—*Vyasī*.

“Thy beauty and modesty resemble the lightning in the heavens—now flashing and now passing away.”—*Bhūtik-bhūtee*.

“This (a beautiful female) is not a human form : it is Chāndrū (the moon) fallen to the earth through fear of the dragon.”—*Sobitindhoo*.

“The fall of this (great man) is as if Indrū had fallen from heaven.”—*Kalidās*.

\* Even their works on ethics are, in some places, highly indecent and offensive.

‘Some of the most elegant and highly wrought Hindoo works in prose,’ says Mr. Colebrooke,\* ‘are reckoned among poems, in like manner as the “Telemache” of Fenelon, and “Tod Abels” of Gesner. The most celebrated are the Vasūvōdūtṭā of Soobūndhoo, the Dūshū-koomarū of Dūndā, and the Kadūmbūrē of Vanū. In the Vasūvōdūtṭā, as in various compositions of the same kind, the occasional introduction of a stanza, or even of several, either in the preface, or in the body of the work, does not take them out of the class of prose. But other works exist, in which more frequent introduction of verse makes of these a class apart. It bears the name of Chūmpō : and of this kind is the Nūlū-Chūmpō of Trivikrūmū. This style of composition is not without example in European literature. The “Voyage de Bachaumont et de La Chapele,” which is the most known, if not the first instance of it, in French, has found imitators in that and in other languages. The Sūngskritū inventor of it has been equally fortunate : and a numerous list may be collected of works expressly entitled Chūmpō.† The Indian dramas are also instances of the mixture of prose and verse. Our own language exhibits too many instances of the first to render it necessary to cite any example in explanation of the transition from verse to prose. In regard to mixture of languages the Italian theatre presents instances quite parallel in the comedies of Angelo Beolco, surnamed Ruzanti :‡ with this difference, however, that the dramas of Ruzanti and his imitators are rustic farces ; while the Indian dramatists intermingle various dialects in their serious compositions.’

Valmēkee, the author of the Ramayūnū, is called the father of Hindoo poetry. Respecting this poet, the following legend is current amongst the Hindoos : Jūnūkū, the king of Mit’hila, being charmed with the poetry of the Ramayūnū, sent for Valmēkee, and requested him to write another epic poem, in celebration of the wars of the Pandūvūs and the Kourūvūs. This, however, Valmēkee declined ; when Pūrashūrū and Vyasū, father and son, attempted a few verses. Those of the son were approved, and Vyasū became the author of the Mūhabharūtṭā.—The poems next in estimation are the Shisoo-palū-būdhū, by king Maghū ; the Kadūmbūrē, by Vanū-Bhūtṭā ; the works of Kalē-Dasū, the names of which will be found in the succeeding list of poems ; the Malūtē-Madhūvū,

\* See a very learned Essay on the Sūngskritū and Prakritū prosody, in the tenth volume of the Asiatic Researches.

† As the Nrisinghū-Chūmpō, Gangū-Chūmpō, Vrindavānū-Chūmpō, &c.

‡ Walker’s Memoir on Italian Tragedy.

the Ootūrū-Ramū-Chōritū, and the Vēerū-Chōritū, by Bhāvū-bhōōtee ; the Kiratarjoonē-yū, by Bharūvee ; the Noishūdhū, by Shrēē-Hārshū ; the Vēnēē-sūngharū, by Bhūtū-Narayūū ; the Ūnūrgūhū-Raghūvū, by Mooraree-Mishrū ; the Prūsūnnū-Raghūvū, by Pūkshū-Dhūrū-Mishrū ; the Vidūgdhū-Madhūvū, by Jēēvū-Goswamēē, and the Gēētū-Govindū, by Jūyū-dēvū. It may be difficult to ascertain the period in which the poets before Kalēē-Dasū lived, but this celebrated poet is known to have been patronized by Vikrūmadityū. The rest are of modern date : the last Hindoo raja whose reign was honoured with the praises of living poets, was Bhojū.

The author here begs leave to add a few paragraphs on the *Measures of Sūngskritū* *verse*, from the Essay already mentioned :

The rules of Hindoo prosody are contained in sōōtrūs, or brief aphorisms, the reputed author of which is Pingūlū-Nagū, a fabulous being, represented by mythologists in the shape of a serpent ; and the same, who, under the title of Pūtūnjūlee, is the supposed author of the Mūha-bhashyū, or great commentary on grammar, and also of the text of the Yogū shastrū ; and to whom likewise the text or the commentary of the Jyotishū annexed to the védūs, appears to be attributed. The aphorisms of Pingūlacharyū, as he is sometimes called, on the prosody of Sūngskritū (exclusive of the rules in Prakritū likewise ascribed to him), are collected into eight books, the first of which allots names, or rather literal marks, to feet consisting of one, two, or three syllables. The second book teaches the manner in which passages of the védūs are measured. The third explains the variations in the subdivision of the couplet and stanza. The fourth treats of profane poetry, and especially of verses, in which the number of syllables, or their quantity, is not uniform. The fifth, sixth and seventh exhibit metres of that sort which has been called monoschemastic, or uniform, because the same feet recur invariably in the same places. The eighth and last book serves as an appendix to the whole, and contains rules for computing all the possible combinations of long and short syllables in verses of any length. This author cites earlier writers on prosody, whose works appear to have been lost : such as Shoitūvū, Kroushtikū, Tandin, and other ancient sages, Yaskū, Kashyūpū, &c. Pingūlū's text has been interpreted by various commentators ; and, among others, by Hūlayoodhū-Bhūtū, author of an excellent gloss entitled Mritū-

sūnjēevinē. A more modern commentary, or rather a paraphrase in verse, by Narayñū-Bhūttū-Tara, under the title of Vrittoktee-Rūtnā, presents the singularity of being interpreted throughout in a double sense, by the author himself, in a further gloss entitled Pūriksha.

• The Ūgneś pooranū is quoted for a complete system of prosody, founded apparently on Piñgūlū's aphorisms ; but which serves to correct or to supply the text in many places ; and which is accordingly used for that purpose by commentators. Original treatises likewise have been composed by various authors : and among others by the celebrated poet Kalā-Dasū. In a short treatise, entitled Shrootū-Bodhū, this poet teaches the laws of versification in the very metre to which they relate : and has thus united the example with the precept. The same mode has been also practised by many other writers on prosody ; and, in particular, by Piñgūlū's commentator Narayñū-Bhūttū ; and by the authors of the Vrittā-Rūtnakūrā, and Vrittā-Dōrpūnū.

‘ Piñgūlū's rules of Sāṅskritū prosody are expressed with singular brevity. The artifice, by which this has been effected, is the use of single letters to denote the feet or the syllables. Thus L, the initial of a word signifying short (lūghoo), indicates a short syllable. G, for a similar reason, intends a long one. The combinations of these two letters denote the several dissyllables : ‘lg signifying an iambic ; gl a trocheus or choreus ; gg a spondee ; ll a pyrrichius. The letters, M.Y.R.S.T.J.Bh. and N, mark all the trisyllabical feet, from three long syllables to as many short. A Sāṅskritū verse is generally scanned by these last mentioned feet ; with the addition of either a dissyllable or a monosyllable at the close of the verse, if necessary. This may be rendered plain by an example taken from the Greek and Latin prosody. Scanned in the Indian manner, a phalœucian verse, instead of a spondee, a dactyl, and three trochees, would be measured by a molossus, an anapæst, an amphibrachys, and a trochee ; expressed thus, m. s. j. g. l. A sapphic verse would be similarly measured by a cretic, an anti-bacchius, an amphibrachys, and a trochee ; written, r. t. j. g. l.

‘ To avoid the too frequent use of uncommon terms, I shall, in describing the different sorts of Sāṅskritū metre, occasionally adopt a mode of stating the measure more consonant to the Greek and Latin prosody, in which the iambic, trochee, and spondee,

dactyl, anapæst, and tribrachys are, the only feet of two or three syllables which are commonly employed.

‘ The verse, according to the Sūṅskritū system of prosody, is the component part of a couplet, stanza or strophe, commonly named a shlokū, although this term be sometimes restricted to one sort of metre, as will be subsequently shewn on the authority of Kalāe-*Dasū*. The stanza or strophe consists usually of four verses denominated padū; or, considered as a couplet, it comprises two verses subdivided into padūs or measures. Whether it be deemed a stanza or a couplet, its half, called ūrdhū-shlokū, contains usually two padūs; and in general the pauses of the sense correspond with the principal pauses of the metre, which are accordingly indicated by lines of separation at the close of the shlokū and of its hemistich. When the sense is suspended to the close of a second shlokū, the double stanza is denominated yoognū; while one, comprising a greater number of measures, is termed koolūkū. In common with others, I have sometimes translated shlokū by “verse,” or by “couplet;” but, in prosody it can only be considered as a stanza, though the pauses are not always very perfectly marked until the close of the first half; and, in conformity to the Indian system, it is generally treated as a tetrastich, though some kinds of regular metre have uniform pauses which might permit a division of the stanza into eight, twelve, and even sixteen verses.

‘ Concerning the length of the vowels in Sūṅskritū verse, since none are ambiguous, it is only necessary to remark, that the comparative length of syllables is determined by the allotment of one instant or matrū to a short syllable, and two to a long one; that a naturally short vowel becomes long in prosody when it is followed by a double or conjunct consonant; and that the last syllable of a verse is either long or short, according to the exigence of the metre, whatever may be its natural length.

‘ Sūṅskritū prosody admits two sorts of metre; one governed by the number of syllables; and which is mostly uniform or monoschemastic in profane poetry, but altogether arbitrary in various metrical passages of the védūs. The other is in fact measured by feet like the hexameters of Greek and Latin: but only one sort of this metre, which is denominated arya, is acknowledged to be so regulated; while another sort is governed by the number of syllabick instants or matrūs.’

In the *Kavyā-Chūndrika*, by *Ramā-Chūndrū-Nyayā-Vagēeshū*, are found the following rules respecting the different *properties* of verse:—That sentence which contains *goonū*, *ūlūnkarū*, and *rūṣū*, and the language of which is correct, we call *Kavyā*, or a poem, of which there are three kinds : that which is most excellent, the excellent, and the rejected. The most excellent is that which contains the greatest number of figures (*vyūngyū*) ; the excellent, that which contains less ; and the worst, that from which all poetical figure is absent.

The qualities of verse (*goonū*) are connected with three divisions, that in which a large number of compound words are found ; that which is highly lucid, but in which plebeian words are not used ; and that in which passion or sentiment, and mellifluous words abound.

*Ulūnkarū* (ornament) includes natural descriptions ; similarity ; comparison ; succession ; repetition, in reference to meaning and description ; irony ; satire ; metaphor ; similarity admitting an exception ; \* *vibhavūna* ; † *sūmasoktee* ; ‡ *ūtishūyoktee*, or the wonderful, or praise under the form of censure ; § *ūpūnhootee*, containing a concealed meaning ; || *sōōkshṃū*, containing a delicate distant or meaning ; \* *pūrivrittee*, † or that in which the

\* This is illustrated thus:—"O beloved ! thy face resembles the sun—without its spots."

† An effect without a cause. "O beloved ! thy face is pure, though it be not washed."

‡ Expressing much in few words. The Hindoo female who never leaves her room, never sees a stranger, nor ever looks at the sun, is highly commended. In reference to this, the author thus illustrates the meaning of this word, *sūmasoktee*, and describes a poetical ornament : Addressing the *koomoodū*, which expands its flower only in the night, he says, Be not too proud of thy qualities as a *sūtēē* : we all know thee—thou dost not shew even thy face to the sun, yet thou renoucest not the bee [who lodges in thy bosom all night.]

§ Example, (addressing himself to a female,) Thou art the greatest of plunderers : other thieves purloin property which is worthless ; thou stealst the heart ; they plunder in the night ; thou in the day, &c."

|| Example, speaking of the flute of *Krishnū* : This is not a flute, but something invented by *Vidhata* to destroy the family, cast, and excellent qualities of milk-maids.

\* Example : Some Hindoos paint on the outside of their houses a picture of the sun. One day a par amour called on the wife of another, and by signs asked when he should come to see her. She, being in company, was afraid to speak, and therefore took some water in her hand and threw it on the picture of the sun.

† Example : *Krishnū* had been revelling with *Chūndravūlēē*, to the neglect of *Radha*. The next morning, when he waited upon *Radha*, she says, "Last night thou remainedst awake, but my eyes are red [she means with anger]."

meaning is changed ; *sūhoktee*, that in which two persons are spoken of ; *ashēē*, that which contains a blessing ; and *sūnkēērnū*, that verse which contains several ornaments.

The author here adds, from the *Kavyū-prūkashū*, by *Mūrmūt'hū-Bhūttū*, specimens of the nine *passions* (*rāṣh*) found in verse :

**LOVE.**—*A wife lamenting the departure of her husband.* My ornaments are going—my tears are always falling—my patience too I cannot keep—my heart desires to precede my beloved, who has resolved to leave me. All these will go. If they must, Oh ! my life, why wilt thou not go with them ?

**RISIBILITY.**—*A bramhūn, after his ablutions is returning home, when a harlot throws her saliva on his head. He thus laments, weeping—*Ha ! Ha ! a harlot has wounded me by throwing her filthy saliva on my head, which I had purified by incantations.

**COURAGE.**—*Mēghū-nat'hū, the son of Ravūnū, coming forth to the combat, discovers several monkeys approaching, the auxiliaries of Ramū, and thus addresses them:—*O all ye monkeys, striplings, renounce all fear in my presence ; for my arrow, which enters the head of the elephant of the king of heaven, would be ashamed to penetrate bodies like yours.—*Addressing Lūkshmūnū:—*O son of Soomitra, stay where thou art ; why should I quarrel with thee ? (contemptuously) ; I am, *Mēghū-nat'hū*. I have however some desire to see *Ramū*, who has set bounds to the raging ocean.

**TERROR.**—*A deer pursued by its enemy:—*

Upstarts and onward bounds the affrighted deer,  
While the pursuing chariot rolls along.  
The fugitive, now, and again, looks back  
As on he moves, to mark the distance  
Betwixt him and death : his hinder parts  
A passage force into his very chest ;  
His sighs permit the half-devoured grass  
To fall upon the ground—his springing legs  
Scarce touch the earth.

**PITY.**—*A young deer, in the presence of the huntsmen, anticipating its own destruction.—*If I attempt to move forwards, I am stopped by the *Réva* ; and, if I could swim across, the inaccessible mountains present a wall on its banks ;—on the left I am stopt by a boundless lake ;—on the right, is the forest on fire—and behind me are the hunt-

ers, armed with dreadful arrows, thirsting for my blood. Whither shall I go? How can I stay?

PEACE.—To me, a serpent, and a necklace of pearls—the most powerful enemy, and the kindest friend—the most precious gem, and a clod of earth—the softest bed, and the hardest stone—a blade of grass, and the most beautiful female—are precisely the same. All I desire is, that in some holy place, repeating the name of God, I may soon end my days.

DISGUST. *A jackal devouring a dead body in a cemetery.* First, with his teeth he strips off the skin—then devours the fleshy parts, which emit an offensive smell—he next tears the flesh from the joints betwixt the toes and fingers—his eyes become inflamed—the blood and putrified matter drop from his jaws——

WONDER.—*A poet approaches a king, as is usual, with some adulatory couplets:—*O mighty monarch! if my verse may not offend thee; and, not pronouncing it false, if thou afford me thine attention, I will proceed. *The king.* Why art thou so anxious to deliver a couplet under such suspicious circumstances? *The poet.* O mighty monarch! In the mind of a poet the marvellous labours after utterance: By the fire of thy energy all the seas were dried up; but by the briny tears of the widows of thine enemies, they have again been replenished.

RAGE.—*Pūrūshooramū approaches.*—His eyes resemble the blazing sun; he is sharpening his axe on the protuberous scars on his own body; at intervals he utters the sounds of warlike rage, hōō hōō; the force of his breath seems sufficient to overturn the earth; again and again, he prepares his bow, as eager to meet the enemy; the earth contains not his equal in anger.

Beside these nine passions, the poets distinguish another as of a mixed nature, sportive and plaintive.

The same author points out a number of faults in verse, as, where the sounds are harsh, or where the words do not suit the occasion, are unconnected, excessive, unnecessary, unpropitious, incorrect, unpoetical, unmusical, misplaced, &c.



## SECTION XLIII.

*The Great Poems, (Mūha-Kavyā).*

Maghū, or Shishoopalū-būdhū, written by different learned men, under the patronage of king Maghū.—Comments on ditto, by Bhūrūtū, Lākshmēe-nat'hō, Muhéshwūrū, Nrisinghū, Pūrūmanūdū, Narayūnū, Sūrvūngkūshū, Kūvec-vāllābha, and Mūlee-nat'hā.—“The above work is an epic poem, the subject of which is the death of Shishoopalū, slain in war by Krishnū: it is entitled Shishoopalū-būdhū, but is usually cited under the name of its author, whose designation, with praises of his family, appears in the concluding stanzas of the poem. Yet, if tradition may be trusted, Maghū, though expressly named as the author, was the patron, not the poet. As the subject is heroic, and even the unity of action well preserved, and the style of the composition elevated, this poem is entitled to the name of epic. But the Indian taste for descriptive poetry, and particularly for licentious description, has disfigured even this work, which is otherwise not undeserving of its high reputation. The two first cantos and the last eight are suitable to the design of the poem. But the intermediate ten, describing the journey of Krishnū with a train of amorous damsels, from Dwarūka to Indrū-prūst'hū, is misplaced, and in more than one respect exceptionable. The argument of the poem is as follows: in the first canto, Narūdū, commissioned by Indrū, visits Krishnū, and incites him to war with his cousin, but mortal enemy, Shishoopalū, king of the Chédees. In the second, Krishnū consults with his uncle and brother, whether war should be immediately commenced, or he should first assist Yoodhisht'hīrū in completing a solemn sacrifice which had been appointed by him: the result of the consultation is in favour of the latter measure: and accordingly, in the third canto, Krishnū departs for Yoodhisht'hīrū's capital. In the thirteenth he arrives, and is welcomed by the Pandīvūs. In the following canto, the sacrifice is begun; and, in the next, Shishoopalū, impatient of the divine honours paid to Krishnū, retires with his partisans from the place of sacrifice. A negotiation ensues; which is however ineffectual, and both armies prepare for action. This occupies two cantos. In the eighteenth, both armies issue to the field of battle, and the conflict commences. The battle continues in the next canto, which describes the discomfiture and slaughter of Shishoopalū's army. In the last canto, the king, grown desperate, dares

Krishnū to the combat. They engage, and in the Indian manner fight with supernatural weapons. Shishoopalū assails his enemy with serpents, which the other destroys by means of gigantic cranes. The king has recourse to igneous arms, which Krishnū extinguishes by a neptunian weapon. The combat is prolonged with other miraculous arms, and finally Krishnū slays Shishoopalū with an arrow.”\*

Noishūdhū, by Shrēe-Hūrshū.—Comments on ditto, by Bhūrūtū, Mūha-dévn, Narayūnū, Nrisinghū, and Pūrūmanāndū.—“This work is a poem in twenty-two cantos on the marriage of Nūlū, king of Noishūdhū, and Dūmāyāntē, daughter of Bhēmū, king of Vidūrbhū. It is a favourite poem on a favourite subject: and though confessedly not free from faults, is by many esteemed the most beautiful composition in the Sūngskritū language. The marriage of Nūlū and Dūmāyāntē, his loss of his kingdom by gaming, through the fraudulent devices of Kalēe disguised in the human form, his desertion of his wife, and his transformation, her distresses, her discovery of him, and his restoration to his proper form and to his throne, are related in the Nūlodūyū: their adventures likewise constitute an episode of the Mūhabharūtū, and are the subject of a novel in prose and verse, by Trivikrūmū-Bhūtū, entitled Nūlū-Chūmpōo or Dūmāyāntē-Kūt’ha. Shrēe-Hūrshū’s poem, though containing much beautiful poetry, according to the Indian taste, is very barren of incident. It brings the story no further than the marriage of Nūlū and Dūmāyāntē, and the description of their mutual affection and happiness, which continues, notwithstanding the machinations of Kalēe. The romantic and interesting adventures subsequent to the marriage, as told in the Nūlodūyū, are here wholly omitted: while the poet, with a degree of licentiousness, which is but too well accommodated to the taste of his countrymen, indulges in glowing descriptions of sensual love.”

Bhūttee, by Bhūrtee-Hāree.—Comments on ditto, by Bhūrūtū, Narayūnū, Pūrūmanāndū, and Nrisinghū.—“This poem relates to the adventures of Ramū: it is comprised in 22 cantos. Being composed purposely for the practical illustration of grammar, it exhibits a studied variety of diction, in which words anomalously inflected are most frequent. The style, however, is neither obscure nor inelegant: and the poem is reckon-

\* The author is indebted to Mr. Colebrooke for these accounts of the contents of the Mūha-Kavyā.

ed among the classical compositions in the Sūṅskritū language. The author was Bhūrtree-Hūree : not, as might be supposed from the name, the celebrated brother of Vikrūmadītyū : but a grammarian and poet, who was son of Shrēe-Dhūrū-Swamēe, as we are informed by one of his scholiasts Vidya-Vinodū."

Bhaminēe-vilasū, a miscellaneous poem, by Jūggūnnat'hū-Kūvirajū.—A comment on ditto.

Rūghoo-Vūṅshū, by Kalēe-Dasū.—Comments on ditto, by Bhūrūtū, Vrihūspātee-Mishrū, Pūrūmanūdū, Nrisinghū, and Narayūnū.—"This work, which is among the most admired compositions in the Sūṅskritū tongue, contains the history of Ramū, and of his predecessors and successors from Dilēpa, father of Rūghoo, to Ūgnivīrnū, a slothful prince, who was succeeded by his widow and posthumous son. The first eight cantos relate chiefly to Rūghoo, with whose history that of his father Dilēpa, and of his son Ūjū, is nearly connected. The next eight concern Ramū, whose story is in like manner intimately connected with that of his father Dūshūrūt'hū, and of his sons Kooshū and Lūvū. The three concluding cantos regard the descendants of Kooshū, from Ūtīt'hee to Ūgnivīrnū, both of whom are noticed at considerable length; each being the subject of a single canto, in which their characters are strongly contrasted; while the intermediate princes, to the number of twenty, are crowded into the intervening canto, which is little else than a dry genealogy.—The adventures of Ramū are too well known to require any detailed notice in this place. The poet has selected the chief circumstances of his story, and narrates them nearly as they are told in the mythological poems, the theogonies, but with far greater poetical embellishments. Indeed, the general style of the poems esteemed sacred, (not excepting from this censure the Ramayūnū of Valmēkee,) is flat, diffuse, and no less deficient in ornament than abundant in repetitions. Ramū's achievements have been sung by the prophane as frequently as by the sacred poets. His story occupies a considerable place in many of the pooranūs, and is the sole object of Valmēkee's poem, and of another entitled Ūdhyatmū-Ramayūnū, which is ascribed to Vyasū. A fragment of a Ramayūnū attributed to Boudhayūnū is current in the southern part of the Indian peninsula; and the great philosophical poem, usually cited under the title of Yogū-Vasishthū, is a part of a Ramayūnū, comprising

the education of the devout hero. Among prophane poems on the same subject, the Rūghoo-Vūngshū and Bhūttee-Kavyū, with the Raghūvī-Pandāvēyū, are the most esteemed in Sūngskritū, as the Ramayūṇ of Toolūsē-Dasū, and the Ramā-Chūndrika of Késhūvū-Dasū, are in Hindee. The minor poets, who have employed themselves on the same topic, both in Sūngskritū and in the Prakritū and provincial dialects, are by far too numerous to be here specified."

Koomarū-sūmbhūvū, by Kalē-Dasū.—Comments on ditto, by seven learned men.—This poem "has the appearance of being incomplete: and a tradition runs, that it originally consisted of twenty-two books. However, it relates the birth of the goddess Parvūtē, as daughter of mount Himalūyū, and celebrates the religious austerities by which she gained Shivū for her husband; after Kāndūrpū, or cupid, had failed in inspiring Shivū with a passion for her, and had perished (for the time) by the fiery wrath of the god. The personages, not excepting her father, the snowy mountain, are described with human manners and the human form, and with an exact observance of Indian custom."

Kiratarjoonēyū,\* by Bharūvee.—Comments on ditto by six pūndits.—"The subject of this celebrated poem is Ūrjoonū's obtaining celestial arms from Shivū, Indrū, and the rest of the gods, to be employed against Dooryodhanū. It is by a rigid observance of severe austerities in the first instance, and afterwards by his prowess in a conflict with Shivū (in the disguise of a mountaineer), that Ūrjoonū prevails. This is the whole subject of the poem, which, with the Koomarū and Rūghoo of Kalē-Dasū, the Noishūdhū of Shrē-Hūrshū, and Maghū's epic poem, is ranked among the six excellent compositions in Sūngskritū."

Nūlodūyū, by Kalē-Dasū.—Comments on ditto by six learned men.—"This is a poem in four cantos, comprising 220 couplets or stanzas, on the adventures of Nūlū and Dūmūyūntē, a story which is already known to the English reader, having been translated by Mr. Kindersley, of Madras. In this singular poem, rhyme and alliteration are combined in the termination of the verses: for the three or four last syllables of each hemistich within the stanza are the same in sound though different in sense.—It is a se-

\* Kiratū is the name of a tribe of mountaineers. This term therefore means, The mountaineers and Ūrjoonū.

ries of puns on a pathetic subject. It is supposed to have been written in emulation of a short poem (of 22 stanzas) similarly constructed, but with less repetition of each rhyme; and entitled, from the words of the challenge with which it concludes, *Ghūtū-kūrpūrū*."

### *Dramatic Poems.*

*Mūha-Natūkū*, by Hūnooman, the subject, the history of Raniū. A comment on ditto, by Chāmdrū-shékhūrū.—*Ūbignauū-Shūkoontālū*, by Kalēē-Dasū. This poem relates to Dooshmūtū, a king of the race of the sun, and his queen Shūkoontāla. The king married this lady while on a hunting party, but in consequence of the curse of the sage Doorvasū, the king, not being able to identify his queen, renounced her. The queen possessed a ring belonging to the king, but had the misfortune to lose it while bathing. A fisherman found it in the belly of a fish, carried it to the king, who recognized it as that given to the queen: he seeks her; finds her, with her mother Ménūka, in heaven; and returns with her to earth, where they enjoy much happiness together.—Comments on ditto, by Masoo-dévu and Shūnkūrū.—*Ūnūrgū-Raghūvū*, by Moōrārec-Mishrū; a poem respecting Ramū; the subject matter extracted from the Ramayūnū.—*Malūtēē-Madhūvū*, by Bhūvū-bhōōtee; on the amours of Madhūvū and Malūtēē.—A comment on ditto, by Malūntēē.—*Vēnēē-sūngharū*, by Bhūttū-Narayūnū, respecting the war betwixt the Pandāvns and the Kourūvūs. A comment on ditto.—*Malū-vikagnee-mitrū*, by Kalēē-Dasū, a poem respecting the amours of the courtesan Malūvika and Ūgneē-mitrū.—*Moodra-rakshūśū*, by Kalēē-Dasū. A comment on ditto.—*Ootārū-Ramū-chūritū*, by Bhūvū-bhōōtee. This drama refers to the contest betwixt Ramū and his sons (then unknown) Lāvū and Kooshū.—*Vēērū-chūritū*, by Bhūvū-bhōōtee, a poem respecting the war of Ramū with Ravūnū.—*Prūsūnnū-Raghūvū*, by Pūkhū-Dhūrū-Mishrū, the principal hero Ramū.—*Vidūgdhū-Madhūvū*, by Jēvū-Goswamēē. This drama respects the innocent amours of Krishnū.—*Lūlitū-Madhūvū*, by Jēvū-Goswamēē, on the revels of Krishnū.—*Prūbodhū-chūndrodūyū*, by Krishnū-Mishrū, on the effects of secular anxiety and on devotion.—*Kadūmbūrēē*, an unfinished work by Vanū-bhūttū.—*Oosha-hūrūnū*, on the amours of Ūnirooddhū, the grandson of Krishnū, and Oosha, the daughter of king Vanū.—*Oodarū-Raghūvū*, on the history of Ramū.—*Nūrūkasoorū-dhūwūngsūnnū*, on the destruction of the giant Nūrūkū by Krishnū.—*Dhūrmū-vijūyū*, by Bhanoo-Dūttū-Mishrū, a

poem on the excellent qualities of Yoodhisht'hirū.—Vēerū-Raghūvā, by Apyayee-Dēekshitū, on the exploits of Ramū.—Vikrūmorvūshē, by Kalē-Dasū, on the amours of Vikrūm-sénū, the son of Indrū and Oorvūshē, a heavenly courtesan.—Parijatū-lūrūnū, by Gopalū-Dasū, on the war of Krishnū with Indrū, for the flower Parijatū, which he wished to present to one of his wives, Sūtyūbhama.—Naganūndū.—Prūtapū-Roodrū, a work named after its author.—Bhojū-prūbūndhū, the history of king Bhojū, by himself.—Choi-tūnyū-chūndrodūyū, by Jēvū-Goswamē, a work relative to Choitūnyū.

*Small poems.*

Hūngsū-Dōōtū, by Jēvū-Goswamē, on the amours of Krishnū and the milk-maids.—Méghū-Dōōtū, by Kalē-Dasū. A comment on ditto, by Kūvec-Rūtnū. "This elegant little poem, comprizing no more than 116 stanzas, supposes a yūksū, or attendant of Koovérū, to have been separated from a beloved wife by an imprecation of the god Koovérū, who was irritated by the negligence of the attendant in suffering the celestial garden to be trodden down by Indrū's elephant. The distracted demi-god, banished from heaven to the earth, where he takes his abode on a hill on which Ramū once sojourned,\* entreats a passing cloud to convey an affectionate message to his wife."†—Pūdankū-Dōōtū, on the amours of Krishnū and Radha, &c.—Toolūsē-Dōōtū, by Vaidyū-Nat'hū, a similar poem.—Chūndra-Lokū, with a comment.—Chitrū-Mēemangsa.—Bhikshatūnū.—Govrūdhūnū, by Govrūdhūnū, respecting the intrigues of Krishnū.—A comment on ditto.—Sūrūswūtē-Kūnt'habhūrūnū.—Sōoryū-Shūtūkū, by Mūyōōrū-Bhūttū, in praise of the sun.—Ooddhūvū-Dōōtū, by Rōōpū-Goswamē, on the intrigues of Krishnū.—Madhūvū-Dōōtū, a similar poem, by the same pundit.—Ghūtūkūrpūrū; the author has given his own name to this work on the seasons.—Shūmbhoovilasū, by Jūgūnnat'hū, on the deeds of Shivū.—Kūmūla-Vilasū, by ditto, on the excellencies of Lūksmē.—Kūlavilasū, by ditto, on the charms of women.—Singhasū-Oopakhyanū, on the virtues of Vikrūmadityū.—Radha-Soodhanidhee, by Goswamē, on the amours of Krishnū and Radha.—Vilvū-Mūngālū, a poem by a writer of this name, in praise of Krishnū. A comment on ditto.—Madhūvanūlū.—Dhūnūjyū-Vijyū, on the exploits of Ūrjoonū.—Vrittū-Rūtnakūrū, and a comment.—Krishnū-Lēla-Tūrūnginē, by Jēvū-Goswamē, on

\* Called Ramū-giree.

† H. Wilson, Esq. has given a translation of this poem.

the revels of Krishnū.—Sōoktee-Kṛnamritū, by Shrēe-Dhūrū-Dasū, on various subjects.—Shūnkūrū-Digvijñyū, on the actions of Shivū.—Ūmūroo-Shūtūkū, by Ūmūroo, on the female sex.—Comments, by Vidya-Vinodū and Shūnkūracharyū.—Vishnoo-Bhūktee-Kūlpū-Lūta, by Vabhūtū, on devotedness to Vishnoo.—Oojjālū-Nēlūmūnee, by Jēevū-Goswamēe, on the revels of Krishnū.—Ramū-Chūndrū-Chūndrika, on the actions of Ramū.—Ūnirūddhū-Vijñyū, on the actions of Ūnirūddhū, the son of Krishnū.—Voiragyū-Shūtūkū, by Bhūtree-Hūree, on devotion and abstraction.—Shringarū-Shūtūkū, by ditto, on gallantry.—Hūree-Lēela, on the amours of Krishnū, with a comment.—Vyasōō-Dēvū-Kavyū, on a similar subject.—Gourangū-Gānoddēshū, by Rōōpū-Goswamēe, on Choitānyū and his followers.—Hūree-Bhūktee-Lūhūrēe, on Krishnū.—Vishnoo-Bhūktee-Dūrpūnū, on faith in Vishnoo.—Sūtpūdyū-Rūtnakūrū, by Govindū-Visharūdū.—Anūdū-Lūhūrēe. Comments, on ditto by Jāgādēeshū. “This is a hymn of which Shūnkūracharyū is the reputed author, and which is addressed to Shiva, the energy of Mūha-dēvū. It comprises a hundred stanzas of orthodox poetry held in great estimation by the devout followers of Shūnkūrū.”—Chourū-Pūnchashika, comprising fifty stanzas by Chourū, who being detected in an intrigue with a king’s daughter, and condemned to death, triumphs in the recollection of his successful love.”—Pūdyavūlēe.—Pooshpavūlēe.—Ooddhūvū-Chāritrū, on Krishnū.—Bhūgūvūnuamū-Koumoodēe, by Lūkshmēe-Dhūrū. A comment on ditto.—Koutookū-Rūtnakūrū, and Koutookū-Sūrvūswū, by Gopēe-Nat’hū, facetious poems.—Nāvū-Rūtnū, the history of the nine pūndits employed at the court of Vikrūmadityū.—Soundūryū-Lūhūrēe, by Shūnkūracharyū, on the beauties of Doorga.—Shringarū-Tilūkū, by Kalēe-Dasū, on gallantry.—Koomarū-Bhargūvēeyū, on the contest betwixt Pūrūshoo-Ramū and Kartikēyū.—Govindū-Lēelamritū, by Jēevū-Goswamēe.

*Satires, or works conveying two meanings in each sentence.*

Raghūvū-pandūvēeyū, by Kūvirajū. A comment on ditto.—“This is an instance of a complete poem, every canto of which exhibits variety of metre. It is composed with studied ambiguity; so that it may, at the option of the reader, be interpreted as relating

the history of Ramū and other descendants of Dūshjṛāt'hū, or that of Yoodhist'hirū and other sons of Pandoo. The example of this singular style of composition had been set by Soobhndhoo, in the story of Vasūvī-Dūttā and Vanū-Bhūttū, in his unfinished work entitled Kadūmbūrē; as is hinted by Kūvirajū. Both these works, which, like the Dūshū-Koomarū of Dāndē, are prose compositions in poetical language, and therefore reckoned among poems, do indeed exhibit continual instances of terms and phrases employed in a double sense; but not, like the Raghūvā-Pandūvēyū, two distinct stories told in the same words.—Vasūvī-Dūttā, by Soobhndhoo. The ostensible subject of this poem is the marriage of Kūndūrpū-Kétoo and Vasūvī-Dūttā, but in this allegory various subjects are displayed.—Kadūmbūrē, by Vanū-Bhūttū.—Vidūgdū-Mookhū-Mūndūvū. In this work, the question and answer are contained in the same words.

*Works called Chūmpōō, containing both prose and verse.*

Nrisinghū-Chūmpōō, on the incarnation of Vishnū, half-lion half-man.—Vidwūnmodū-Tūringinē, by Chirūnjēvū, on the opinions of the different Hindoo sects.—Nūlū-Chūmpōō, or the history of King Nūlū.—Gūnga-Chūmpōō, on the goddess Gūnga.—Anūdū-Kūdū-Chūmpōō.—Vrindavūnū-Chūmpōō, on the amours of Krishnū:—Chitrū-Chūmpōō, by Vanēshwūrū-Vidyalūnkarū, on the actions of king Chitrū-Sēnū, of Būrdwan.\*

*On Poetical Measures (Chūndū).*

Chūndomūnjrē, by Gūnga-Dasū.—Pingūlū-Vrittce, by Pingūlarcharyū.—Shrootūbodhū, by Kalē-Dasū.—Pingūlū-Prūkashū.—Chūndomala.—Chūndovrittce.

*Hymns (Sūngētū).*

Gēetū-Govindū, by Jūyū-Dēvū.—Comments by Narayūnū, Krishnū-Dūttū, and Pōō-jarce-Goswamē.—Gēetū-Girēeshū.—Gēetū-Shūnkūrū.—Gēetū-Gourēeshū.—Ragū-Mala.—Sūngētū-Rūtnakūrū.—Ganū-Vidya.—Sūngētū-Dūrpūnū.—Sūngētū-Rūhūsyū.

\* He has not been dead longer than 50 or 60 years.



*Specimens of Hindoo poetry.*

Brief descriptions of the six seasons, extracted from different authors.

*The dewy season.*

स्त्रैरिण्या नियमा इव स्मितरुचिः कौलाङ्गनानामिव खेद्वा वारम्भगीदृशामिव नवस्त्री  
खां रतेच्छा इव । दम्पत्योः कलहा इव श्रिय इव प्रायेण पापीयसां प्रादुर्भूय तिरो  
भवन्ति सततं चैमन्तिकं वासराः ॥

The day of the dewy season is no sooner born than, like the resolution of a seduced female, or the levity of a chaste wife, or the affection of a prostitute, or the love of pleasure in a bashful bride, or the quarrels of husband and wife, or the prosperity of the wicked—it dies.—*From the Sōōktikūṛnamritū, a compilation.*

*Winter.*

तुषारकालभूषालः ससारं तुहिनाचलात् । सहसा जगतीं जेतुं सह सामन्तवायुना ॥  
पलायते भिया भानुश्चिभानुदिशं ततः । सोऽन्विष्यते प्रतिप्रातर्दीनैर्दुर्जीकृताननैः ॥  
अवस्थां पच्युरालोच्य वासरः क्षणतामगात् । प्रियापमानसब्रीडा ममा पयसि यमिनि ॥  
विहीनतेजोऽतमुक् दोग्दालयपलायितः । जरत्पटपरोतारङ्गे नोचैरपि स्तलङ्घ्यते ॥

This season, as a king, with the cold winds for his retinue, advances from Himalāyā to conquer the earth—he destroys the pride of the most powerful: the *lord of day*, filled with fear, takes refuge in the south-east;\* every morning the shivering wretch, raising his head, seeks him in vain; *day*, mourning the loss of his lord, constantly wastes away; the *water-lily*, having lost her beloved, ashamed hides her head beneath the waters; *fire*, having lost all his energy, retires to the cottage of the poor, covering himself with rags, so that even the *starving wretch* sets him at defiance.

\* The warm quarter.

विभीषयति शीतलं जलमृद्विवृण्वानिव प्रलोभयति कामिनीस्तन् इवाक्षधूमेऽनलः ।  
सुताप्तय इव लिप्तेऽदिनमखेः सुखाकुर्वन्ते कुटुम्बकटुवागिव यद्यद्यते तुषारानिलः ॥

The coldness of the water excites the same fears in the mind, as the presence of a serpent; a fire without smoke awakens the same desires as the breasts of a female in the mind of the unchaste; the rays of the sun cheer the heart like the birth of a son; the impression of the cold wind on the body, resembles unkind words from the lips of a friend.

### Spring.

ललितलवङ्गलतापरिशोभनकौमल्यमलयसमीरे । मधुकरनिकरकरमितकोकिल  
कूजितकुञ्जकुटोरे ॥ विहरति हरिहर सरस्वसन्ते । नृत्यति युवतिजनेन समं सखि  
विरहजनस्य दुरन्ते ॥ मृगमदसौरभरभसवशम्बदनवदलमालतमाले । युवजन  
हृदयविदारणमनसिजनखरुचिकिंशुकजाले ॥ मदनमद्योपतिकनकदण्डरुचिकेशरकुसुम  
विकाशे । मिलितशिलोमुखपाटलिपटलस्रस्तस्मरतूष्णविलासे ॥

The winds from mount Mūlūyū bring on their wings the fragrance of the cloves—the humming of the bees, and the sweet voice of the cuckoo, are heard in the thickets of the grove—the fresh leaves of the tūmalū send forth a fragrance resembling musk—the flowers of the *Butea frondosa* resemble the nails of Cupid covered with the hearts' blood of unfortunate lovers—the flower of the pūnnagū resembles the sceptre of Cupid, and the bees sitting on the flower of the most fragrant pandanus, his quiver. Krishnū, at this season, plays his gambols, but the widow and widower endure the severest misery.—*Jāyā-Dēvū.*

रसालमुकुजाशुगेऽभरमालिकाशिञ्जिनो दधत् कुसुमकार्मुकोऽजगति यस्य सेनापतिः ।  
वसन्तवसुधेश्वरः सरति सेऽथ जेतुं रक्षा तुषारकरमन्त्रिणा अमरकोकिलः कामिनीः ॥

To wound the heart of the female abandoned by her husband, Spring advances, in the habit of a monarch, accompanied by Cupid, his commander, whose bow is formed of the flowers—his bow-string of the rows of bees resting on the flowers—and his arrows of the buds of the mango. Chūndrū, [the moon] is his counsellor, and the bees and the cuckoo are his attendants.

अथोत्सङ्गवसद्भुजङ्गकवल्कलोशादिवेशाचलं प्रालेयन्नवनेच्छ्यामुसरति ओखण्डशैलानिलम् ।  
किं वृक्षिधरसालमैलिमुकुलान्यालोक्ष्य चर्यादयादुन्मोलसि कुङ्कुमकुङ्कदिवि कलोलानाः  
पिकानां गिरः ॥

The wind of mount Mūlūyū, let loose, in gentle gusts, from the mouths of the serpents which had devoured it, is proceeding to Himalūyū to be cooled. The cuckoo, cheered by the sight of the mango buds, utters in every forest the sweet sound *koohōō*, *koohōō*.—*Jūyū-Dēvū*.

*Summer.*

सुतप्ता सौभाग्यस्खलितवनितावदसुमती समीरे । मयात्रेर्धमण्यफणमृत्फूलतिसखः ।  
विवस्वान् दुष्टेष्टे । अविणमदमत्तस्य मुखवत् जगद्योगीन्द्राणां नयनमिव निष्यन्दमभवत् ॥

During this season, the earth, through the intensity of the heat, may be compared to a female left in the bloom of youth in a state of widowhood;\*—the scorching wind resembles the breath of the serpent Ūnāntī, at the churning of the sea;†—the sun in the heavens exhibits the countenance of a person puffed up with the possession of riches;—and the world is become motionless, like the eyes of the contemplative yogī. —*From the Sōṅktikāurnanvritā*.

*The rainy season.*

सशीकरामोधरमत्तकुञ्जरस्तडित्पताको । अग्निश्चन्द्रमर्दकः । समागते राजवद्भुज  
अनिर्घृणागमः कामिजनप्रियः प्रिये ॥

This season, the delight of the amorous, comes, like a king sitting on a cloud-formed intoxicated elephant; the lightning his flag, and the thunder his large kettle drum.—*Kalā-Dasū*.

\* This allusion brings before us a most dreadful fact connected with the Hindoo custom of marrying girls in their infancy: vast multitudes of these are left widows while they remain children, and, as they are forbidden ever to marry again, they almost invariably lose their chastity; and thus the houses of thousands of Hindoos become secret brothels.

† This legend is found in the Mūlabharatū. The gods and the giants united to churn the ocean, to obtain the water of life. They twisted the serpent-god Ūnāntī round mount Mūndūrū, and the gods laid hold of the head and the giants of the tail, whirling the mountain round in the sea, as the milkman his stick in the act of churning; but such was the heat of the breath of Ūnāntī, that the gods, unable to endure it, exchanged places with the giants.

विषाखुरं कीटरजत्त्व्याचितं भुजङ्गवद्व्रजगतिं प्रसर्यतं । ससाध्रसैर्भक्तकुलैर्विजो  
कितं प्रयाति निम्नाभिमुखं नवादकं ॥

The streams formed in the vallies, are become yellow tinged with white, and carry on their surface worms, straws, and dust ; they pursue their course in so serpentine a manner, that the frogs become affrighted at their approach.—*Kālā-Dasū*.

घनतरघनदृष्ट्यैः चादिते चान्तरीक्षे निविडतिमिरजालैर्दिक्षु संक्षोभितासु । दिवस  
रजनिर्भेदं मन्दवाताः शशंसुः कमलकुमुदगन्धानाहरन्तः क्रमेण ॥

The air is filled with heavy clouds, and the ten quarters are covered with darkness, so that the day is known only by the fragrance of the water-lily, and the night by the scent of the white nymphaea, wafted by the gentle zephyrs.—*Vishwānat'hū*.

निमील्य लोचने मन्ये दिवाकरनिशाकरौ । निद्राति भगवान् गाढं प्राप्येऽनुभवन् सुखं ।

Visnū, whose eyes are the sun and moon, having retired to sleep, the world is left in darkness.—*Ibid*.

क्षयां क्षामीकृत्य प्रसभमपहृत्याम् सरितां प्रताप्योर्वीं सर्वा वनगहनमुखाय सकलं ।  
क्व सम्प्रत्युषांशुर्गत इति समन्वेधयपराङ्मुदिदोपातोः कैर्दिशि दिशि धरन्तीव जलदाः ॥

The clouds, seizing the lightning, are in search of the sun, to inflict upon him deserved punishment, for shortening the night, for drying up the water of the rivers, for afflicting the earth by his rays, and burning up the forests.—*From the Sooktikūṛṇanritū*.

#### The sultry season.

काशैर्मही शिशिरदोषितिना रजन्तेऽसैर्जलानि सरितां कुमुदैः सरसि । सप्तह्रदैः  
कुसुमभारनतैर्ज्वान्ताः शुक्लीकृतान्युपवनान्यपि माततोभिः ॥

The earth is become white, covered with the saccharum spontaneum—the night is turned into day by the effulgence of the moon—the rivers are become white with geese—so are the pools, filled with the water lillies; the forests, covered with the echites scholaris, and the gardens with the profusion of the great flowered jasmine.

*Description of the beautiful Dūṃyāntī.\**—Whence did Vidhata procure the materials to form so exquisite a countenance as that of Dūṃyāntī? He took a portion of the most excellent part of the moon, to form this beautiful face. Does any one seek a proof of this? Let him look at the vacuum [spots] left in the moon.—*Shrēe-IIrshū*.

*Another description of a female.*—Her eyes resemble the full-blown nymphaea; her face the full-moon; her arms, the charming stalk of the lotos; her flowing tresses, the thick darkness.—*Pākshadhara-Mishra*.

*Another.*—This beautiful nymph is nothing less than an archer; her eye-brows form the bow; the two extremities of her eyes, the bow-string, and her eyes, the arrow. Whom does she seek to wound? My deer-formed heart.

*Another.*—Thy eyes have been formed of the blue nymphaea; thy face from the lotos; thy teeth from the flowers of the pubescent jasmine; thy lips from the budding leaves of the spring; and from the yellow colour of the chūmpū,† thy whole body. Wherefore, then, has Vidhata made thy heart hard as a stone?

*Another.*—Thine eyes have completely eclipsed those of the deer: why then add ka-jūlū‡ Is it not enough that thou destroy thy victim, unless thou do it with poisoned arrows?

#### IMITATION OF A COUPLET,

*Sent from Gour, by Lākṣmīnā-sēnī, to his father Bilādī-sēnī, the emperor of Delhi, on hearing of the emperor's attachment to a female of low cast.*

Thy cooling pow'r, O WATER, all confess,  
But most the pilgrim wand'ring o'er the sands:  
His parched lips in strains of rapture bless  
The cooling cheering draught from thine indulgent hands.  
Thy spotless purity, O virgin fair,  
The pearly dew-drop on the lotos shews,  
And, touch'd by thee, though sinking in despair,  
Nations as pure become as Himalūyūn snows.  
Nor do thy virtues here their limits find,  
Nymph of the chrystal stream, but thou dost bless  
With life, and health, and pleasure, all mankind,  
Found at the crowded ghaut, or in the wilderness.  
Should'st thou then seek the swift descending way,  
Ah! who shall interpose, or who thy progress stay?

\* The queen of Nūlū, a king of the race of the sun. † *Michelia Champaca*. ‡ An ore of lead, which when applied to the lower eye-lid is supposed by the Asiatics to give a more bewitching appearance to the eyes.

*Dramatic.*

*Scene in the palace of Jünükü, where the nuptials of Ramü had been celebrated the preceding evening.*

*Enter Pärushoo-Ramü.* [Seeing Ramü, he says to himself], This is that Ramü, dressed in nuptial garments, with his younger brother. Ah! Ah! half a boy and half a man! Instead of Kamü,\* they have called him Ramü. He has been formed with all the three qualities, beauty, courage, and that which excites admiration. He is more beautiful than the god of love. With his two arms he has outdone Mūha-Dévü; and the wonders of his person eclipse those of the god wearing the crescent.

*Lakshmanü.* I see in him [Pärushoo-Ramü] courage and benevolence united, for he carries with him the arms of the warrior, and the distinctive mark of the bramhün. In him are united both casts, the bramhün and the kshütriü.

*Ramü.* Brother, thou knowest not; but this is Bhargüvü [a descendent of Bhrigoo.] *The two brothers walk up to Pärushoo-Ramü, and, with joined hands, Ramü speaks:* Oh! Bhügüvan! thou art the jewel in the head of the race of Bhrigoo; with my younger brother, I bow to thee.

*Pärushoo-Ramü.* Oh! beloved youth, be thou victorious in war.

*Ramü.* Oh! Bhügüvan! thou conferrest upon me the highest favour.

*Pärushoo-Ramü.* [Suppressing his anger against Ramü. Why should I be offended with Ramü, a child so meek, and beautiful as the moon? But how can I spare him who has broken the bow of my guide Shivü, as one breaks a sugar-cane? Still, it cannot be right that I should, with my axe, reduce to widowhood this child Shēeta, the daughter of king Jünükü. Yet how should this axe, the enemy of the neck of Rénooka, be pacified?—Addressing Ramü. Thus far my salutation—words of course.—

*Ramü, (laughing).* What then is in thy mind?

*Pärushoo-Ramü.* I eagerly desire to satiate this hardened axe with the blood of both thine arms—those arms swelled with pride through having broken the bow of my guide Shivü—the blood of those arms, sweet as honey.

*Ramü.* To favour or to destroy, I am thine: but why art thou offende

*Pärushoo-Ramü.* What! art thou blinded by pride? Thou hast done it—and I am the avenger—still art thou insensible? Hast thou not broken the bow which compelled the

\* The god of love.

wife of the giant Tripoorū to perform the duties of a widow—the bow of the guide of the world ?

*Ramū.* O Bhṛḡvan ! Through the falsehoods of others, thou hast defiled thyself with anger against one who is innocent.

*Pārūshoo-Ramū.* Is then the bow of Mūha-Dévū still perfect ?

*Ramū.* No.

*Pārūshoo-Ramū.* How then canst thou be innocent ?

*Ramū.* I know not whether I touched it or not. It was broken without an agent. What have I done ?

*Pārūshoo-Ramū.* What ! art thou piercing me with a spear of sandal wood ? But, why should I any longer hold converse with thee (*tauntingly, and grasping his axe.*) Oh ! Ramū ! Breaking the bow of Mūha-Dévū, thou art become a heinous sinner—therefore shall this axe be plunged into thy neck.

*Ramū.* Prepare ! For whether this golden chain continue on my neck, or thy axe be plunged therein against bramhūns we make no war. Whether the eyes of my spouse be ornamented with paint, or filled with tears ; or, whether others behold my beautiful face, or I behold the face of Yāmū, still we are nothing in the presence of bramhūns.

*Pārūshoo-Ramū.* Dost thou, presenting the reverential salutation, esteem me as a common bramhūn ? Art thou so proud of being a kshūtriñ, that thou despisest the bramhūns ?

*Lūkshmānū.* O bramhūn, it does not become us even to mention the subject of war before thee, for we are all destitute of strength : thou dwellest in the heights of strength [the expression is, on the heads of the strong] ; the strength of the kshūtriñs lies in this (holding out his bow), and this has but one goonū,\* but that in which thy strength lies, (the poita,) has nine.

*Ramū.* Oh ! brother ! To address words destitute of reverence to this person, who is at once so excellent, a sacred guide, a divine sage, is improper.

*Pārūshoo-Ramū.* What fault has he (Lūkshmānū) done ? The fault belongs to me and to this axe, that we did not destroy his ancestors.†

\* Goonū means a quality as well as a bow-string.

† This conqueror and butcher of the kshūtriñs is in fact upbraiding himself for having spared an ancestor of Ramū's, and thereby now subjecting himself to what he considers the contemptuous expressions of these two boys.

*Ramū.* O Bhūgūvan! spare him. It is not proper that thou shouldst be so incensed against a sucking child, [literally, a child with its mother's milk in its throat.]

*Pārushoo-Ramū.* What dost thou call him? Rather say, the poison-throated child.

*Lūkshmānū.* O Bhūgūvan! And art not thou the disciple of the poison-throated?\*

*Pārushoo-Ramū.* Ha! Because I gave this name, art *thou* then my sacred guide?

*Lūkshmānū.* O Bhūgūvan! I spoke this in reference to another subject. Thou knowest that Chāndrū (the moon) mounted the head of Mūha-Dévū, and yet he was not incensed: thou art the disciple of Mūha-Dévū, therefore thou wilt not be offended with me: this was my meaning.

*Description of the excellent qualities of the family of Ramū, from the Rūghoo-Fāngshū, by Kalēe-Dasū.*—I bow to Doorga and Shīvū, the father and mother of the world, who are constantly united as words and their meaning. I bow to them, that I may obtain words and their meaning. Where is the race born from the sun? Where in me is there even a scanty share of wisdom, and how shall I, with nothing but a raft made of the trunks of plantain trees, cross this ocean. Weak in wisdom, I seek the praise bestowed on the poets, but shall receive nothing but ridicule, and shall resemble the dwarf stretching out his arms to reach the fruit which is alone within the reach of the tall. But, seeing the ancient poets have, by their works, opened the door [of access] to this race, therefore I may proceed, for the thread finds a passage after the gem has been perforated by the diamond. I will therefore describe the race of Rūghoo: If I can find but few words, still I will proceed, for the excellent qualities of this family have entered my ears, and I cannot rest. Pure from the very birth; they undeviatingly pursued an object till it was accomplished; they reigned to the utmost bounds of the ocean, and their chariots ascended to heaven; in the performance of sacrifices, they tenaciously adhered to the rules of the shastrū; they presented to every suppliant the boon he asked, however great; they awarded punishments perfectly suited to the crime; they arose from sleep at the time appointed by the shastrū; they sought riches for the sake of bestowing alms; for the preservation of truth, they used few words; they fought and conquered only for glory; they entered into the connubial state, only for the sake of offspring; in childhood they sought learning; in youth, they pursued secular affairs; in old age, they imitated the hermits; and in the last stage of life, they embraced a voluntary death.

\* A name of Shīvū, derived from the fable, that this god drank the universe-destroying poison, produced at the churning of the sea, and thereby burnt his throat.



*Affectionate Address of Sēeta to Ramū. From the Ramayññ.*

Son of the venerable parent! hear,  
'Tis Sēeta speaks. Say, art not thou assār'd  
That to each being his allotted time  
And portion, as his merit, are assign'd,  
And that a wife her husband's portion shares?  
Therefore with thee this forest lot I claim.  
A woman's bliss is found, not in the smile  
Of father, mother, friend, nor in herself:  
Her husband is her only portion here,  
Her heaven hereafter. If thou, indeed  
Depart this day into the forest drear,  
I will precede, and smooth the thorny way.  
O hero brave, as water we reject  
In which our nutriment has been prepar'd,  
So anger spurn, and every thought unkind,  
Unworthy of thy spouse, and by thy side,  
Unblam'd, and unforbidden, let her stay.  
O chide me not; for where the husband is,  
Within the palace, on the stately car,  
Or wandering in the air, in every state  
The shadow of his foot is her abode.  
My mother and my father having left,  
I have no dwelling-place distinct from thee.  
Forbid me not. For in the wilderness,  
Hard of access, renounc'd by men, and fill'd  
With animals and birds of various kind,  
And savage tigers, I will surely dwell.  
This horrid wilderness shall be to me  
Sweet as my father's house, and all the noise  
Of the three worlds shall never interrupt  
My duty to my lord. A gay recluse,

On thee attending, happy shall I feel  
 Within this honey-scented grove to roam,  
 For thou e'en here cans't nourish and protect;  
 And therefore other friend I cannot need.  
 To-day most surely with thee I will go,  
 And thus resolved, I must not be deny'd.  
 Roots and wild fruit shall be my constant food.  
 Nor will I, near thee, add unto thy cares,  
 Nor lag behind, nor forest-food refuse;  
 But fearless traverse ev'ry hill and dale,  
 Viewing the winding stream, the craggy rock,  
 And, stagnant at its base, the pool or lake.  
 In nature's deepest myst'ries thou art skill'd,  
 O hero—and I long with thee to view  
 Those sheets of water, fill'd with nymphæas,  
 Cover'd with ducks, and swans, and sylvan fowl,  
 And studded with each wild and beauteous flow'r.  
 In these secluded pools I'll often bathe,  
 And share with thee, O Ramū, boundless joy.  
 Thus could I sweetly pass a thousand years;  
 But without thee e'en heav'n would lose its charms.  
 A residence in heaven, O Raghūvān,  
 Without thy presence, would no joy afford.  
 Therefore, though rough the path, I must, I will,  
 The forest penetrate, the wild abode  
 Of monkeys, elephants, and playful fawn.  
 Pleas'd to embrace thy feet, I will reside  
 In the rough forest as my father's house.  
 Void of all other wish, supremely thine,  
 Permit me this request—I will not grieve,  
 I will not burden thee—refuse me not.  
 But shouldst thou, Raghūvān, this pray'r deny,  
 Know, I resolve on death—if torn from thee.

## • SECTION XLIV.

*Works on Rhetoric (Ulūnkarū).*

It might be expected that the Hindoos, in possession of so refined a language as the Sūṅskritū, and whose country has produced so many learned men, and such works of profound erudition, would not neglect rules for composition, but that this appendage to learning would meet with its due share of attention. The shastrūs called Ūlūnkarū (ornament) prove, that these expectations have been realized. Bhūrūtū, a disciple of Vēdū-Vyasū, is supposed to have drawn from the Ūḡṇee pooranū the first rules of composition. From these rules was formed the Kavyū-Prūkashū, by Mūmmūt'hū-Bhūtū, on which many comments have been written, but that of Mūhēshwūrū is most esteemed.

The Ūlūnkarūs, however, are now but little read : the present race of pūndits, not aspiring to authorship, are content to learn the grammar, and to read a few of the poets, and of the works on the measures of verse, called Chūndū. The following works on rhetoric are still extant : Kavyū-Prūkashū, by Mūmmūt'hū-Bhūtū.—Comments, by Chūndrū-Shékhūrū, Shrēē-Ramū, Kūmulakūrū, Mūshēshwūrū-Nyayalūnkarū, and Chūndēē-Dasū.—Kouvūlūya-Nūndū, by Apyūyūdēēkshitū; and a comment, entitled Ūlūnkarū-Chūndrika.—Rūsū-Chūndrōlūyū.—Rūsū-Gāṅgadhūrū.—Rūsū-Mānjārec, by Bhanoo-Dātū-Mishrū, with a comment on ditto, by Nagojee-Bhūtū.—Rūsū-Tīrūṅginēē.—Rūsū-Rītnavilēē.—Rūsū-Mēemangsa.—Ūlūnkarū-Koustoobhū, by Jēēvū-Goswamēē; and a comment by Ramū-Chūrūnū.—Ūlūnkarū-Sīrvūsū, with a comment on ditto.—Ūlūnkarū-Chūndrodūyū.—Kavyū-Chūndrika, by Kūvee-Chūndrū.—Kavyū-Dūrshū.—Kavyū-Kōlpūlūta.—Sahityū-Dūrpūnū, by Vishwū-Nat'hū-Kūvirajū.—Sahityū-Koutōōhūlū.—Vabhūtūlūnkarū, and a comment.

## SECTION XLV.

*On Music.*

In the former edition of this work, the author inserted a brief account of the science of Music according to the ideas of the Hindoo writers, but as that account contains scarcely any facts not to be found in the essays of Sir W. Jones and Mr. Paterson, and as this volume will necessarily now be swelled beyond the limits originally assigned to it, the author begs leave to refer the reader to those essays, which he will find in the third and the ninth volumes of the Asiatic Researches.

## SECTION XLVI.

*Works on Ethics.*

The Hindoo sages have written less on morals than on any other subject. Only one original work on ethics is to be found amidst the innumerable volumes of Söngskritü literature, and that is the Püñchü-Tüntrü. The other works mentioned below are chiefly compilations from the pooranüs, which indeed abound with passages on moral subjects, frequently in the form of narration: the Püdmü, the Skündü, and the Vrilünmarüdeyü pooranüs contain many lessons on the duties of life; in the Mühabharätü are found instructions to kings, and encomiums on gifts; and Münoo as well as other writers on the civil and canon laws, have enlarged on the duties of the different orders of men.—The following appear to be the only works now extant which may be classed under this head: The Püñchü-Tüntropakhyanü, by Vishnoo-Shürma.—The Hitopädeshü,\* an abridgment from the Püñchü-Tüntrü by the same pändit.—Vétalü-Püñchü-Vingshütee, twenty-five stories by Vétalü.—Küt'ha-Sürit-Sagürü.—Küt'ha-Prükashü.—Rajü-Nēet'hee, on the duties of kings.—Düshü-Koomarü,† by Dündē, a mendicant, on various duties and customs; and a comment on ditto.—Düshü-Koomarü-Küt'ha-Sarü, the essence of the above work, by Bhörtree-Hüree.

\* This work has been translated by Sir W. Jones and Mr. (now Dr.) Wilkins.

† This work is placed here because it contains sections on morality, but it is properly a kavyü.

*Maxims, or Proverbs, from the Pūrchū-Tūntrū, by Vishnoo-Shūrma.*

All men love the amiable and the virtuous.

Where there are no learned men, there even the ignorant are esteemed learned, as where there are no trees, there the palma Christi is esteemed a tree.

Men are not naturally either friends or enemies : friendship and enmity arise from circumstances.

He is a friend who assists in time of danger.

Courage is tried in war ; integrity in the payment of debt and interest ; the faithfulness of a wife in poverty, and friendship, in distress.

Evil will befall him who regards not the advice of a benevolent friend.

He who in your presence speaks kindly, but in your absence seeks to injure you, must be utterly rejected, like a bowl of poison covered with milk.

The cruel are feared even by the wise.

The earth trembles while she sustains a person who seeks to injure a generous, faithful, and holy person.

Neither love nor friendship is to be cultivated towards a malignant person : cinders, hot or cold, will either burn or defile the hand.

Very great sins and very great acts of virtue, are certainly punished and rewarded either within three years, or three months, or three lunar quarters, or in three days.

The very anger of the virtuous man is acceptable ; but the malignant are to be renounced even when free from anger.

The vicious, notwithstanding the sweetness of their words, and the honey on their tongues, have a whole storehouse of poison in the heart.

A ram, a buffalo, a cat, a crow, and a vicious person, if confided in, aspire to mastership.

A wicked person, though possessed of learning, is no more to be trusted than a serpent with a jewel in its head.

It can never be safe to unite with an enemy : water, though heated, will still extinguish fire.

That which is possible may be done ; but that which is impracticable can never be accomplished.

He who trusts in an enemy or in a faithless wife, has arrived at the end of his days.

The friendship of a good man is not easily interrupted, and if lost is soon regained : a golden bowl is not easily broken, but if broken is soon repaired. The friendship of the vicious is soon lost, and never regained but with great exertion : an earthen bowl is quickly broken, and cannot be repaired even with the greatest labour.

The heart of an excellent man resembles the cocoa-nut, which, though hard without, contains refreshing water and delicious food within. The vicious resemble the jujube, which is soft without, but hard (a stone) within.

The heart is never so much cheered as by the words of the excellent.

There is no union between the thoughts, the words, and the actions of the wicked ; but the thoughts, words, and actions of the good, all agree.

Let not a person change an old abode for a new one, but after long consideration.

He is a real teacher who not only instructs others, but practises the same duties himself.

That place is to be forsaken in which provisions, friends, learning, respect, a numerous population, fear of doing wrong, fear of disgrace, excellent artizans, charitable persons, those who lend, physicians, benefactors, and a river of excellent water, are wanting.

A guest should be entertained without enquiring into his merits.

The strongest of all desires are those connected with riches and life.

A young wife is more dear to an old man than life itself ; but a young wife never loves an old man ; she merely waits upon him, and considers him a nauseous draught.

Women never love nor hate ; all their search is after new friends.

That woman is destitute of virtue who in her father's house is not in subjection, who wanders to feasts and amusements, in the presence of men throws off her veil, remains as a guest in the houses of strangers, associates with the lewd, drinks inebriating beverage, and delights in distance from her husband.

It is a great fault in a woman to be too much devoted to sleep.

A woman can never be independent ; in childhood, she must be subject to her father ; in youth, to her husband, and in old age, to her sons.

Riches are every thing : a rich man is always surrounded with friends, feared as powerful, and honoured as learned. The poor, though possessing friends, power and learning, are despised.

As milk taken by a serpent is soon changed into poison, so, though a vicious person

may have read sacred books, and have been instructed in the duties of life, he does not renounce vice.

A wise man will consult the nature (disposition) of others more than other qualities (or circumstances,) because nature, rising above every thing, will be uppermost at last.

Let none confide in the sea, nor in whatever has claws, or horns, or carries deadly weapons, neither in a woman, nor in a king.

Actions after the most mature consideration, the food which has been well digested, the wife who has been well governed, the king whose servants are highly diligent, the son who has acquired real learning, the person who returns wise answers, and he who is prudent in all his actions, are seldom pernicious.

We call him aged who has lived many years; but the wise man is still older than he: let the words of such an one be heard with reverence.

The injurious, the infamous, the discontented, the wrathful, the fearful, and the dependent, are all subjects of sorrow.

Desire is the cause of sin; by it even the wise are drawn into evil: from it proceed lust, anger, stupefaction, and destruction.

A wise man will never be the leader of a party, for if the affairs of the party be successful, all will be equally sharers, and if unsuccessful, the leader alone will be disgraced.

Subjection to the passions is the high road to ruin. Victory over the passions is the way to greatness.

In time of peril, friends are sources of sorrow.

He who delivers another from danger, and he who removes terror from the mind, are the greatest of friends.

He is a second father who rushes into the presence of death to save another.

He is to be placed among the wicked, who, in the time of extreme peril, is astounded with fear.

The truly great are calm in danger, merciful in prosperity, eloquent in the assembly, courageous in war, and anxious for fame.

Let these faults be renounced: excessive sleep, drowsiness, fear, anger, idleness, and inactivity in danger.

Little things should not be despised: many straws united may bind an elephant.

A sinful body, like a tree, bears the following fruits: disease, sorrow, anguish, bonds, and misery.

Riches are treasured up against the day of danger ; but to save life every thing is to be sacrificed. If life be preserved, all is safe ; if life be lost, all is lost.

Death is inevitable : if so, still it is better to die in the pursuit of good than of evil.

For a dependent who serves another without reward, let life itself be hazarded.

Life is of no value, if fame be gone : the body is destroyed in a moment, but honour will last for ages.

Death, dreaded through life, is not perceived when he arrives.

Friendship never subsists between the eater and that which may become food.

Contract not sudden friendship with a new comer.

Danger should be feared when distant, and braved when present.

Men are not to be honoured or slain according to their cast, but according to their actions.

An excellent person presents to a guest, a clean seat, water, and sweet words.

The sight of the eyes is not sight ; but he is blest with vision who possesses knowledge ; the ignorant are the blind.

Of these afflictions, viz. the want of children, losing them as soon as born, or their remaining in a state of ignorance, the former is the least painful.

Of all precious things, knowledge is the most valuable : other riches may be stolen, or diminished by expenditure, but knowledge is immortal, and the greater the expenditure the greater the increase ; it can be shared with none, and it defies the power of the thief.

He who is not placed on the list of fame, is dead while he lives.

He who seeks neither learning, riches, power, religious austerities, nor charity, is the ordure of his mother.

The following things produce pleasure : the increase of riches, health, an affectionate wife, an obedient son, and that learning by which wealth may be acquired.

The person who possesses neither religion, nor riches, the desire of happiness, nor of liberation, is a two-legged goat, with false teats on its neck.

When a man enters upon the practice of religion, let him do it with all his powers realizing death as near at hand ; when he seeks riches and knowledge, let him esteem himself immortal.

He who is destitute of courage in commencing an undertaking, and of power and dili-



gence in prosecuting it, always says, The secret will of fate must be accomplished ; there is no reversing it. But the man of business says, Fate always works by instruments ; a carriage can never travel with one wheel : the prey never falls into the mouth of the lion.

He who seeks the company of the wise, shall himself become wise : even glass inserted in gold, resembles a pearl ; an insect, when concealed in a flower, is placed on the head [rather in the hair as an ornament.]

The state of the understanding is seen in the attachments a person forms.

It is impossible to accomplish an object by unfit instruments. In the power of speech, whatever pains may be taken with it, a crow will never equal a parrot.

An excellent family gives birth to excellent children.

A wise man surrounded with real friends, can accomplish the work of the rich and the powerful.

The covetous and the dissatisfied have no home. Covetousness produces sin, and sin death.

Good derived from evil is not good. No good is obtained without a risk.

Truth, contentment, patience, and mercy, belong to great minds. The good exercise compassion by making the case of others their own.

The house of that man is empty which contains neither an excellent son, nor an excellent friend.

A wise man will not proclaim his age, nor a deception practised upon himself, nor his riches, nor the loss of riches, nor family faults, nor incantations, nor conjugal love, nor medicinal prescriptions, nor religious duties, nor gifts, nor reproach, nor the infidelity of his wife.

A man of excellent qualities is like a flower, which, whether found amongst weeds or worn on the head, still preserves its fragrance.

It is better to make a vow of silence than to utter falsehoods ; to be an eunuch than to seduce the wife of another ; death is better than the love of slander ; mendicity than the enjoyment of property obtained by fraud ; and sitting alone in a forest, than in the company of unreasonable men.

The life of the diseased, of a wanderer, of a dependent, and of one living in the house of another, is death ; and the death of such a one is rest.

The contented are always happy ; the discontented are ever miserable.

He who is free from anxious desire, is as learned [enjoys as much of the fruit of learning] as though he had studied the shastrū, or acquired it from the instructions of others.

Benevolence towards all living creatures—this is religion.

Happiness consists in the absence of anxiety.

A capacity rapidly to dissolve doubts, and to describe things, is a mark of superior genius.

To preserve family credit, it may be lawful to disown a person; to secure the prosperity of a village, family honours may be renounced; for the good of a city, a village may be abandoned, and for the preservation of life, the whole world.

There are two excellent things in the world, the friendship of the good, and the beauties of poetry.

Riches are like the dust of the feet. Life is a bubble.

Religion is the ladder by which men ascend to heaven.

The man who sacrifices present happiness for the sake of riches, is the porter of others, and a partner in mere labour.

Why may not those riches, which are neither bestowed in alms nor enjoyed, be considered as mine as well as thine?

A gift bestowed with kind expressions, knowledge without pride, and power united to clemency, are excellent.

Do not lay up excessive riches. Riches amount to just as much as is bestowed in gifts or enjoyed; the rest goes to others.

The wise man does not desire what is unprofitable; mourns not for what is lost; is not overwhelmed in adversity.

Neither a king, nor a minister, nor a wife, nor a person's hair, nor his nails, look well out of their places.

The elephant, the lion, and the wise man, seek their safety in flight; but the crow, the deer, and the coward, die in their nest.

Men ought not to be agitated in times either of joy or sorrow, for these follow each other in perpetual succession.

When the purse-proud sink into poverty, they endure excessive anguish.

The enemies feared by the rich are, the king, water, fire, the thief, and the swindler.

A good man's friendship continues till death, while his anger endures but for a moment.

He is excellent who protects and nourishes those who seek his assistance.

The strength of an aquatick animal lies in the water; of those inhabiting a fort, in the fortress; of a dog, in his kennel; of a king, in his ministers.

She deserves the name of wife, who can manage her family affairs, who is the mother of sons, and whose affections are placed exclusively on her husband.

Wisdom assists more than strength.

The more you nourish the anxiety of the heart, quarrels, and cutaneous disorders, the more they increase.

The disinterested friend, who is affected with the joys and sorrows of another, is a medicinal cordial, the sanctuary of the heart, the delight of the eyes, the worthy receptacle of confidence.

Friends, who surround you in prosperity for the sake of interest, must be renounced; their services must not be accepted, lest they prove ruinous.

Every one looking downwards becomes impressed with ideas of his own greatness; but looking upwards, feels his own littleness.

Idleness, excessive attachment to the sex, disease, attachment to country or place, fearfulness, want of self-confidence, and blind trust in the gods, prevent a person's rising to greatness, and justly expose him to contempt.

The rich wish to acquire that which they do not possess, to hoard up what they acquire, and to watch against its dilapidation.\*

That strength by which an enemy cannot be overcome; that knowledge of religion which does not produce religious actions; and those riches which are never enjoyed, are totally worthless.

He who does not govern his passions, lives in vain.

As a mound of earth raised by the ants, or the sand in the hour glass, so religion, learning, and riches, increase only by degrees.

\* Before his appointed season, a person cannot die though thrown into the very jaws of death; but when that time arrives, even a straw shall destroy him.

Greatness is not the fruit of birth, but of effort: it is not attained but by the greatest exertions; whereas to become insignificant costs no pains: to raise a stone to the top of a mountain requires great labour, but it will descend with the utmost velocity.

Verbal instructions can be understood by all, even by irrational animals, but to understand a hint, is a mark of real wisdom.

The thoughts of the heart may be gathered from the appearance of the body, from gestures, the motions of the eyes and feet, habits, words, and the countenance.

A wise man confines his anger within the bounds of his ability to defend himself; regulates his friendship by the excellence of his friends; and returns to each an answer suited to his question.

Attachments are founded neither on beauty nor on deformity, but on a taste perfectly unaccountable.

He who is free from covetousness, who is not soon angry, who possesses learning, who is ever constant at his post, and fearless in the execution of commands, is a proper person to abide in the houses of the great.

Kings, women, and climbing plants, love those who are near them.

Affection is known by these signs : by stretching the eyes to meet the person when afar off; by smiling at his approach; by kind and respectful enquiries; by praising him in his absence; by affectionate conversation, and by gifts.

He who speaks out of season, subjects himself to be despised or insulted.

A faithful servant must, even unasked, offer his advice in a moment of danger.

A wise and prudent man is not thrown into confusion by reproach; but is like the flame, which, when stirred, ascends higher and higher.

The lustre of a virtuous character cannot be defaced, nor the vices of the vicious ever become lucid: a jewel preserves its lustre though trodden in the dirt; but a brass pot, though placed on the head, still remains brass.

The excellency or the faults of conversation, of a horse, of an edge-tool, of a shastrū, of a musical instrument, and of an individual, depend upon those into whose hands they fall.

A wise hearer is not influenced by the speaker, but by the oration.

He whose friendship can bestow kingdoms, whose frown is death, and whose power is synonymous with victory, will preserve the splendour of his name.

Let no human being be despised, for who can tell how soon even the lowest may be raised.

He who breaks the command of the king, who offends a prostitute, or a cruel person, has embraced his own destruction.

The strong proclaim their power before their equals, not before the weak; the lion

is incensed at the sound of the thunder, but not at the cry of the jackall; the storm tears up the lofty pine, yet spares the tender reed.

Be not afraid of sounds till thou hast ascertained their cause.

Let not a servant, without permission, appropriate to himself the smallest trifle belonging to his master, except for self-preservation.

Riches obtained unjustly, or laid out improperly, soon vanish.

Let not a person be employed who delays to give an account of that which is entrusted to him; nor a *kshūtriyū* who carries a sword, nor an intimate friend, nor he who can offend without fear; nor a person to whom the employer is under obligation; nor the ambitious; nor the deceitful though their words are kind; nor those who, though they safely preserve what is acquired, are indifferent respecting the acquisition of more wealth; nor he who secretly exchanges his master's property; nor one destitute of wisdom; nor the greedy. Let a servant be first tried, and then employed.

A person of harsh speech is never loved: the deceitful have no friends.

He whose passions are not under controul, can never be virtuous; the covetous are destitute of all religion; the niggardly have no happiness.

The king whose counsellors are wine-bibbers, cannot retain his kingdom.

A king as a father must preserve his subjects from thieves, from his own officers, from their enemies, from his head-servants, and from his own rapacity.

Let not a virtuous man give himself up to sorrow on account of accidental mistakes.

A woman cannot be kept in due subjection, either by gifts, or kindness, or correct conduct, or the greatest services, or the laws of morality, or by the terror of punishment, for she cannot discriminate between good and evil.

An unchaste woman, a false friend, an insolent servant, and sleeping in a house containing a serpent, are death itself.

Let not him who has fallen into the hands of the cruel, trust to soothing measures, but rather put forth all his energy.

Let not a king invest his whole power, nor all his wealth, in the hands of any individual, so as to omit his own rigorous inspection.

It is of the essence of riches to corrupt the heart.

Let not the accidental faults of a real friend interrupt your friendship: the body, though it may contain sores, cannot be abandoned, and fire though it may have burnt down your house, is still necessary.

As medicine, though nauseous, must not be rejected, so a real friend, though unamiable must not be discarded; but a vicious person, though ever so dear, as a limb in a state of mortification, must be renounced.

He is a wise man who is able to deliver another from misfortunes.

That employment is to be preferred by which a person may become more virtuous.

She deserves the name of wife who always approaches her husband with affectionate and submissive words.

He is a wise man whom the pious praise; we call those riches which do not puff up the mind; he is a happy man who has no thirst; we call that friendship which is not bought or influenced by outward circumstances; we call him an eminent person who is not subject to his passions.

He who never exercises his own judgment, but rests on the opinions of others, is a worthless person.

Secrecy is essentially necessary to the success of all counsel. It is difficult to accomplish counsels or plans which have been discovered.

Reunion to a person who has once violated the laws of friendship, resembles the birth of the crab, in which the parent dies.

Incorrect conduct, or a breach of friendship, or combating with a person of superior strength, is the high road to death.

He is mistaken who supposes that the king is ever his friend.

Who is there that has not suffered from the sex?

Whose honour has ever continued after he has become dependent on others?

Who has ever escaped the net of the injurious?

The goddess of prosperity seldom remains in the house of an ignoble person, or the goddess of learning in the house of the wicked; the wife of the man incapable of procuring riches, seldom continues faithful.

He who is never angry but through the excitation of some outward cause, is pacified as soon as the cause ceases, but not so the man who is naturally choleric.

Benefits, though heaped on the vicious, are fruitless; but the smallest benefit, bestowed on the virtuous, produces a rich reward.

There is no happiness unmixed with misery.

A vicious, deceitful person, though at the approach of a friend he raises his hands as

with joy, embraces him in his arms on his arrival, gives to him half his seat, weeps for joy, and makes the most moving and affectionate professions of respect and attachment, is like the hook baited with sweet paste : he has poison in his heart.

God has opened a way to the knowledge of every thing, except the heart of the vicious.

Who is not irritated by excessive importunity ?

Who is not pleased with riches ? Who is not learned in vice ?

The vicious have no friends.

An ascetic ought to treat both friends and enemies alike ; but it is a great fault when the rich forgive injuries.

He ought to expiate his crime by death who desires the office of his employer.

Advice to the stupid produces anger.

As long as a person remains silent, he is honoured, but as soon as he opens his mouth, men sit in judgment on his capacity.

Let the traveller fainting on his journey take rest under a tree which contains both fruit and shade.

A person possessing both parts and power, receives no credit for either if he associate with the mean.

A king destroys his enemies even when flying ; and the touch of an elephant, as well as the breath of a serpent, are fatal ; but the wicked destroy even while laughing.

A foolish king, a weak child, and a person puffed up by riches, desire that which cannot be procured.

Should the virtuous remain near the vicious, the effects of the deeds of the vicious will fall upon the virtuous : the sea was put in chains, on account of its vicinity to the wicked Ravūñi.

The sweet words of the vicious, like fruit out of season, excite fear.

A person of low origin, by kind words, is soon persuaded to forgive an injury.

The learned say, Bear a thousand injuries rather than quarrel once ; but if a quarrel be begun, use every possible means to gain the victory.

A propensity to begin groundless quarrels marks the ignorant.

Wicked ministers and servants are the first to advise unnecessary war, and the first to run away from the field of action.

We call that excellent counsel by which great things can be accomplished by small means.

Let every thing be done in its season, for to every thing there is a reaping time.

In the time of weakness, even under great injuries, shut up thyself like the turtle ; but when a fair opportunity is given, shew thyself terrible as the all-devouring serpent (kalū-sūrpñ).

A council destitute of old men is unworthy of the name ; but that wisdom is to be preferred which makes the young old.

Youth, beauty, life, prosperity, and love, are inconstant as the union of straws on a rapid current.

As a thief when seized is beaten all the way to prison, so the strokes of death fall on men in perpetual succession.

The allotted days and nights of human life, like a current down the sides of a mountain, pass away not to return.

Union even with the body is a broken one : need we wonder then, that no union on earth is indissoluble ?

Our stay on earth resembles that of a traveller for the night : therefore sorrow for any thing on earth is unreasonable. The best remedy for worldly anxiety is indifference.

He who is subject to his passions will find the world even in a hermitage ; but he who is free from worldly desire, finds a hermitage even in the city.

He who purifies himself in the river of a subdued spirit, the waters of which are truth, its waves compassion, and its shores excellent temper and conduct, will be liberated from this world ; but liberation cannot be obtained by any outward observances.

Human life is made up of birth, death, decrepitude, disease, pain, fear, calamity ; in liberation from this, consists true happiness ; but deliverance from earth [earthly care] is excessively difficult, and only to be obtained by union to the pious [ascetics].\*

\* Mr. Colebrooke, in his very ingenious Introductory Remarks to the Sāṅskrit edition of the Hitopādēśhū, printed at the Serampore press, has these Remarks on the Pūñchū-Tūtrū : " In the concluding line of the poetical preface to the Hitopādēśhū, it is expressly declared to have been drawn from the Pūñchū-Tūtrū and other writings. The book, thus mentioned as the chief source from which that collection of fables was taken, is divided into five chapters, as its name imports : it consists, like the Hitopādēśhū, of apoloques recited by a learned brāhmīn named Vishnū Shūrma, for the instruction of his pupils, the sons of an Indian Monarch ; but it contains a greater variety of fables, and a more copious dialogue, than the work which has been chiefly compiled from it ; and, on comparison with the Persian translations now extant, it is found to agree with them more nearly than that compilation, both in the order, and the manner, in which the tales are related."



## \* SECTION XLVII.

*Works of an Historical nature.*

Though it be a fact, that the Hindoos have not a single work on General History, yet they have many works, especially among their poems, which may be called historical. The greater part of the pooranūs contain fragments of history, mixed, indeed, with much fable; but, were these fragments collected and arranged, there can be little doubt but that we should know much more than we do at present of this ancient people. The author here presents a list of those works, the contents of which may entitle them to be placed under this head:

Almost all the pooranūs.	Ūbhignanū-Shūkoontulū.
The Ramayūnū, by Valmēēkec.	Koomarū-Sūmbhāvū.
The Ūdbhōtū-Ramayūnū, by ditto.	Ūnūrgū-Raghūvyū.
The Ūdhwatmū-Ramayūnū, by Vyasū-Dévū.	Malūtē-Madhūvū.
The Mūhabharūtū,* by ditto.	Vasūvū-Dūttā.
The Shrē-Bhagvūtū, by ditto.	Vēnē-Sūngharū.
Maghū, a poem by various learned men employed by king Maghī.	Parijatū-Hūrūnū.
Rūghoo-Vēngshū, by Kalē-Dasū.	Oosha-Hūrūnū.
Noishūdhū, by Shrē-Hūrshū.	Vikrāmōrvūshē.
Bhūttee, by Bhūtree-Hūree.	Malūvee-Kagnee-Mitrū.
Kiratarjoonēyū, by Bharūvee.	Moodra-Rakshūśū.
Raghūvū-Pandūvēyū, by Vishwū-Nat'hū.	Ramayūnū-Chūmpō.
Nālodāyū, by Kalee-Dasū.	Bharūtū-Chūmpō.
	Ūnirooddhū-Chūmpō.

To enable the reader to form some idea of the Hindoos as historians, a table of contents of the Mūhabharūtū, the most historical of any of their shastrūs, is here inserted:

\* Mūha signifies great, and Bhūrūtū is the name of one of the ancestors of Yoodhisht'hīrū. Vyasū, to whom this work is ascribed, lived in the age of Ramū, that is, in the tréta yōgū, yet the events celebrated in this poem took place in the kūlee yōgū, and Yoodhisht'hīrū, Krishnū, and the rest of the personages found here, are all acknowledged to be persons living in this last period.

The first book contains accounts of—Poushyū, a king; Ootkūnkū, a sage; Poulōmū, a giant, including the history of the sage Bhṛigoo; Astikū, a sage, and of the rise of the hydras; the birth of Gōroorū, the divine bird on which Vishnū rides; the churning of the sea of milk; the birth of the horse Oochchoishrūva, which Indrū obtained at the serpent sacrifice offered by Jñānūméjūyū; the race of Yoodhisht'hirū; the birth of many different kings; the birth of many heroes; the birth of Vyasū-Dévū, the (*holy*) source of the incarnations of Yoodhisht'hirū and his brethren; the names of the gods from whom these incarnate persons sprung; the rise of the doityūs, danūvūs, yūksūhūs, nagūs, serpents, gūndhūrvūs, the birds, and many other beings; the birth and journey to heaven of Kūnwū, a sage; the birth of Bhēēshmū, who forsook his kingdom and became a brāhmhūcharē; the preservation of his brother king Chitrangūdū, and, after his death, the gift of the throne to another brother Vichitrūvēryū;\* the birth of Yūmū, under the curse of the sage Ānimandāvyū; the births of Dhritrāshtrū and Pandoo; the journey of the Pandūvūs to Varūnavūtū, where Dooryodhūnū seeks to destroy the Pandūvūs, by blowing them into the air while asleep; the consultation of Dooryodhūnū and his friends respecting the quarrel with the Pandūvūs; the entrance of Yoodhisht'hirū and his friends into a forest,† where they meet a female giant, named Hirimva, and whose brother is destroyed by Bhēēshmū; the birth of Ghātōtkūchū, a giant; the meeting of Védū-Vyasū and the Pandūvūs; the journey of the Pandūvūs to the house of a brahmin at Ekūchōkra, agreeably to the command of Védū-Vyasū, where they become servants, without making known their rank; the destruction of Vākū, a giant, by these servants; the astonishment of the villagers at the death of this giant; the births of Droupūdē,‡ and her brother Dhṛish-

\* It appears necessary here to give some account of the family whose quarrels form the principal subject of the Mūhabharātū: by the widow of Vichitrūvēryū, Védū-Vyasū [the account of this man's own birth is indescribably obscene] had two sons, Dhritrāshtrū and Pandoo, and by the slave girl of this widow another son, Vidoorū. Dhritrāshtrū had one hundred sons, beginning with Dooryodhūnū; and Pandoo (or rather five gods under his name) had five sons, Yoodhisht'hirū, Bhēēshmū, Urjoonū, Nākoolū and Sūhū-Dévū. The capital of the kingdom which belonged to this family was Hūstina-poorū. After Vichitrūvēryū had retired to the forest, Bhēēshmū, the elder brother, lived for some time, and presided over the education of the hundred sons of Dooryodhūnū. Soon, however, quarrels arose in this large family, which induced Dooryodhūnū to give five small districts to the Pandūvūs for their portion. Dooryodhūnū afterwards won these towns, at dice and, according to the stipulation, the Pandūvūs embraced the life of hermits for twelve years; but at the expiration of this term, through their friend Krishnū, they asked for five other towns; which Dooryodhūnū refused, declaring that they should have nothing from him but what they conquered. This led to the war, which ended in the triumph of the Pandūvūs.

† While young, they fled from Dooryodhūnū, and remained for some time concealed.

‡ This woman, who makes so conspicuous a figure in this poem, was the daughter of Droopūdū, king of Pānchalū.

tadyoonnū; the journey of the bramhūns of the above house to Pānchalū, to be present at Droupūdē's marriage, where Ūrjoonū overcomes Ūngarāvūrnū, a gūndhūrvū, but afterwards cultivates his friendship, and from him obtains the histories of Vūshisht'hū and Ourvū; the success of Ūrjoonū in archery over all the kshātriyūs, and his consequent marriage with Droupūdē; the success of Bhēemū and Ūrjoonū over Shūlyū, Kūrnū,\* and other kings, who wished to obtain Droupūdē; the suspicions of Bālāramū and Krishnū, that these servants, who displayed such amazing power, must be their friends the Pandāvūs; their journey to the sage Bhārgvū, to solve their doubts; the sorrow of the father of Droupūdē, that his daughter should have five husbands; the explanation of Védū-Vyasū, that as these five persons were descended from the gods, they might properly be called one; Droupūdē's marriage ceremony according to the form called doivū; the journey of Vidoorū, sent by Dhritīrāshtrū to bring the Pandāvūs; present made to Vidoorū; interview with Krishnū; Vidoorū's residence at Khandūvū; the transfer of a small district by Dooryodhūnū to the Pandāvūs; the directions of Narūdā respecting the times when Droupūdē's five husbands should dwell with her; the histories of the giants Soon-dū and Oopūsoondū; Ūrjoonū's meeting in the forest with Oolopēē, the daughter of Kourūvū, a serpent, with whom he has familiar intercourse; Ūrjoonū's visits to various holy places; the birth of a son named Vūbhroovahūnū; fable of the five ūpsāras turned into turtles by the curse of a bramhūn whose devotions they had interrupted; their deliverance from the curse by meeting with Ūrjoonū; Ūrjoonū's interview with Krishnū at Dwarūka, his elopement with Soobhūdra, the sister of Krishnū;† the birth of Ūbhīmūnyoo, the son of Soobhūdra; the birth of Droupūdē's five sons, Shūtanēekū, Shrootūśénū, Pritivindhū, &c.; Krishnū and Ūrjoonū's play, in which one of them obtains a chūkrū, and a bow and arrow; Ūrjoonū's burning Khandūvū forest,‡ and the preservation from

\* This king was so famed for liberality that the Hindoos now, when they hear of a liberal person, say, "What is that in comparison with the liberality of king Kūrnū!"

† The family of Krishnū seems to have been eminent, in an uncommon degree, in all kinds of impiety. No wonder that the whole race was at last destroyed. The image of this woman is worshipped at the festivals of Jūgūnnat'hū, who is also distinguished as her brother.

‡ Ūrjoonū set fire to this forest, at the request of the god Ūgneē, that the god might eat the medicinal plants, in order to cure him of a surfeit which he had contracted in eating too much clarified butter at a sacrifice by Mūrtūtū, a king, in which clarified butter had been pouring on the fire, day and night for twelve months, in a stream as thick as an elephant's trunk, till poor Ūgneē could eat no more.

the fire, of Mūyū, a danūvū, and Tūkshūkū, a serpent; the birth of Sharṅgē, the son of Mūndūpalū, a rishee.

The second book: the meeting of the Pandūvūs; the pride of Ūrjoonū at seeing such a splendid meeting of kings, &c.; description by Narūdū of the court of the gods called Dūshū-dik-palū,\* to correct Ūrjoonū's pride; the commencement of the rajāsōōyū sacrifice by the Pandūvūs; the killing of king Jūrasūndhū by Bhēmū; liberation by Krishnū of the kings whom Jūrasūndhū had imprisoned in a cave; subjugation by the Pandūvūs of all the kings who refused to pay tribute; the arrival of other kings at the sacrifice; the presenting the garlands and the sandal wood to the kings; the grief of Dooryodhānū at the sight of the grandeur of the assembly, and the preparations for the sacrifice; the ridicule passed upon him by Bhēmū; the challenge which Dooryodhānū, to be revenged on the Pandūvūs, sends to Yoodhisht'hirū; preservation of Droupādē from Dooryodhānū by Dhritūrashtrū.

The third book: the journey of Yoodhisht'hirū and his family into the forest after having lost his all, by playing at dice,† when all the people of the city follow them; of the worship Yoodhisht'hirū paid to Sōōryū in order to obtain in the forest food, fruits, roots, and the protection of the bramhūns; Vidooṛū driven away by Dhritūrashtrū, for interceding in behalf of Yoodhisht'hirū's family; his visit to Yoodhisht'hirū; his being brought back by Dhritūrashtrū; the joy of Kūrṁ, one of the generals of Dhritūrashtrū's army, at being made acquainted with a plan to destroy the Pandūvūs; Védū-Vyasū's persuasions to Dhritūrashtrū and Dooryodhānū to desist, and not to go into the forest; account of Brūmhā's cow Soorūbhē; the visit of Moitréyū, the sage, to Dooryodhānū; his intercessions with the latter to bestow upon Yoodhisht'hirū a small estate, that he might not

\* The Hindoos believe that the universe is surrounded and guarded by ten gods, called Dūshū-dik-palū.

† This game is sanctioned by the shastrū: Yoodhisht'hirū, first, lost his estates; then, in succession, all the riches in his treasury, his four brothers, and his wife Droupādē. When Droupādē was brought to be given up to Dooryodhānū, he ordered her to sit on his knee, which she refused: he seized her by the clothes; but she left her clothes in his hands; and as often as he stripped her, she was miraculously clothed again. At length Dhritūrashtrū, the father of Dooryodhānū, was so pleased with Droupādē, that he told her to ask what she would, and he would grant it. She first asked for her husband's kingdom; this was granted. She was permitted to ask other blessings, till all that her husband had lost was restored. Yoodhisht'hirū again encounters Shūkoonee at chess, and again loses all. After this, Droupādē and her five husbands enter the forest.

be compelled to remain in the forest; Dooryodhünū's anger; the curse of the sage on Dooryodhünū and Dhritrāshtrū; Bhēmū destroys Kirmārū, a giant; the journey of Krishnū's family into the Pūncalū country to see Yoodhisht'hirū, &c.; the anger of Krishnū at hearing of Dooryodhünū's conduct towards Yoodhisht'hirū, his friend; Droupādē's weeping before Krishnū, and relation of their sufferings in the forest; Krishnū's promises of relief; Krishnū's destruction of Shoubhū, a king; Krishnū's bringing Soobhūdra and her son to Dwarūka, his capital;\* the arrival of Dhrishtādyumnū, the brother of Droupādē, in the forest, who takes his sister and her five children to his house; the journey of the Pandūvūs into Dwoitū forest, where Yoodhisht'hirū meets with Yāmū; Bhēmū's interview with many kings in the forest; Védū-Vyasū's journey to see the Pandūvūs, when he gives Yoodhisht'hirū an incantation by which a person may become always successful at dice; the removal of the Pandūvūs into Kamyūkū forest; Ūrjoonū's journey to the heaven of Indrū, to procure the divine weapons by which he hoped to destroy Dooryodhünū, &c.; Ūrjoonū's meeting with a fowler, (an incarnation of Shivū), and their quarrel respecting who shall kill a giant they discover; the meeting of Ūrjoonū with the gods called the Dūshū-dik-palū; Ūrjoonū's arrival at the heaven of Indrū; his obtaining the weapons; the fears of Dhritrāshtrū and Dooryodhünū at the intelligence; the interview of Yoodhisht'hirū with Vrihūdāshwū, a sage; Yoodhisht'hirū's grief; the history of king Nālū; account of the excessive love betwixt Nālū and his wife, so that they could not endure separation for the twinkling of an eye; Nālū's entrance into the forest, and the perfect indifference manifested by his wife; Lomūshū's descent from heaven to see Yoodhisht'hirū; Ūrjoonū's return, and relation to Yoodhisht'hirū of his having obtained the weapons; Lomūshū's pilgrimage; account of the benefits to be obtained by visiting the holy places; the fruit which Lomūshū obtained from his pilgrimage; the pilgrimage of Narūdū and Poolūstyū; the magnificent sacrifice offered by king Gāyū; account of the sage Ūgūstyū; his eating Vatapee, a giant; Ūgūstyū's journey home for the purpose of obtaining a son; account of Rishyūshringū; of Pārūshooramū; the journey of the family of Krishnū to Prūbhasū, a holy place; account of Soukūnyū; Chyvūnū's entertaining Ūshwinē and Koomarū with the juice of the somū plant at a sacrifice offered by Ūgūstyū; the resplendence of the body of Chyvūnū through the favour of Ūshwinē and Koomarū; account of Jāntoo, the son of king Somūkū; Somūkū's obtaining a hundred sons by offering a human sacrifice (nūrū-yūgnū); account of the kite

\* Krishnū changed his capital

to Dwarūka.

and the pigeon; account of Ūshtavūkrū; the dispute between Ūshtavūkrū and Vūndēē, son of Vūroonū; the victory over Vūndēē by Ūshtavūkrū; the recovery of the father of Ūshtavūkrū, who had been overcome in play, and thrown into the water by Vūndēē, in order to be carried down to the hydras; account of Yūvūkrētū, a sage; of king Roivyū; of the journey of the Pandāvūs to mount Gūndhūmadūnū; the visit of the Pandāvūs to the Narayānū hermitage; their journey to mount Rūmvū; their visit to the Vūdūrēē hermitage; Droupīdēē's dismissing Bhēēmū to fetch some flowers from a pool in Kūdūlēē forest, where he meets with Hānooman; the quarrel of Bhēēmū with the yūkshūs and rakshūsūs who guarded the pool; Bhēēmū's killing the giant Jūtasoorū; king Vrishpūrva's visit to the Pandāvūs; the visit of the Pandāvūs to the Arishtisēnū hermitage; the consolation imparted by Bhēēmū to Droupīdēē respecting their recovering the kingdom; visit of the Pandāvūs to the hermitage Vūdūrēē; their bloody contest with the rakshūsūs and yūkshūs; their meeting with Koovērū, the king of the yūkshūs, and the conclusion of a peace; Ūrjoonū's return from thence, and interview with his brothers; destruction of Nivatūkūchū, a danūvū, and Kalūkēyū and Poulmū, two giants, by Yoodhisht'hirū; Ūrjoonū's shewing to Yoodhisht'hirū the weapons which he had brought from heaven; Narūdū's advice not to use these heavenly weapons, but the common ones; descent of the Pandāvūs from mount Gūndhūmadūnū; Bhēēmū's interview with a hydra as large as a mountain; the question put by the hydra; the threatening of the hydra to devour Bhēēmū unless he gave an answer; Bhēēmū's silence, and the hydra's swallowing him up; Yoodhisht'hirū's victory over the hydra, whom he compels to vomit Bhēēmū up again; the journey of the Pandāvūs into Kamyūkū forest, where they are visited by Krishnū, Narūdū and Markūndēyū; account of king Prit'hoo; conversation betwixt Sūrūswātēē and Tarkshūrshēē, a sage; account of the Mūtsyū incarnation; Markūndēyū's visit to the Pandāvūs; his rehearsal of the pooranūs; account of king Indrādīyoomnū;\* of Dhoondhoomarū, a king; of Ūngira, a sage; conversation betwixt Sūtyābhama, the wife of Krishnū, and Droupīdēē; journey of the Pandāvūs into Dwoitū forest; the journey of Dooryodhūnū and others into a forest to engage in a sport called Ghoshū-yatrā, where some gūndhūrvūs seize Dooryodhūnū and others, and carry them off; the success of the Pandāvūs in recovering them; Yoodhisht'hirū's sight of a deer in a vision, which intreats him to go into some other forest, as his family had eaten up almost all the game

\* This king first set up the image of Jāgūnnat'hū in Oriassa.

where they were ; the removal of the Pandūvūs into Kamyūkū forest ; conversation respecting measures and coins ; Bhēemū's rescue of Droupādēē from the hands of Jñyūdrū-t'hō, a king, and his victory over him ; a long account of Rāmū, similar to that in the Rāmāyṇū ; account of Savitrēē, the god who presides over the gayātrēē ; Indrū's assumption of the form of a bramhūn, in which he goes to king Kūrṇū, and begs a pair of invaluable earrings from him ; Indrū's gift of a weapon to Kūrṇū which would infallibly kill the person at whom it was aimed ; of the power of friction, as it appears in rubbing two pieces of wood together ; Dhūrmū's visit to his son Yoodhisht'hirū ; account of Vyasū-Dēvū.

The fourth book : the journey of the Pandūvūs to Viratū, the residence of king Viratū ; of the hanging up of their bows, arrows, spears, &c. like a dead body, in a tree in a cemetery ;\* their consultation how, in such a city, they may be concealed from Door-yodhūnū's spies ; their agreement to become servants to king Viratū ; Yoodhisht'hirū's resolve to become gamester to the king ; Bhēemū's to become his cook ; Nūkoolū's to become his veterinary surgeon ; Sūhū-Dēvū's to be his herdsman ; Ūrjoonū's (in conformity to a curse that had been pronounced upon him by Rūmbha), to become an hermaphrodite, and teach the king's children to sing and dance ; Droupādēē's to be seamstress to the queen ; the taking off their accustomed garments, and, one by one, entering the king's palace, and hiring themselves as servants in these different capacities ; the attachment of Kēechūkū, the queen's brother, to Droupādēē, and his inviting her to his bed ; Droupādēē's refusal, and warning to him, that she is the wife of five gūndhūrṇvūs, who, if he were to compel her to such an act, would certainly come and kill him ; his contempt of what either gods or gūndhūrṇvūs could do ; Droupādēē's continued refusal ; Kēechūkū's persuasions to his sister, the queen, to endeavour to persuade Droupādēē ; the unsuccessfulness of this effort ; the promise made by his sister to send Droupādēē to a certain room for some food, where he lies in wait to seize her ; her escape from him, and flight to a place where the king is sitting, and where her husbands are present ; her claim

\* According to their agreement with Door-yodhūnū, they were to spend twelve years in the wilderness, and the last in a state of secrecy. Eleven years were expired, and they were now going into this town to spend the last year in secrecy. But they were afraid their arms might betray them : to prevent which, as well as to hinder them from being stolen, they tie them up as a dead body, knowing that in this case nobody would touch them.

for protection; Bhēmū's anxiety to rise and be revenged on Kēchūkū, but is prevented by Urjoonū, who tells him, that if they make themselves known they must again go into the forest for twelve years; Droupūdē's entreaty to Bhēmū, to revenge her upon this fellow; Bhēmū's soothing address and entreaties that she would be patient a little longer; her angry declaration that she will be revenged, and that she had rather spend twelve more years in the forest than not have him put to death; Bhēmū's instructions to Droupūdē to appear to comply with the desires of Kēchūkū, appointing him to meet her in such a room; her compliance, with which Kēchūkū is wonderfully pleased; his preparation of a superb bed in this room; Bhēmū's entrance at night into this room, and his concealment till the arrival of Kēchūkū, whom he murders, and then retires; the noise in the city the next morning that the gūndhūrūs, Droupūdē's supposed husbands, had descended from heaven and killed Kēchūkū; escape of the Pandūs from discovery; the search for Droupūdē by those who were appointed to burn the body of Kēchūkū, that they might burn her with the dead body; their destruction by Bhēmū, in a concealed dress; Dooryodhūnū's sending messengers to seek for the Pandūs; the fruitlessness of this search; the information given to Dooryodhūnū by Trigūrtū, a neighbouring king, that the mighty warrior Kēchūkū, king Viratū's famous commander, was dead, and that as Viratū had an incredible number of cattle, this was the time to plunder him; Trigūrtū's attempt to carry off the cattle from the north of Viratū's territories, while Viratū exposes himself to the greatest danger, in attempting to rescue them; Yoodhisht'hirū's suggestion to Bhēmū that they must rescue the king, or be discovered, and their affairs ruined; their defeat of the enemy, and bringing back the cattle; the approach of the army of Dooryodhūnū, on the south, to plunder the country, where the son of Viratū was placed; the distraction of Viratū on account of the army's not having returned from the north; the maid-servant's (Droupūdē) communication to the queen, that the hermaphrodite (Ūrjoonū), who taught the children to dance, was skilful in driving the chariot in time of war, as she had heard when she was in the family of king Yoodhisht'hirū; the mention of these words to Ūrjoonū, who, through fear, at first denies it, but at length confesses the fact; his entrance into the field against the army of Dooryodhūnū, in which were the renowned warriors Shūlyū, Kūrū, Dooryodhūnū, &c.; the strength of the army of Dooryodhūnū, all the sons of Kooroo,\* and which covered the whole country

\* A celebrated warrior.



further than the eye could stretch ; the flight of the son of Viratū at beholding this immense multitude ; Ūrjoonū's bringing him twice back to the combat ; the suspicions of the invading army, that this intrepid charioteer, who, with a handful of people, projected the overthrow of such a prodigious army, must be Ūrjoonū risen up from concealment ; the suggestion that it could not be him, since the last twelve months were not expired ; the assertion of others that it must be him ; the enquiry whether the twelve months during which they were doomed to remain in concealment were expired or not : the expiration of the time ascertained ; the consequent conclusion, that it must be Ūrjoonū ; the hesitation of the enemy ; observation of Kūrṇū, that Ūrjoonū had burnt Khandāv forest (80,000 miles long) had prevented the escape of all the beasts, had overcome Indrū, the king of heaven, &c. ; the reproof of Dronacharyū, who urged, that it was unavailing to quarrel among themselves, that they were come to fight, that they could not now run away, and that it was impossible that such a prodigious army could be overcome by a single man ; the dispatching of Viratū's son by Ūrjoonū to the spot where they had suspended their weapons, tied up as a dead body ; hesitation of the youth, who, however, at length departs and brings them ; his astonishment at the boldness of Ūrjoonū ; Ūrjoonū's making himself known ; the youth's surprize, who asks where Yoodhisht'hiru, Bhīṣmā, and the others are ; Ūrjoonū's answer, that they were all in his father's house, in such and such situations ; Ūrjoonū's courageous combat, in which he cuts off the hands of some, the feet and the heads of others, covers the whole plain with dead, and fills the rivers with blood, so that the dogs and jackalls swim in blood, and the birds of prey, sitting on the branches, drink blood from the stream ; Ūrjoonū's victory over all ; his triumph ; the marriage of Ūbhimānyoo, the son of Ūrjoonū by his wife Soobhūdra, and king Viratū's daughter Oottura.

The fifth chapter : further account of the war between the families of Yoodhisht'hirū and Dooryodhūnū ; new preparations for war ; Ūrjoonū and Dooryodhūnū's journey to Krishnā on the same errand, viz. to engage him on their side ; Krishnā's secret inclination to the side of Yoodhisht'hirū, but, professing impartiality as a mediator, he informs both parties, that he will give his army\* to one side and himself to the other ; Dooryo-

\* This army consisted of 19,683 chariots, 19,683 elephants, 59,019 cavalry, and of foot soldiers 147,620. Total 246,035.

dhññ's choice of the army, and Ūrjoonũ's of Krishnũ; the quarrel betwixt Ūrjoonũ and Indrũ respecting the burning of Khandũvũ forest belonging to Indrũ; Ūrjoonũ's victory over Indrũ; the arrival at Yoodhisht'hirũ's of Dhoomyũ, the priest of Yoodhisht'hirũ and Dooryodhññ; the march of Shũlyũ with his army to join Yoodhisht'hirũ, his uncle, when, having by mistake gone to the quarters of Dooryodhññ, and being entertained there, he is persuaded to join his forces to those of Dooryodhññ; Shũlyũ's apology to Yoodhisht'hirũ for having joined Dooryodhññ; the sending of Dhoomyũ, the priest of the Pandũvũs, &c. to Dooryodhññ; his conversation with Dhrítũrashtrũ, father to Dooryodhññ, who inclines greatly towards an accommodation with the Pandũvũs, and sends the counsellor Sñnjũyũ to the Pandũvũs, whom he finds preparing for war; Dhrítũrashtrũ's fears on hearing this, so that he is unable to sleep; Viðoorũ's encouraging advice to him and to his relations; Sñnjũyũ's report of what he saw at Yoodhisht'hirũ's; Dhrítũrashtrũ's sorrow on hearing of Krishnũ's union with the Pandũvũs; consolation afforded him by a discourse on liberation delivered by Sũñtkoomarũ, a rishce; Krishnũ's arrival at Hũstina-poorũ, as mediator between the two families; Dooryodhññ's refusal to listen to Krishnũ's pacific proposals; account of the marriage of Mabalee, a king; Gal'iva's religious austerities; of the manner in which queen Vidoola governed her subjects; Krishnũ's taking Kẽrnũ up into his chariot, and shewing him the disastrous consequences which would attend the war; Kũrnũ's refusal to listen to him; Krishnũ's report to the Pandũvũs that Dooryodhññ, &c. refused to hear of pacific measures; their consultation with Krishnũ, and preparation for war; the assembling of the armies; their number on both sides; Dooryodhññ's sending a messenger to the Pandũvũs to enquire whether they would begin the action the next day; the number of the charioteers, horsemen, &c.; conversation between Bul'ramũ and Bhẽeshmũ, respecting Ūmva, a king's daughter.

The sixth chapter: account of the wooden bull made by Sñnjũyũ;\* the fear of the soldiers of Yoodhisht'hirũ at the prospect of war; the combat, which continues for many days and nights successively; Ūrjoonũ's being wounded; his despair of success, and his affliction at the war; Krishnũ's endeavours by many arguments to revive his courage;† the havock which Bhẽeshmũ makes among Yoodhisht'hirũ's troops; the wise and

\* Made to insure success in the war, in imitation of the bull liberated at the time of making the offerings to the manes.

† It is highly probable, that the arguments here alluded to are the same as those detailed in the Bhũ-gũvũt-Gũẽẽta.

fearless Krishnū's descent from his chariot ; his driving away Bhēeshmū with a cane ; his reproof of Ūrjoonū for cowardice ; Bhēeshmū's being wounded by Ūrjoonū, who throws him down from his chariot.

The seventh chapter : Dronacharyū's\* appointment as commander in chief of Dooryodhūnū's army ; Ūrjoonū's being driven from the field of battle by a number of mighty warriors ; Ūrjoonū's destruction of king Bhūgūdūtū, and of his elephant ; † destruction, by Jñyodrūthū and other mighty warriors, of Ūbhīmūnyoo, a son of Ūrjoonū's, about twelve years old ; the destruction of Jñyudrūthū and of seven ūkshouhinē‡ of the enemy, by Ūrjoonū, filled with wrath ; the search for Ūrjoonū by Bhēemū and others in the enemy's army ; Ūrjoonū's destruction of all the mighty men of valour in Dooryodhūnū's army ; the destruction of Ūlūmbooshū, Shrootayoo, Jūras'ndhu, Samādūtū, Viratū, Droupādū, &c. all mighty warriors under Ūrjoonū ; Dronacharyū killed, and also Ghūtōtkūchū, the son of Bhēemū ; the weapon called Narayōnastrū thrown by Ushwūt'hama upon Ūrjoonū.

The eighth chapter : Shūlyū's appointment by Kūrnū to be his charioteer ; death of Tipoorū, a giant ; quarrels betwixt Kūrnū and Shūlyn : Kūrnū nearly destroys Yoodhisht'hīrū ; the wrath of Yoodhisht'hīrū and Ūrjoonū against Kūrnū ; Bhēemū destroys Dooshāsūnū and drinks his blood ; Ūrjoonū destroys Kūrnū.

The ninth chapter : Shūlyū's appointment to the office of commander in chief ; account of Koomarū ; also of various ceremonies ; of fighting with chariots ; destruction of Dooryodhūnū's army ; the death of Shūlyū by Yoodhisht'hīrū ; also of Shukoonee, a warrior, by Sūhū-Dēvū ; Dooryodhūnū's flight, with the remnant of his army, from Ūrjoonū, and their hiding themselves in a pool of water covered with weeds ; march of the Pandūvūs to the place where Dooryodhūnū was secreted, where they insult and enrage him, till he rises from the water, and renews the battle ; Bhēemū and Dooryodhūnū's engagement in single combat with clubs (gūda) ; Dooryodhūnū's soliloquy, in which he rea-

\* This man had been the teacher of all the chief warriors in both the contending armies.

† This

elephant could stride eight miles at once.

‡ About 1,530,000 soldiers.

lizes the spot where he is fighting as one of the holy places;\* Bālāramā's repeating to him the blessings bestowed on pilgrims by these holy places, and especially by the Sūrāswatī; a great combat in which Bhēemū breaks the thigh of Dooryodhūnū with the gūda.†

The tenth chapter: the return of the victorious Pandāvūs to their homes, Kritāvāma, Kripacharyū, and Ūshwātt'hama's visit to Dooryodhūnū, whom they find covered with blood, his thigh broken, &c.; Ūshwātt'hama's promise to Dooryodhūnū, that he will not change his apparel till he has destroyed Dhṛishṭadyōumnū, Droupādē's brother, and all the Pandāvūs and their army, according to which he departs into the forest, and, sitting under a tree, perceives a crow destroying the nestlings of an owl, which brings to his mind the death of his father Dronacharyū; his approach to the Pandāvūs while asleep in their tents, when he sees a terrific sight, a giant in the form of Shivū; his prayers and flatteries to the god Shivū, who banishes his fears; the entry of the three persons above-mentioned into the tents, where they kill Dhṛishṭadyōumnū and all the sons of Droopādū, while the rest of the Pandāvūs, through the favour of Krishnū, happening to be in another place, escape; the news of these deaths brought by Yodhisht'hira's charioteer; Droopādā's grief for his children; he refuses food; Bhēemū's departure to slay Ūshwātt'hama with a gūda; the discharge of the ever-destroying instrument called Brūmhastrū by the latter; the interference of Krishnū, who perceives that by this instrument the Pandāvūs must infallibly be destroyed; Ūrjōon's preventing, by another weapon, the Brūmhastrū from doing any mischief; Ūrjōon's making a wound in the head of Ūshwātt'hama, from whom he takes a jewel, and comforts Droupādē by presenting it to her.

The eleventh chapter: the Pandāvūs' visit to blind Dhṛitīrāshṭrū, who requests to take Bhēemū in his arms and embrace him; the putting in his arms an iron image of Bhē-

\* This is one of those thousand contrivances common among the Hindoos to escape future punishment. Yet many who call themselves christians are equally superstitious: How many christians of the Armenian and other communions have taken up their residence at Jerusalem, thinking that they shall be more likely to obtain heaven if they die in the holy city.

† In this Bhēemū is said to have revenged himself upon Dooryodhūnū for taking his wife Droupādē on his knee.—See page 546.

mñ; \* Dhritrāshtrū's perception of his fault in wishing to destroy Bhēemū, and, overcome with grief, his renunciation of the world; Vidoorū's advice and encouragement to him to indulge hope; the procession of Dhritrāshtru and his family to the field of battle, where they weep over the slain; the mournful lamentation of Dhritrāshtrū's wife Gandharēe over her son Dooryodhñū; Dhritrāshtrū's anger and sorrow; the wives and other relations of the slain, led by Védū-Vyasū to the field of battle, where he points out the relatives of each; description of the females who lost their relations in the war; Krishnū's consolatory counsels to Gandharēe; the funeral ceremonies for Dhritrāshtrū's soldiers; the praises of her son poured out by Koontēe, the mother of Kūrnū; Védū-Vyasū's discourse on the duties of kings, on complete emancipation, and on duties to the dead.

The twelfth chapter: Yoodhisht'hirū's exorcism of the world, and resolution, on contemplating the havock of war, and the destruction of his relations, to become a hermit; Védū-Vyasū's discourse, recalling to his recollection the duties of the kshūtriya as born to the work of kings, in which discourse, assisted by Krishnū and the rishees, by many modes of reasoning, he shews Yoodhisht'hirū the necessity of pursuing the work of governing, pleasant or unpleasant.

The thirteenth chapter: the exhortation of Bhēeshmū, the son of Gūnga, to Yoodhisht'hirū, to continue in the kingdom, and not to become a hermit; the consent of Yoodhisht'hirū; of presenting gifts; the benefits of liberality; the proper persons to whom gifts should be presented; the duties of the four casts; the future state of the person who has walked according to truth; the praise of cows and bramhūns; account of the prevailing religious ceremonies in different parts of Hindoost'hanū; Bhēeshmū's ascent to heaven.†

\* Dhritrāshtrū was incensed at Bhēemū for killing his son, and sought this method of revenge. Under pretence of honouring Bhēemū, by embracing him in his arms, (the *fraternal hug*) he intended to squeeze him to death. Krishnū aware of the old man's design, persuaded them to put an iron image of Bhēemū in his arms, which he squeeze to powder. This custom of infolding in the arms is still practised by the Hindoos on meeting a friend who has been absent.

† Bhēeshmū died childless, and of consequence, according to the shastrū, ought to have gone to a very different place, but, being a great devotee, he ascended to heaven, and to make up the deficiency of his having no son to present the daily drink-offerings in his favour after death, all other Hindoos are commanded to do this once a year, in the name of Bhēeshmū.

The fourteenth chapter : the histories of kings Sūṃvūrttū and Mārootū ; an account of the method of managing kings' treasures ; the birth of king Pārēekshitū ; preservation of Pārēekshitū's life by Krishnū ; war between Ūrjoonū and a number of kings' sons respecting the horse which Yoodhisht'hira had liberated with the intention of making a sacrifice ; account of the war betwixt Vibhroovahūnū, the son of Chitrangūda, a female serpent, and Ūrjoonū, in which the latter narrowly escaped with his life ; account of the sacrifice at which Yūmū appeared in the form of an ichneumon.

The fifteenth chapter : Dhritūrashtū's retiring from his home, and going into the forest with his mother as a hermit ; Vidoorū's journey to comfort Dhritūrashtū under the loss of his kingdom in the war with Yoodhisht'hira ; the errand of Koontē, the mother of Yoodhisht'hira, to comfort Dhritūrashtū ; appearance of some of the relations of Dhritūrashtū, who had been killed in war, assuring him, that they inhabited such and such heavens ; that they were perfectly happy, and felt the utmost contempt of this world ; the comfort derived by Dhritūrashtū on hearing these things ; Dhritūrashtū's ascension to heaven, through the favour of the rishees, accompanied by his mother ; Vidoorū's renunciation of the world, and journey to heaven ; interview between Yoodhisht'hira and Narādū ; Narādū's prediction to Yoodhisht'hira, that the race of Krishnū would soon be destroyed.

The sixteenth chapter : destruction of the whole race of Krishnū, by the curse of a bramhū ; Ūrjoonū's journey to Dwarūka to see Krishnū, whom he finds overwhelmed with distress about his family ; the funeral ceremonies performed by Krishnū for his father ; Ūrjoonū's gathering the remnant of Krishnū's family into the palace in Dwarūka, where the women die ; Ūrjoonū's reflections upon all these disasters ; upon the decay of his own body ; his sorrow, his contempt of the world, and becoming a dāndē.

The seventeenth chapter : the kingdom renounced by Yoodhisht'hira, Ūrjoonū, Nū-koolū, Sūhū-Dēvū, Bhēemū, and Droupdē, who go the great way ; their interview with Brūmhū-pootū, [the god of the river of that name], in the form of a bramhū, to whom Yoodhisht'hira, &c. does great honour, giving him all their weapons ; the fall of Bhē-

mñ, Ūrjoonñ, Sühñ-dévñ, Nükoolñ, and Droupädē on the road;\* the leaving of them by Yoodhisht'hirñ, who goes forward.

The eighteenth chapter : the story of a dog which begins to follow Yoodhisht'hirñ to heaven ; the descent of the chariot of Indrñ to meet the holy king ; Yoodhisht'hirñ's demand that the dog, who had put himself under his protection, should go with him to heaven, or that he himself would not go ; the remonstrance of Indrñ ; Yoodhisht'hirñ's determination not go without the dog ; Indrñ's resistance ; renunciation by Yumñ of the form of the dog, and his praise of Yoodhisht'hirñ ; ascent of the latter ; the discovery of different hells made to him by the messengers of Yumñ, where he sees many of his relations who had been killed in the war : their addresses to Yoodhisht'hirñ, who is deeply affected by their sufferings ; his departure from those parts ; his bathing in Mündakinē, the name assumed by Gōga in heaven, where he renounces the human shape, and enters upon the enjoyment of the fruits of all his religious actions.

\* On account of the excessive cold on mount Himalüyü.

[The reason why the "holy" Yoodhisht'hirñ was thus terrified with the sight of hell before he enjoyed heaven, is thus told by the Hindoos. Dronacharyñ was so formidable a warrior, that the Panduvñs had no hopes of gaining the victory unless they could cut him off ; but he threw his arrows so quick, that none of the warriors could come near him. Krishnñ at length thought upon a contrivance worthy his immaculate character. Dronacharyñ had a son named Ushwñt'hama, to whom he was much attached ; and Krishnñ reflected, that if he could throw Dronacharyñ off his guard, by filling his mind with sorrow, the enemy would be overthrown. He then caused it to be noised through the army, that Ushwñt'hama, Dronacharyñ's son, was killed. The father refused to believe it ; yet he declared that if Yoodhisht'hirñ should say it was true, he would believe it. Krishnñ pressed Yoodhisht'hirñ to utter this falsehood, as it would ensure success to their affairs ; and, in cases of extremity, the shastrñ had declared that it lawful to employ falsehood. Yoodhisht'hirñ positively refused, but was at length persuaded by the entreaties of Krishnñ, Ūrjoonñ, &c. who told him the assertion would not be a lie, for that an elephant of Dooryodhinñ's, named Ushwñt'hama, had actually been killed in battle. Dronacharyñ was so overcome when he had been thus brought to believe the news, that Ūrjoonñ soon dispatched him ; which completely changed the face of affairs. On account of this falsehood, Yoodhisht'hirñ, in going to heaven, was shocked by a sight of the torments of hell. Where did Krishnñ, the father of this lie, go ?

## SECTION XLVIII.

*On Geography.*

The Hindoos have not been wholly inattentive to this subject; but as nothing but actual observation could make them acquainted with the surface, contents, and dimensions of the globe, and as their laws and institutions very much discourage the disposition to travel, as well as the translation and perusal of the enquiries of other nations, they have consequently, in this department of knowledge, completely failed! The Geography of the pooranūs is utterly contemptible; and the description of different countries found in the astronomical works, though more correct, yet is too confined to be of the least use, either for instruction, or for the purposes of trade and commerce. The Hindoos sometimes amuse themselves by forming maps of the earth, according to the pooranūs as well as the astronomical works; but neither these maps, nor the descriptions contained in the shastrūs, are introduced into schools; nor do lectures or a course of reading on Geography, Astronomy, or History, constitute any part of the public education.

The reader will find in the sixth page of this volume a description of the earth according to the pooranūs; the author begs leave now to add another description, translated from the *Tara Tūtrū*:

Ūngū extends from Voidya-Nat'hū to the extremity of Bhoovānēshū;—Būngū from the sea to the Brūmhū-pootrū;—Kōlingū from the east of Jūggūnat'hū to the north bank of the river Krishnū: many vanachārēes reside in these parts;—Kérūlū from Soobrūmhānyū to the temple of Jūnārdḍūnū, in which country the benefits of religious ceremonies are soon realized, as it contains the holy places Ramēshwūrū, Vūnkūtēshū, and Hāngshū-kérūlū-vadhūkū;—Sōrvēshū (in Kérūlū) from Ūnūtū-sēnū to Būllū;—Kashmere extends, 400 miles, from Sharḍa-mūhū, to the extremity of Koonkū and Dérhū;—Kamū-roopū comprizes, on mount Gūnēshū, Kolēshwūrū, Shwētū-giree, Tripoora, and Nēēlū-pūrvūtū;—Māharashtrū or Kūrnātū, including Oojjūyinee and the holy place Marjarū, extends from Tripūchūkū to Kola-poorū. Andhrū includes all the country from the south-west of Jūggūnat'hū to Bhrūmūra. Sourashtrū extends from Hingoola to Jambūkū by the sea side on the west of Konkūnū; after this is Goorjūrū. Between Shrēē-shoīlū and



Cholëshū is Troilingñ, in which country learning and abstraction of mind are pursued by many. The country extending from Soorambika to mount Mūlñyā is called Mūlñyāna, in which dwell many who practise various superstitions by incantations. Kūrnātū extends from Vamū-Nat'hū to Shrēē-Rūngatāvīnēshwūēē, the inhabitants of which country live in plenty. Ūvūntēē extends from the river Tamrūpūrñēē to the top of mount Shoiladree, and contains a famous image of Kalēē. The country lying between Mūha-Bhūdūr-Kalēē in the east, and Ramū-Doorga in the west, is called Vidūrbhū. Māroo\* reaches from Goojjūrū eastward to the south of Dwarūka.† From Koukūñ southwards to the western bank of the river Tapēē, the country is called Abhēērū. Malūvū, extending from Ūvūntēē eastward to the north of the Godavūrēē, is a fine country, very productive in corn. Between Drayn and Troilingñ is a country called Cholū, the people of which are famous for having long ears. To the west of Kooroo-Kshétrū and to the north of Cholū, from Indū-Prust'hū, extending 480 miles, is Pūñchalū, the people of which country are very robust and spirited. From Pūñchalū to the south-east of the country of the Mlechchūs, is Kambojū, famous for fine horses and excellent horsemen. Viratū is bounded on the north by Vidūrbhū, on the south by Indrū-Prust'hū, and on the east by Māroo. Pandyū is bounded on the south by Kambojū, and on the west by Indrū-Prust'hū. From the river Gūndūkēē to Chumparūñyū is the country Vidēhū-Bhōōmee. From Kambojū to the east of Mūha-Mlēchchū is Valhēēkū, famous for its horses.‡ Kiratū, a mountainous country, extends, on the northern boundary of Kambojū and Valhēēkū, to Ramū-Kshétrū. Vūkūgnanū extends from the river Kūrtoya to Hingoola, the inhabitants of which country are called Mūha-Mlēchchū, or great barbarians. Khoorasanū extends from Hingoo-Pēē't'hū to Mūksleshū; the inhabitants are all Mlēchchūs. Bhotū extends from Kaslmēērū to the west of Kamū-rōōpñ, and to the south of Manūsēshū. On the south-east of Manūsēshū is Chēēñū (China). Amūrogn, or Mūha-Chēēñū, (Great China) extends from Koilanēērū to the source of the Sūrñyōō. Nēpalū extends from Gūnēshwūrū to Yoginēē. Shilūhūtū (Sylhet), a mountainous country, extends from Gūnēshwūrū to the sea. What is called Gourūṣ extends from Bāngū to Bhoovūnēshū: here learning is much cultivated. Mūha-Koshulū is bounded on the east by Gokūr-nēshū, on the north by Aryavūrttū, and on the west by Tolūbhoktū: this formed the territory of the kings of the race of the sun. Mūgūdñū extends from Vyasēshwūrū to

\* The desert.  
ed away by the sea.

† At Dwarūka was Krishnū's palace, which is said to have been since washed away by the sea.  
‡ Perhaps the country now called Balk.

§ A part of Bengal.

Prūkrityantūkū : the southern part of Mūgūdhū, that is, from mount Vūrūnū to mount Gidhrūkōōtū, is called Kēētūkū, and the northern part, Magūdhū : Kēētūkū contains many vanacharēes, and some atheists. Kēētūkū was the capital of the Magūdhū kings. On the north of Jūgūnnathū is Ootkūlū.\* Shrēe-Koontūlū extends from Kamū-Gīree to Dwarūka. Mūroo is situated on the south of Shrēe-Koontūlū ; and on its north is Rinū, the inhabitants of which are very robust. Konkūnū extends from Tyūdū to the sea, having in its centre Kotēe. Between the Brūmhū-pootrū and Kamū-rōōpū, lies Koikūyū. To the south of Magūdhū, and to the west of mount Vindhū, is Shōōrū-sēnū. Kooroo lies on the borders of Hūstina-poorū,† to the south of Kooroo-kshétrū, and to the east of Pūnchalū. Singhūlū, a fine country, lies on the east of Mūroo, and on the south of Kamū-Gīree. Poolindū lies to the east of Shilohūttū (Sylhet) and to the north of Kamū-rōōpū. Kūtt'hū lies to the east of Gūnēshwūrū, and to the north of the sea. Mūtsyū lies to the north of Poolindū and to the west of Kūtt'hū. Mudra is situated between Viratū and Pandyū. Souvēērū, the worst of countries, lies on the east of Shōōrū-sēnū, and on the west of Kūntūkū. Lūlamū is situated on the west of Ūvintēe, and on the south of Voidūrbhū. Vūrvvūrū extends from Maya-poorū to the north of mount Sūptūshringū. Soindhūvū, a mountainous country, extends along the coast of Līnka to Mūkka. Thus are described fifty-six countries; but in the midst of these, innumerable other countries are found.

The author has also the pleasure of adding, from the pen of a young and esteemed Friend, the translation of an extract from the Siddhantū-Shiromānee, by Bhaskūru, containing a *Geographical Description of the Earth*:

Lōnka is situated in the middle of the world. To the east of it lies Yūmūkotec ; to the west Romūkū. Its antipodal region is Siddhec-poorū. On the south of Lōnka lies Vūrū-Vanūlū, and on the north, mount Sooméroo. Those who are skilled in geography, have determined the situation of these places, which are respectively distant from each other one fourth of the circumference of the globe. On Sooméroo reside the gods, and the divine sages who have attained perfection. The wicked and the doityūs are placed in Vūrū-Vanūlū.

\* Orissa.

† Delhi.

On whatever spot a man may happen to be, he considers himself as standing on the highest point of the globe. Those who are in the four quarters appear to stand horizontally; those who are mutually antipodal, are seen like the shadow of a man in the water, with their heads turned from each other. Those who appear in a horizontal position, as well as our antipodes, are equally as secure as ourselves.

To the north of the salt-sea lies the island Jūmboo, which occupies one entire hemisphere. This fact has been established by learned geographers. In the southern hemisphere are six islands and seven seas;\* namely, the salt sea, the sea of milk,† the sea of curds, the sea of clarified butter, the sea of sugar-cane juice, the sea of spirituous liquors, and finally the sea of pure water, beyond which lies Vūrū-Vanulū. In the centre of the globe is Patalū, where the darkness is dispelled by the splendour which issues from the pearly heads of the hydras. There the ūsoorīs and the hydras remain; there the daughters of the hydras, of exquisite beauty, sport with each other, and there reside the immortals, enjoying the splendor of their own forms, brilliant as gold.

The second island‡ is called Shakū, the third Shalmūlū, the fourth Koushū, the fifth Krounchū, the sixth Gomédūkū, the seventh Pooshkūrū. Each sea runs between two of these islands, and each island is situated between two seas. To the north of Lānka lies mount Himalūyū; north of Himalūyū, Hémūkétōo; and to the north of Hémūkétōo, Nishūdū, which extends to the sea. Northward of Siddhee-poorū, in succession, are the mountains Shringū-vanū, Shooklū, and Nēēlū. The country between Siddhee-poorū and Sooméroo is called Droumdēshu. That which extends northward from Lānka to Himalūyū, is called Bharūtū-vūrshū; that between Himalūyū and Hémūkétōo, Kinnūrū-vūrshū, and that between Hémūkétōo and Nishūdū, Haree-vūrshū. North of Siddhee-poorū, as far as Shringūvan, the country is called Kooroo-vūrshū; and, proceeding still northwards, the country between Shringūvan and mount Shooklū, is called Hirūnmūyū-vūrshū. Between Shooklū and Nēēlū, lies Rūmyūkū-vūrshū. North of Yūmūkotee is Malyūvan,

\* The seas encircle the globe like a belt. † From which was obtained the water of immortality, and from which arose Lūkshmī and the moon. On its banks reside Brūhma and the other dévūtas; and on its surface reposes Vishnoo.

‡ Jūmboo-dwēpū, though occupying half the globe, is reckoned only the first island.

and north of Romökū, Gündhūmadūñ. This ridge of mountains reaches to Nēēlū and Nishūdū. The country between Malyūvan and Gündhūmadūñ is called Ilavritū-vūrshū; that between Malyūvan and the salt sea, Bhūdrashwū-vūrshū, and that between Gündhūmadūñ and the sea, Kétoo-malūkū-vūrshū. On the mountains Nishūdū, Nēēlū, Soogündhū, Malyū, Kéülū, and Ilavritū, the immortals partake of extatic pleasures.

Sooméroo is situated in the middle [of the island Jūmboo.] It is enriched with mines of gold and with precious stones; and is moreover the residence of the gods. The pooranūs maintain, on the contrary, that Sooméeroo is in the midst of the earth, and that the inhabitants of the world surround it like the encircling petals of the lotus. Around Sooméeroo, towards the four quarters, are four other mountains, viz. Mündūrū, Soogūndhū, Vipoolū, and Sooparshawū, on which are four trees which serve to distinguish them, the kūdūmbū, the jūmbū, the vūtū, and the pippūlu. From the juice which flows from the jūmbū, arises the river of that name;\* the ground over which it passes is transformed into gold; and, to partake of its delightful waters, the gods and the immortals forsake even the water of immortality. On these mountains are four forests, namely the excellent Chitrūrūthū, (where the ōpsūrūs reside), Nundmū, Dhritē, (inhabited by the dévūtas,) and Voibhrajū; on which are likewise four lakes, Ūroonū, Manūshū, Mūharhūdū, and Shētū-julū, where, during the scorching heat of the summer, the gods resort; and, dallying with the goddesses, refresh themselves with the cool waters of the lakes. On the summit of Sooméeroo are three peaks formed of gold, pearls, and precious stones, where the three gods, Brūmha, Vishnū, and Mūha-Dévū reside. At the foot of these peaks reside the regents of the eight quarters, Indrū, Vūnhec, Yūmū, Rakshūshū, Vūroonū, Vayoo, Koovérū, and Eeshū.

Vishnū-Pidē, or Gūnga, proceeding from the foot of Vishnū, fell on Sooméeroo; from thence, on mount Vishkūmbhū, and from thence, on the head of Mūha-Dévū. Falling from the head of this god, in her descent, she became divided into four streams, and flowed through Bhūdrashwū-vūrshū, under the name of Sēēta; through Bharūtū-vūrshū, as Ūlūkū-Nūnda; through Kétoo-vūrshū, as Vūnkshoo, and through Kooroo-vūrshū, un-

\* A comment by Lākshmē-*Dasū* adds, that the river Jūmboo, after encircling Sooméeroo, enters the earth at the foot of the tree from which it issues.

der the name of Bhūdra. If any one, though overwhelmed with sin, hear the name of Gūnga, or desire, behold, or touch this goddess, or bathe in her stream, taste of her waters, pronounce her name, call her to recollection, or extol her, he instantly becomes holy; and he who is proceeding towards Gūnga, by that act enables his ancestors to overcome the messengers of Yümū, and to ascend to the heaven of the gods.\*

Bharūtū-vürshū has nine divisions, Oindrū, Kūséroo, Tamrûpûrū, Gūbhūstec, Koomarika, Nagñuchū, Sūmyū, Varoon, and Gandhūrvū. Of these divisions Koomarika is occupied by those who regard the distinctions of cast; the other eight divisions are peopled with the ignoble who disregard cast. Bharūtū-vürshū likewise contains seven mountains, Muhendrū, Shooktē, Malnyū, Rikshūku, Pance-patrū, Sūhyū, and Vindyū.

To the south of the equator is Bhōorlokū; to the north of which is Bhoovū-lokū, and farther north Swūrlokū, or Soomeroo, a residence on which is bestowed as the reward of religious merit. In the air is Mūhūr<sup>†</sup>atū; above which is Jūnū-lokū, where a seat is obtained only through the most exalted religious merit. Above these is Tūpū-loku, and still higher Sūtyu-lokū.

When the sun first appears to the inhabitants of Lūnka, it is mid-day at Yūmū-kotec; at Siddhee-poorū, it is the hour of sun set, and at Romūkū, midnight. The quarter in which the sun rises, is the east; and the quarter in which he sets, the west. It has likewise been clearly ascertained, that Sooméroo is situated exactly at the north pole. The precise determination of the four quarters, can no where be obtained so advantageously as at Lūnka. The calculations made from any other spot, by uncertain observation, are by no means so accurate. To those who are situated at the equator, the two polar stars appear attached to the earth; while all the other heavenly bodies appear to move over their heads in a circle like a jūlū jūnrū.† To one advancing northwards or southwards from the equator, the heavenly bodies, as well as the polar stars, appear to ascend in the firmament. When any one proceeds to a distance from the equator,

\* The shastris say, that the moment any one commences a journey towards Gūnga, his ancestors who are confined by Yümū invisibly accompany him, and enjoy the offerings which he daily presents to them while standing in the water.

† A circular machine for raising water.

he passes into a certain degree of latitude ; this degree is ascertained by multiplying the number of *yojñūs*\* which he has moved from the equator by 365, the number of the degrees of latitude, and by dividing that sum by 4967, the sum of *yojñūs* on the circumference of the earth. By ascertaining likewise in what degree any one may be situated, he may calculate his distance from the equator by the opposite process. To the gods on mount Sooméroo, and to the *üsoorūs* on Jūmbōo, the two polar stars appear as though placed above their heads. The heavenly bodies appear to the *üsoorūs* in the south to move on their left, and to the gods in the north, to move on their right.

When the sun in its annual course continues for six months in the northern hemisphere, the gods on mount Sooméroo enjoy its rays, of which they are deprived when it passes into the southern hemisphere ; hence the doctrine that one year of mortals is equivalent to a night and a day of the gods. The *pooranūs*, to remove obstacles to the performance of religious duties, have altered the commencement both of the night and the day of the gods, by about three months.†

The *pitrees* reside above the moon, and enjoy its delightful rays ascending from beneath. The new moon, when the sun is above their heads, constitutes their mid-day. The full moon is their midnight, and the first and third quarters of the moon, their morning and evening twilight.‡ *Brūmha*, through his amazing distance from the earth, continually beholds the sun till the grand dissolution of all things. He reposes during one thousand *yoogūs*, and continues awake during the other thousand ; hence 2000 *yoogūs* are equal to a day and a night of *Brūmha*.

\* Each *yojñū* is equal to five miles.

† The *shastrūs* prohibit the investiture of a *brahmūn* with the *poita*, the perforation of the ears, the dedication of ponds, temples, images, groves, wells, &c. as well as the performance of various other religious acts, during the night of the gods. According to the astronomical writers, the night of the gods commences on the vernal equinox, and continues to the autumnal equinox. But the *pooranūs* ignorantly place the commencement of this season on the 30th *Asharhū*, (12th July) and continue it to the 1st *Maghū* (12th January). This error, *Bhaskarū* endeavours delicately to conceal. The *pooranūs* abound with the most flagrant astronomical and geographical errors. To cover these errors, while they published their own more correct calculations, the Hindoo astronomers ascribe the *pooranūs* to another *yoogū*.

‡ Hence a lunar month is equivalent to a night and a day of the *pitrees*.

The circumference of the earth is 4967 *yojūnūs*, and its diameter 1581 *yojūnūs*, 24 *āṅgshūs*.\* The superficial content of the globe is therefore 7,853,034 *yojūnūs*, obtained by multiplying the number of *yojūnūs* on its circumference by the number which compose its diameter. For a proof of this, let any one calculate the superficial content of a ball in this manner; then covering it with a cloth, let him measure the cloth, and he will find both products to agree precisely. The superficial content which Lāllū has calculated, is false and incorrect, and contrary to experience. My calculations differ from his; let the most learned *pūndits*, unbiassed in their judgment, decide between us. For if you divide a round ball into two parts, you will find that a piece of cloth of equal dimensions with the flat surface of the section will be insufficient to cover its whole surface. In order therefore to reconcile the product obtained by measuring a cloth which covers the whole surface, with that obtained by calculation, I find it necessary to multiply the diameter by the circumference.†

As men are continually passing from this terrestrial scene, their dissolution is called the daily *prūḥyū*, or destruction. At the termination of a day of *Brūmha*, the *Bramhyū-prūḥyū* takes place, at which period every thing in the world possessed of animation is absorbed in *Brūmha*. But when *Brūmha* himself is annihilated, and when the whole creation is absorbed in the eternal *Brūmhū*, from whom it proceeded, the third, called the *prakṛitikū-prūḥyū*, ensues. At the new creation, when all things proceed again from *Brūmhū*, to every one is assigned his station in the new creation according to the actions of merit and demerit which were attached to him before the dissolution of all things. The grand and final destruction, or *atyāntikū-prūḥyū*, is confined to the *yogee*, who after having acquired that knowledge which like fire consumes acts both of merit and demerit, obtains liberation from this world, and is absorbed in *Brūmhū*.

In the universe are included, the earth, the mountains, the gods, the *danūvūs*, men,

\* Sixty *āṅgshūs* make one *yojūnū*.

† Lāllū appears to have maintained, that by multiplying the diameter into itself the sum of the superficial content would be obtained.

the irrational creation, the planets, the stellar mansions, and the constellations, in their respective stations.

Those who are skilled in astronomical calculation have fixed the circumference of the celestial sphere at 1,871,206,920,000,000 *yojunūs*. Some maintain, that this is again encircled by another sphere, called the *Brūmhant-kūtañ*, the measure of which there is no necessity for giving. The *pouranikūs*, in opposition to this system, only acknowledge that portion of the creation to exist which is visible to the eye. Whatever may be their opinion, we abide by the decision of those *pūndits* who are as intimately acquainted with the universe, as they would be with an *amūlūkē* fruit, which one may place in his hand, and behold on all sides. They have determined as above, the circumference of the celestial sphere, and they maintain that it extends as far as the rays of the sun extend. Whether this calculation of the sphere would have been esteemed accurate in any preceding *yoogū*, we cannot say; it certainly is a correct calculation of the extent of the sphere in this *yoogū*, and to it we adhere.



## SECTION XLIX.

*Works on the Military Art.*

The Hindoo sages did not permit even the military art to remain unexamined, and although their writings on this subject, if still extant, might contain little or nothing which could instruct the moderns, yet, as throwing some light upon the methods of making war amongst so ancient a people, they would be very interesting.

The works on the art of war are called *Dhūmoor-védū*, from *dhūmoosh*, a bow, and *védū*, science. None of these works, however, are at present to be found among the learned men in Bengal, but allusions to the method of making war are scattered up and down in the different *pooranūs*, from which the author has selected the following facts :

From various parts of the Hindoo history it is very certain, that the Hindoo kings led their own armies to the combat ; and that they were prepared for this important employment by a military education ; nor is it less certain, that many of these monarchs were distinguished for the highest valour and military skill.

In the march of the army, the ensigns were carried in front ; then followed in succession the foot-men, those armed with shield and spear, the bow-men, men armed with clubs and bludgeons, the horse, the warriors on elephants, those in chariots, on camels, on oxen, then again a body of infantry, the musicians, the water-carriers, and lastly, the stores on carriages.

The troops were thus arranged : a circle of foot-men surrounded one division containing all the different kinds of warriors, in which were interspersed chariots, with charioteers famous for their prowess. Another division of the army was formed into the shape of the bird *Gūroorū* ; another into that of a half moon ; others into the forms of the lion or the tiger ; another into a line of single warriors ; another into the form of a carriage, or the lily, the *mūkārū*, a giant, a *gūndhūrū*, a bull, &c. He who died in the front of the battle, was promised heaven. On commencing the contest, each side interchanged certain expressions of abuse.

During an engagement, many different modes of warfare were pursued, such as, single combat; chariots engaging with chariots; horsemen with horsemen; footmen with footmen, &c.; fighting without order; with various weapons; in ambuscade; under invisible forms; under other shapes. Arrows were often discharged so rapidly as to fill the air with them, and to cause one arrow to drive forward another. After the men belonging to the opposing circles had been destroyed or dispersed, the central charioteers engaged, when the archers first sought to pierce the horses, or the charioteer, or to cut the bow-strings, or to pierce the flag at the top of the chariot.

For the protection of one chariot, a thousand elephants are said to have been employed; for that of each elephant, one hundred horsemen; of each horseman, ten bowmen; of each bow-man, ten soldiers with sword and shield: of each foot-soldier, three others, one on each side and one behind.

It was contrary to the laws of war to smite a warrior overcome by another; or one who had turned his back, or who was running away, or one fearful; or he who had asked for quarter; or he who had declined further fighting; or one unarmed; or a single charioteer who had alone survived in the engagement; or one deranged; or females, children, or old men.

The Hindoo war chariots, made of gold, silver, iron, or wood, and ornamented with various devices, had one,\* two, or even a hundred wheels. Some of them contained as many as a hundred apartments: they tapered upwards in the form of a steeple, on which were placed flags, cows' tails, and bells. On these flags were painted the bird Gūroorū, or Shiva's bull, Hūnooman, the kovidarū,† the lion, the mūkūrū, a fish, a serpent, an alms'-dish, seven palm trees, lightning, or a tyger.

The Hindoo soldier wore a turban, a girdle for the loins, a pair of short breeches, a piece of leather round the loins, from which were suspended a number of small bells. Their coats of mail, made of wire or leather, are said to have been impenetrable.

\* The chariot of Sooryū, (the sun) is represented as having but one wheel. This was the flag used by the Hindoo kings of the race of the sun.

† Baulinia, several species.

Some combatants were famous for discharging arrows very rapidly or to a vast distance, or with a force sufficient to pierce a mountain. Others were said to possess a strong and never-failing grasp; or to be able to use the bow either with the right or the left hand. Honours were conferred on those who never turned their back in an engagement, who manifested a contempt of death, who despised fatigue as well as the most formidable enemies, who had been found invincible in every combat, or had displayed a courage which increased like the glory of the sun advancing to meridian splendour.

He who engaged in single combat was called *Ūrdhū-rūtee*; he who combated with hundreds of chariots was called a *Rūtee*, with thousands, an *Ūtee-rūtee*, with ten thousands, a *Mūha-rūtee*; while the charioteer who overcame footmen, wrestlers, spear-men, bludgeon-men, &c. was called *Rūr'hū-yōōtīpu-yōōtīpū*.

The following were considered as evil omens on going to war: a storm at the commencement of the march, an earthquake; the implements of war dropping from the hands of the soldiers, vultures passing over the army, and making a screaming noise; the rays around the sun becoming red; the moon's appearing as small as a star before an engagement, a crane, a hawk, or a vulture seen walking near the army; the howling of shakals; the descent of a vulture on the flag of a chariot; the falling of a thunderbolt, or fire from heaven; darkness filling the four quarters of the heavens; the passage of a cow, or a deer, or a bramhūn, on the left of the army, or of a shakal on its right; the carrying to the right of the army a corpse or a pan of water, the falling of blood from the clouds; the sight of a female beggar, with dishevelled hair, dressed in red, in the front of the army; the starting of the flesh on the left side of the commander in chief; the weeping, or turning back of the horses, when urged forward, dreadful thunder when the sky was calm; the clouds appearing red, &c.

In these early ages, the bow was the principal instrument of war; and hence much is said of it in the history of the Hindoo wars: and, as every thing described by the poets must have a divine origin, therefore—from one bamboo the god *Brūmha* made three different bows: from the end nearest the roots he formed that called *Pinakū*, which he gave to *Shivū*; from the second part of the bamboo, the *Kodūndū*, given to *Vishnū*.

to whom also the Gandĕvū was also presented, but Viṣṇoo gave this bow to Pūrūshooramū, and he with it destroyed the kshūtriyūs in twenty-one different engagements. It afterwards came into the possession of Rāpū, of Iudrū, and of Ūrjoonū; the last of whom destroyed with it all the race of Dooryodhūnū, and conquered the world.

Bows made with deer's horns were called Sharngu; those containing seven joints of the bamboo, Sūptū-Tarū, and those made with ivory, Gujn-Dintū. The bow was three cubits and a half, or four cubits in length, and the two extremities were of the same thickness: its excellence consisted in its strength; in its having many knots; in its being impenetrable to the point of an arrow, or to the edge of a sword; in its preserving its strength after being used for a long time together. Some bows were painted at the back, others had small bells fastened to them; others a chamūrū;\* others were set with jewels, and others had small flags appended to them. The bow-strings were made of nerve, the bark of trees, silk, gold thread, &c. The bow was preserved in boxes made of cane, or in cloth: Shivū used to place his in the skin of a snake.

To prevent injury from the bow-string, two thimbles made of leather or metal were worn, the one on the first and the other on the second finger of the right hand; and to prevent the bow from rubbing off the skin, a leathern sleeve, called godha, was worn on the left arm.

Arrows about two cubits long, were made of reeds, iron, &c. painted with different ornaments; pointed with iron, steel, or diamond, and mounted with the feathers of the crane, the osprey, the vulture, or some other bird: the points of some resembled a half moon, others had a single point, and others were of various shapes. Besides the common bow for arrows, they used a cross-bow to discharge bullets. The bullets discharged from the bow of Bhūrūtū were each 6400 pounds in weight: so says the Ramayūnū.

The quiver was made of skin, as deep as three fourths of the arrow, and was slung on the back by a leathern girdle. The gods sometimes gave to eminent sages quivers containing an inexhaustible store of arrows, some of which had the faculty of returning again to the quiver after they had done their office.

\* The tail of the cow of Tartary.

A youth was first instructed in the method of untying the bow, of anointing it, &c. He frequently exercised himself by tossing up his bow and catching it again, and by pulling the string of the bow first with one hand and then with the other. He was taught to be skilful in taking his aim, in wielding the bow on all sides, so as to keep off the arrows of the enemy, and in producing the twang of the bow.\* A good archer drew his bow, at arm's length, till the extremities met, and till the string reached his ear, before he discharged the arrow. Two or three strings were attached to one bow, lest one should break.

The Hindoos also fought with clubs, which were about the length of both arms, and almost the thickness of the body. He who was able to wield the club so as to keep off blows, or any thing thrown at him, was deemed perfect in this art; and he also was commended who held his club with a never-failing grasp, and who repeated his blows rapidly and with a powerful force. It was deemed unlawful to strike with the club lower than the navel.

Among the exercises which fitted men for the toils of war, one was wrestling; to be expert in which, it was necessary that a person should be able to elude his antagonist by pacing round him in circles; to walk on his hands, and to pitch over his head. He was not to permit his antagonist to throw him on his back, or to seize his foot; but he was allowed to kick, to strike with the fist, the open hand, or the head. When his antagonist was about to seize him by the neck, the wrestler was taught to raise his shoulders, and permit his neck to sink down between them. A third person was not permitted to interfere with the combatants. It is said, that a wrestler or a boxer sometimes beat all the extremities of his antagonist into his body, or broke his back, or tore him in two.

\* By the twang of many bows together, the shastrûs say, enemies have sometimes fallen senseless to the ground.

## SECTION L

*Of Works on the Arts, or the Shilpā shastrūs.*

The original work, Chūtooshūstee-Kūla-Nirñyū, by Vatsayūnū, is said to have been drawn from the original védū; but neither this work nor any other on the arts is to be procured in Bengal at present; though some fragments, said to be taken from the shilpū shastrūs, are found in the smritces and pooranūs.

Vatsayūnū mentions the following different professions, the origin of which he ascribes, first to Brūmha and next to Vishwākūrma: the dancer, the singer, the charioteer, the musician, the tumbler, the elephant driver, the diver, the goldsmith, the blacksmith, the coppersmith, the joiner, the bricklayer, the shoe-maker, the weaver, the tailor, the mat-maker, the washerman, the dyer, the farmer, the servant who rubs the body of his master,\* the confectioner, the milkman, the witch, the spy, the gamester, the physician, the prostitute, the thief, the juggler, the mimick, the conductor of festivals,† the dresser,‡ the warrior, the archer, the teacher of monkeys, bears, &c. the snake-catcher, the jeweller, the thatcher, the mason, the distiller, the basket-maker, the oil-man, the hunter, the fisherman, the messenger, the cook, the bearer of burdens, the gardener, the sword-man, he who tries the qualities of fangs, &c. Vatsayūnū also mentions the arts of making necklaces, shell ornaments, pictures, earthen-ware, forts, boats, of digging wells, pools, &c.

Some instructions respecting husbandry are found in the Jyotish-Sarū-Sūngrūh, and the Tithēe-Tūtū, which are communicated to those farmers who inquire of the bramhūns who have studied these works.

In the account of the casts in the succeeding volume will be found many particulars respecting the arts, to which the author begs to refer the reader.

\* The body is rubbed by such persons to produce a pleasant sensation which generally composes the person to sleep.

† In scripture language, "the ruler of the feast." John ii. 9.

‡ A person employed in dressing dancers, players, images, &c.

## SECTION LI.

*Of the Sāṅskritū Grammars, (Vyākṛāṇā.)*

These grammars are very numerous, and reflect the highest credit on the ingenuity of their authors. Indeed, in philology the Hindoos have perhaps excelled both the ancients and the moderns. The first Sāṅskritū grammar, called Mūhēshwārū, is fabulously attributed to the god Shivū; another called the Oindrū, to Indrū, and the Chandrū to Chūndrū. The grammar of Paninee is held in the highest estimation by the Hindoos generally, while the Moogdhūbodhū stands lowest, though perhaps very unjustly.

The Moogdhūbodhū may be selected as a specimen of other grammars: It consists of more than eleven hundred short Rules termed shōōtrūs, wrought up to the highest degree of conciseness; the greater part of which consist only of one line, and some of not more than four or five syllables, which are followed by a comment termed Vritee. This grammar contains, first, what is called Sūndhee, viz. the Permutation of Letters. Secondly, Shubhā, viz. Sounds: this includes substantives, adjectives, pronouns, and participles, beginning with a definition of grammatical terms, throwing all those parts of speech together, and treating of their declensions as they end in the different letters beginning with the vowels. Thirdly, Dhatoos, or Roots: this section, like all the others, begins with a definition of terms: goes through ten different conjugations, and then treats of causal, optative, and frequentative verbs, which, though derived from the other dhatoos, are reckoned separate verbs. Nominal Verbs, or verbs formed from substantives, adjectives, or other words, are included in this division. Then follow observations on the active and middle voice, concluding with directions respecting the tenses, as used with various conjunctions. Fourthly, Kritū, or the formation of substantives, adjectives, participles, &c. from dhatoos. The last division includes Strētyū, or rules for the feminine gender; Sūmasū, or rules for compound words; Karākū, or rules for the syntax of nouns, as governed of words in a sentence, and Tūdhitū, or the formation of patronimics, gentiles, abstract and concrete nouns, &c.

In the west of Bengal the Sāṅskritū ptu-Sarū is chiefly studied; in the midland parts, the

Moogdhūbodhū, and in the eastern the Kalapū. The Sarīswitū is also in high estimation; and in some parts, the Soopūdmū grammar is studied by a few.

The price of written copies of the Moogdhūbodhū, if written with care, is about three roopees. Inferior copies are sold at one roopee and a half.

### SECTION LII.

#### *Grammars still extant.*

The Paninee, by Paninee.—The Paninee-Sōotrū-Bhashwū-Vartikū, by Katyayñū.—The Paninee-Sōotrū-Vartikū, by Kashika-Dasū.—The Paninee-Sōotrū-Bhashyū, by Ūñōtū-Dévu.—The Swurū-Mñjūrē.—The Chñdrika, by Ramū-Shūrmacharyū.—The Pādō-Chñdrika.—The Siddhantū-Chñdrika, by Ramashrūmacharyū.—The Vyākūranū-Pāda-Mñjūrē, by Hūrū-Dūtū-Mishrū.—The Vyākūranū-Lūghoo-Vrittee.—The Vrihidoiyakūrñū-Bhōoshñū, by Hūree-Dēekshitū.—The Voyakūrñū-Bhōoshñū, by ditto.—A comment on ditto, by Prūsadū.—The Swurū-Voidikē-Prūkriya, by Shakūtayñū.—The Oonadee, by Bhēmū-Sénacharyū.—The Tūttwū-Bodhinē, by Kashika-Dasū.—The Dhatoo-Prūdēpū-Moitrēyū, by Mitracharyū.—The Dhatoo-Pat'hū, by Paninee.—The Gamū-Pat'hū, by Bārdhūmanū-Oopadhyayū.—The Prūkriya-Koumoodē, by Krishñū-Pūnditū.—The Prūkriya-Vyakhya, by ditto.—The Prūsadu-Koumoodē.—The Mñnorūma, by Bhūttojē-Dēekshitū.—A comment on ditto, by Rūma-Nat'hū.—The Vrihūt-Shūbdéndoo-Shékhūrū, by Hūreejē-Dēekshitū.—A comment on ditto, called the Chidust'hee-Mala, by Balūmū-Bhūtū.—The Lūghoo-Shūbdéndoo-Shékhūrū, by Nagojē-Bhūtū.—The Pūribhashéndoo-Shékhūrū, by ditto.—The Mñjōōsha, by ditto.—The Mñjōōsha-Vyakhya-Kūla, by Balūmū-Bhūtū.—The Pūribhasha-Vrittee, by Nagojē-Bhūtū.—The Pūribhashéndoo-Shékhūrū-Tēeka.—A comment on ditto, by Koiyūtū.—An account of this comment, by Nagojē-Bhūtū.—A comment on the Pūribhasha, entitled Pūribhashart'hu-Sugrūhu-Vyakhya-Chñdrika.—The Koustobhū, by Bhūttojē-Dēekshitū.—A comment on ditto, entitled Prūbha, by Balūmū-Bhūtū.—The Bhashyū-Prūdēpū-Vivāranū, by Narayñū-Bhūtū.—The Vyakhya-Prūdēpū, by Nagojē-Bhūtū.—The Koumoodē, by Bhūttojē-Dēekshitū.—The Lūghoo-Koumoodē, by ditto.—The Madhyu-Koumoodē, by Bhūrūdwajū.—The Sarū-Koumoodē, by Shrē-Dhūrū-Dūdē.—The Shūbdū-Ratnū, by Hūree-Bhūtū.—The Bhōo-



shūnū-Sarū-Dārpānū, by Hūrēē-Bhūttū.—A comment on the Voiyakūrūnū-Bhōōshūnū.  
 —The Lūghoo-Bhōōshūnū, by Koondū-Bhūttū.—A part of the Prūkēernū-Prūkashū, by Hēlarajū.—The Gūnū-Rūtnū-Mūhodādhēe, by Vūrdhūmanū-Oopadhyayū.—A comment on ditto, by ditto.—The Sarū-Sūngrūhū.—The Gnapūka-Vūlē.—The Bhasha-Vrittee, by Poorooshottūmū.—A comment on ditto, by Srishtee-Dhūrū.—The Dhatoō-Gūnū-Nirnūyū, by Gopēē-Chūndrū.—The Dhatoō-Prūdēepū, by Moitrēyū-Rūkshītū.—The Dhatoō-Prūkashū, by Būlūramū-Pānchanūnū.—The Prūbodhū-Prūkashū, by ditto.—A comment on ditto, by ditto.—The Prouhū-Mūnorūma, by Bhūttōjēē-Dēekshītū.—The Vrittee-Sūngrūhū, by Nagojēē-Bhūttū.—The Lūghoo-Shūbdū-Rūtnū, by ditto.—The Shūbdū-Rūtnū-Tēeka, by Balūmū-Bhūttū.—The Gūnū-Sūmōōhū.—The Pūribhasha, by Sēerū-Dēvū.—The Kashūkritsnū, by Kashūkritsnū.—The Pisūlē, by Pisūlē.—The Shakūtayūnū, by Shakūtayūnū.—The Kootūmnashū, by Joinēndrū.—The Rūvee-Rūhūsyū, by Hūlayoodhū.

The Kulapū, by Sūrvvūvīrmacharyū.—An enlargement of ditto, by Doorgū-Singhū.  
 —Another, by Poondūrēekakshū.—The Kulapū-Chūrkūrēētū-Rūhūsyū.—The Kulapū-Dhatoō-Sadūnū-Shūbdarnūvū.—The Kulapū-Pūrishishtū-Tēeka, by Ramū-Chūndrū-Chūkrūvūrttē.—A ditto, by Gopēē-Natūnū.—The Katūntrū-Pūnjika, by Trilochūnū-Dasū.—The Katūntrū-Vrittee, by Vūrū-Roochee.

The Sarūswūtū, by Ūnoobhōōtee-Swūrōōpacharyū.—A comment on ditto.—Another, called Poonjūrajū, by Poonjūrajū.

Sūngkshiptū-Sarū, by Krāmādhēeshwūrū.—A comment on ditto, by Goyēē-Chūndrū.—Another by Huree-Ramū.—Sūngkshiptū-Sarū-Sampūt.

The Moogdhūbodhū,\* by Vopū-Dēvū.—A comment on ditto, called Shūbdū-Dēepika, by Govindū-Ramū.—Others, by Bharātū-Mūllikū, by Shrēē-Vāllūbhū, by Dēvēē-Dasū, by Mūdhoo-Sōōdhūnū, by Vidya-Nivasū, by Ramū-Tūrkkū-Vagēeshū, and by Ramānūndū-Kashēeshwūrū.—The Moogdhūbodhū-Pūrishishtū, by ditto.—The Kūvee-Kūlpū-Droomū, by Vopū-Dēvū.—A comment on ditto, by ditto, and another by Ramū-Nyayalūkarū.—The Dhatoō-Tēeka, by Vopū-Dēvū.—A work under the same name by Doorga-Dasū.

The Nūvyū-Vyakūrūnū, by Mūdūnū-Pānchanūnū.—The Bhōōriprūyogū, by Kēvūlū-

\* An edition of this work, containing 311 pages, 12mo. has been printed at the Serampore press.

Ramā-Pūchananū.\*—The Rōopū-Mala.—The Bhavū-Singhū-Prākriya.—The Soopādmā, by Pūdmū-Nabhū.—A comment on ditto, by Vishnū-Mishrū.—The Dhroottūbodhū, by Bhūrūtū Mūlikū.—The Saravūlē, by Krishnū-Vāndopadhyayū.—The Karika-Būlē, by Krishnū-Mishrū.—The Soobodhinē, by ditto.—The Shēegrū-Bodhū, by Būlūramū-Pūchananū.—The Mūhēbhūttē, by Mūhē-Bhūttū.—The Haimū-Vyakūrū.—The Rātū-Mala.—The Shūbdū-Tūttwū.—The Gnanamritū.—The Prakritū-Kūlpūtūroo, by Ramū-Tūrkū-Vagēeshū.—The Shūbdū-Bodhū-Prākashū, by Gūngēshopadhyayū.—The Doorghūtū-Tipānē, by ditto.—The Karakū-Chūkrū.—The Vusoo-Dhatoo-Karika.—The Shoivū-Vyakūrū.—The Lūkarū-Vadu.—The Nirookū.—The Shiksha.

*In the Prakritū language.* The Prakritū-Lūnkēshwū, by Lūnkēshwū.

### SECTION LIII.

#### *Of the Sāṅskritū Dictionaries, (Koshū).*

These works also do the highest credit to the Hindoo learned men, and prove how highly the Sāṅskritū was cultivated in former periods. They are written in verse, with the meanings interspersed by the supply of other words. This intermixture of the text with explanations renders a pretty correct knowledge of the Sāṅskritū necessary, in order to distinguish the original words from those given to ascertain the meaning.

Ūmūrū-Singhū has divided his dictionary into eighteen chapters, and arranged all his words under the following heads: heaven, patalū, earth, towns, mountains, forests and medical plants, animals, man, bramhēns, kshūtriyūs, voishyūs, shōōdrās, epithets of persons, qualities of things, miscellaneous, homonymous, words ending in different letters, indeclinables, and remarks on the genders. This arrangement is attended with this advantage, that such a dictionary becomes useful as a scientific work, as well as a vocabulary.

\* From kēvūtū, only, and Ramū; which means (expressive of a strong religious attachment) "Only Ramū," or "None but Ramū." Pūchananū is merely a title. This person's name will be found in page 460, as the author of an astronomical work.

The work of Ūmūrū-Singhū\* is almost universally consulted in Bengal, and the adjoining provinces; but the other dictionaries are seldom referred to except in particular cases, even where they are possessed. A great number of comments have been written on this work, among which are the Pūdū-Chāndrika, the Vyākhyā-Roodrū, the Vyākhyā-Prūdēpu, the Moogdhūbodhinēē, the Sarū-Soondūrū, the Pūdar'thu-Koumoodēē, the Trikaṇḍā-Vivēkū, and four others by Nēēlū-Kunt'hū, Ramū-Turkū-Vagēeshū, Bhūr'tū-Mullikū, and Rayū-Mookootū. The comments explain the words of the original text; give the grammatical rules for the words, and authorities from other works for the meanings which they affix.

## SECTION LIV.

*Dictionaries still extant.*

The Médinēē, by Medinēē.—The Rūtnū-Vāla, by Hūlavoodhū.—The Hoimū, by Hé-mū-Chāndrū.—The Trikaṇḍā-Shéshu, by Poorooshottūmū.—The Vishwū-Prūkashū, by Mūheshwārū.—The Ūmūrū-Koshū, by Ūmūrū-Singhū.—The Haravūlēē, by Poorooshottūmū.—The Ūmūrū-Mala, by Ūjyū.—The Ūmūrū-tūtwū, by Vachūspatee.—The Vīr-nudeshinū, by Ootpālinēē.—The Ūnadeē Koshū, by Roodrū.—The Bhagooreē.—The Rubhūsi.—The Ūroonū-Dūtū, by Bopalitū.—The Hūddū-Chāndrū, by Shoobhankū.—The Dwirōopū-Koshū, by Vyareē.—The Shūbdū-Mala, by Jūta-Dhrū.—The Shūbdū-Rūtna-Vālec, by Ekakshūēē-Koshū.—The Bhōōree-Pruyogū.—The Drivyabhidhanū.—The Shūbdū-Chāndrika.—The Mūntrabhidhanū.—The Shūbdarnāvū, by Soobhōōtee.—The Shūbdū-Mūhodadhee, by Dūndēē.—The Yadūvū.—The Dhūrīnce.

\* Ūmūrū-Singhū is supposed to have lived in the reign of Vikrūmadityū, about eight hundred and twenty-four years ago. He compiled his dictionary from several others. A very excellent edition of the Ūmūrū-Koshū, with an English Interpretation and Annotations, has been published by H. T. Colebrooke, Esq. and printed at the press of the Serampore Society of Missionaries. A written copy of the Ūmūrū-Koshū sells for three roopees: it contains about one hundred leaves.

## SECTION LV.

*Of Translations from the Sāṅskritū, and works written in the dialects of India.*

Translations from the Sāṅskritū are not numerous, compared with the vast multitude of works to be found in this language; and this is easily accounted for: the brahminical system denies learning to all but brahmīns, and this order of men entertains the most perfect contempt for every thing written in the vernacular tongues. Still, however it has been found necessary to meet the public taste, and to give imitations of some of the most popular works in the dialects derived from this, THE LANGUAGE OF THE GODS. Some persons have supposed, that the popular language of India is the Hindoost'hanēē, but so far from this being the case, the Hindoost'hanēē is no where the language of a single village of Hindoos throughout the whole of Hindoost'hanū, but every Hindoo dialect is derived from the Sāṅskritū. We might go still farther, and say, that not a single Hindoo, amidst all the millions in India, ever speaks the Hindoost'hanēē as his mother tongue: it is only used amongst those Hindoos who have been or are connected with Mūsilmans or Europeans. The author has obtained a list of popular works in some of the dialects of India drawn from the Sāṅskritū, or written at once in those dialects, and here he begs leave to close this chapter, on the Literature of the Hindoos, and with it the present volume:

*In Bengalee.*—The Chūndēē, by Kūvee-Kūnkūnū, a brahmīn, a work relating to the wars of Doōrga with the giants. These verses are recited for eight days together at some of the Hindoo festivals.—The New Chūndēē, and the Ramayūnū, by Ramanūndū-Tēert'hū-Swamēē.

A poetical version of the Ramayānū, by Kritee-Vasū. Recitations of this work at the houses of the Hindoos sometimes continue for several days, when two or three hundred persons assemble each day.

The Mūhabharatū, by Kashēē-Dasū, a shōōdrū, is in the houses of great numbers, who read it at their leisure.

The Mūnūsa-Mūngulū, by Kshémanūndū, a shōōdrū; a work respecting the goddess Mūnūsa, at whose festival the contents are sung.

The Vishalakshēē, by Mookoondū, a bramhūn, is a work in verse on the wars of the goddess of this name, a form of Doorga, which is sung at festivals, at the holy places, and by individuals.

The Shivū-Gaṇū, by Raméshwūrū, a poetical work on the adventures of Shivū as a mendicant, sung at festivals, &c.

The Sūtyū-Narayānū, a story by Shūnkūracharyū, a bramhūn, relative to a god known among the Hindoos by the name of Sūtyū-Narayānū, and amongst the M. sūlmans by the name of Sūtyū-pēērū.

The Dhūrmū-Gaṇu, by Vinōyā-Lokshmūnū and Ghūnū-Ramū. This is a story in verse respecting Laoo-Sēnū, a person who, through the power of Yūmū, (death) is said to have caused the sun to arise in the west. The sūnyasēēs sing these verses at the festivals of Dhūrmū (Yūmu), as do also lepers and others, who make vows to this god.

The Krishnū-Mūngūlū, by Madūvū, a poem on the revels of Krishnū and the milk maids, sung at the festivals of Krishnū, and containing many licentious descriptions.

The Govindū-Mūngūlū, by Huree-Dasū, a voiragē, a story in verse respecting Hūree, or Krishnū.

The Kalika-Mūngūlū, by Krishnu-Ramū, a shōōdrū, and Kāvee-Vāllūbhū, a bramhūn : a story respecting the goddess Kalēē, to which is attached an indecent though exceedingly popular story respecting Soondūnū, a person who obtained in marriage, in an extraordinary manner, the daughter of Vēērū-Singhu, the raja of Bōrdwan. This song is sung on the last of the eight days (rather nights) occupied in the recitations of the Kalika-Mūngūlū.

The Ūmūda-Mūngūlū, by Bharūtū-Chūndrū-Rayū, a work respecting the goddess Ūmū-Pōōrna.

The Pūnchanēnū-Gēētū, by Ūyodhya-Ramū, a shōōdrū, a work in praise of Pūnchanēnū, Dukshinū-Rayū, Shūstlēē, Makhalū, &c.

The Gunga-Bhūktē-Tarūnginēē, by Doorga-Prūsadū : a poem relative to Gūnga.

The Dēvēē-Mahatmyū-Chūndrika, by Ūbhūyn-Chūrūnū : a story relative to Doorga in the form of Mōha-Maya.—Kalēē-Kērttūnū, by Ramu-Prūsadū, a shōōdrū : a similar work.—Bhūvanēē, by Doorga-Ram, a similar story.

The Krishnū-Kērttūnū, by Govinda-Dasū and Vadya-Pūtee.

The Choitūnyū-Mūngūlū, by Lachūnū, a voishnavu : the history of the god Choitūnyū in verse.—Pashūndū-Dolūnū, by Radha-Mahtūvū, a voishnavū : a work in favour of the

voishnūvās.—Choitānyū-Chūritamritā, by Krishnū-Dasū, a voishnūvū, a work in defence of Choitānyū, partly in Sūngskritū and partly in Bengalee.—Voishnūvū-Vūdūna, by Doivūkēē-Nūdūnū, a voishnūvū.—Choitānyū-Bhagūvūtū, by Vrinda-Vūnū-Dasū, a voishnūvū.—Mūnū-Shikshya, by Nūrottūmū, a voishnūvū.—Rūsūmūyū-Kūlika, by Sūnatīmū, a voishnūvū: on faith in Krishnū.—Prémū-Bhoktee-Chūndrika, by Thakoorū-Goswamēē.

These popular stories are in verse, of different metres. Single verses are frequently quoted in conversation, and the stories they contain are almost universally known among the Hindoos.

*In the language of Mī'hila, or Tīrhoot.*—The Hūree-Vūngshū, by Bhomūnū-Kūvee.—The Rookminēē-Hūrimū, by Vidya-Pūtee.—The Oosha-Hūrimū, by ditto.—The Mūhēshū-Vanēē, by ditto.—The Vishmoo-Pūdhū, by ditto.—The Krishnū-Chūritrū, by ditto.

*In the Tēlingū language.*—The Ramayūnū, by Bhūvū-Bhōōtee.—The Bhagavūtū, by Dūndēē.—The Bharūtū, by Alasance-Pyadānū. The Raghūvū-Pandūvēēyū, by Shūnkūrū.—The Bhūvanēē-Pūrimūyū, by Bhūvū-Bhōōtee.—The Mūnoo-Chūritrū, by Alasance-Pyadānū.—The Radha-Madhūvū-Sūmavadū.—The Kiratarjoonēēyū, by Alasance-Pyadānū.—The Rookminēē-Pūrimūvū.—The Seobhūdra-Pūrimūyū.—The Nūlodūyū.—The Hūrish-Chūndri-Natūkū.—The Parjatū.—The Mūhē-Ravānū-Chūritrū, by Lūs-kūsūmēē.—The Sharūngū-Dhūrū-Chūritrū, by Nagūma.—The Rookmangūdū-Chūritū.—The Hūnoomūtū-Vijūyū, by ditto.

*In the Hindēe.*—The Ramayūnū, by Toolūsēē-Dasū.—The Ramū-Chūndrika, by Kūvee-Priya.—The Vignarī-Gēēta, and the Rūsiku-Priya, by Kēshūvū-Dasū.—The Rūsūrajū, by Mūtee-Ramū.—The Bhagūvūtū, by Bhōō-Pūtee.—The Shōōū-Sagūrū, by Shōōū-Dasū.—The Phadilūlee-Prūkashū, by Shookū-Dēvū.—The Kūvee-Koolū-Kūn-thabhūrimū, by Chintamēē.—The Būlū-Bhūdrū-Chētūnēē, by Būlū-Bhūdrū.—The Nūkhū-Shikha, and the Ūstū-Yanrī, by Dēvū-Rajū.—The Sūptū-Shūtēē, by Vilaree-Dasū.—The Singhasūnū-Vūtrisheē.—The Vētalū-Pūchishēē.

*In the Frījū-Bhasha.*—Respecting this dialect, a gentleman of Lucknow thus wrote

to the author on the 13th of August, 1817: "There are in the Brījū-Bhasha two Gēetas, one or two Ramayānūs, the Bhāgavatū, and several books containing stories, (Itihasū), all of which are commonly read by the native soldiers, and I believe by the inhabitants of this part of the country generally."

*In the Marhatta.*—The Rookminēe-Swāyambūrū.—The Pandāvū-Pratapū.—The Hūree-Vijayū.—The Shivū-Lēlamrito.—The Soodamū-Chūritrū.—The Pōōrvūnēe, by Damojēe-Punt'hū.—The Shravānū-Pōōrvūnēe, by ditto.—The Pandoo-Rangū-Mahatmyū.—The Ūhee-Ravimū.—The Gēeta, by Ramū-Dasū.—The Manūsū-Lēla, by Ramū-Dasū.

*In the dialect of Bhojū-poorū.*—The Ramū-Jūmū, by Toolūsēe-Dasū.

*In the Ootkālū, or dialect used in Orissa.*—The Bhāgīvātū, by Jāgūnnat'hū-Dasū.—The Mūhabharatū, by Sarūla-Dasū.—The Rācavonū.—The Itihasū, by Vishnū-Dasū.—The Gēetū-Govindū, by Dhūrnēe-Dhūrū.—The Gēeta, the Kartikū-Mahatmyū, and the Rūsū-Kullolū, by Krishnū-Dasū.—The Kanchūnū-Lāta.—The Ooddhūvū-Choutrisha.—The Goondicha-Vijayū; the Hūngsū-Dōōtū, the Lūksmēe-Vilashū; the Dhūrnēe-Dhūrū.

*In the Asam.*—The Mūhabharatū, by Ūnātū-Kūndūlee.—The Gēeta, by ditto.—A part of the Shrēe-Bhāgīvātū, by ditto.—The Shrēe-Bhāgīvātū, by Shūnkūrū.—A popular poetical abridgment of ditto, by ditto.—The Būrū-Gēetū, by ditto.—The Prūsūngū, by ditto.—The Lēla-Mala, by ditto.—The Kanū-Khoa, by ditto.—The Ghosha, by Madhūva.—The Kalika-pooranū, by ditto.—The Chūndēe.—The Rajū-Nēetee.—The Boonjēe.—The Harish-Chūndropakhyanū.—The Ramayānū.—The Ramū-Kēertūnū.

*In the dialect of Joypore.*—The Vūsūntū-Rajū.—The Rātū-Mala, by Shivū-Rajū.—The Shivū-Choupiyēe, by Shivū-Dasū.—The Dadookēe-Vanēe, by Dadoo.—The Mūdhoo-Malūtēe.—The Charūnū-Rūsū.—The Shivū-Sagūrū, by Shivū-Rajū.—The Shōōrū-Dasū-Kūvitwū, by Shōōrū-Dasū.—The Gēeta, by Ajomayūrū.—Another Gēetū, by Phūtyolū-Vēlo.—The Hūttū-Prūdēepū.

*In the dialect of Bhūgélkūnd.*—The Sooyabhiyū-Tūrce.—The Dadra.—The Koon-dāriya, by Giree-Dhūrū.

*In the dialect of Bāndélkūnd.*—The Bhrāmūrū-Gēētū, by Krishnū-Dasū.—The Rasū-Lēla, by Shōōrū-Dasū.—The Bhagvūtū, by Priyū-Dasū.—The Snéhū-Lēla, by Kanūrū-Dasū.

*In the Népaul dialect.*—The Krishnū-Chāritrū, by Ramū-Chāndrū.—The Chanūkyū.

*In the Hūriana.*—The Rookminē-Mūngūlū, and the Soodamū-Chāritrū.

*In the Wūch (Outch).*—The Sahévanū-Mirja, by Chāndrū-Vanū.—The Oomūrū-Marūvee, by ditto.—The Shūshee-Prūshnū, by ditto.

*In the dialect of Kānoja.*—The Prit'hoo-Rajū-Rayūso, by Chāndrū.—The Dhōo-Lēla.—The Jūyū-Chāndrū-Prūkashū, by Chāndrū-Bhatū.—The Kovee-Prūkashū.—The Vanē-Bhōōshūnū.—The Doorga-Bhasha.—The Gēeta.—The Dhūmayee.—The Vinūyū-Pūtrika, by Toolūsē-Dasū.—The Ramū-Shūlaka, by ditto.

*In the Bikaneer dialect.*—The Goutūmū-Rayūso, by Sūmūyū-Gāndrū.—The Shrēe-Palū-Rayūso.—The Shalū-Bhūdrū-Rayūso, by Jinū-Hūrū-Kishwūrū.—The Shégoonjū-Rayūso, by Sūmūyū-Gūndhrū.—The Danū-Shēelū-Choudhariya, by Kshūma-Kūlyanū.—The Eoontee-Shooddhū-Malū, by Jinū-Hūrū-Kishwūrū.—The Doodhya-Rayūso, by Oodiyū-Bhanoo.—The Bhūrūlee-Pooranū, by Rayū-Bhanco.

*In the Harotee dialect.*—The Dholamarūnce.—The Sorét-Vijo.—The Soorjūnū-Korūso.—The Phātūmūlū.—The Nūt'ha-Maroo.—The Būrū-Doomū.—The Bhagūlee.—The Chāndéra.—The Mēence.—The Parūsūnū.—The Amirū-Kosako.—The Saonki-lōorū.—The Téjo-Dhūrū.—The Charūnū.

*In the Sindhoo (Sinde).*—The Bhūgūvūdgēeta, by Bhagvūtū-Dasū.—The Dralālūja-Pūnjūra, by Sahévū-Ramū-T'hakoorū.—The Ooréré-Lālūja-Pūnjūra, by Kūrnū-Bhogū.



## CHAPTER VI.

### *Of the present State of Learning among the Hindoos.*

#### SECTION I.

##### *Learned Men.*

IN former ages, the Hindoo philosophers were unquestionably men of deep erudition, and, having spent many years in acts of rigid austerity, were honoured as persons of so great a sanctity of character, that they attracted universal homage and applause : some of them had more than a thousand disciples or scholars. Shūnkūracharyū, for instance, after his arrival at Benares, placing himself under the care of Govindacharyū, who taught the doctrines of the Védantī philosophy, became the most celebrated philosopher of his day : here he took the staff of the dundē, and embraced the life of this class of ascetics, which had then almost sunk into total disrepute. Shūnkūrī, however, was determined to raise his sect, and, having collected a prodigious number of disciples, he resolved to make the tour of India, to dispute with the learned, and to gain proselytes.—In this pilgrimage he was every where so successful, that he was styled the conqueror of the world. As his terms of dispute were, that if he was unable to obtain the victory he would embrace a secular life, while, if he defeated his antagonist, this antagonist should become a dūndē, multitudes were constrained to enter into this order of ascetics.—The effects of this journey and of these labours are visible to this day : it is said, that not less than 4000 dūndēes now reside at Benares. Four small elevations are still shewn in Dravira, upon which it is said this sage used to sit and deliver discourses to his disciples ; and in Dravira there is still an annual assembly of dūndēes to the number, it is said, of 10,000.

Thus, in former times, the learned Hindoos were almost invariably ascetics or mendicants, following in this respect the principle adopted by almost every philosophical sect, that to renounce the world was an essential characteristic of a true philosopher.

In the lists of works inserted in this volume at the head of the different divisions of

the Hindoo writings, the reader will find the names of almost all the learned Hindoos who have ever flourished in India. The author, however, thinks it proper to add in this place the names of some modern writers, as an introduction to this account of the present state of learning amongst this people.

In the court of Vikrāmadityā were a number of learned men, whose names, as well as the names of their writings, will be found in the 267th page of this volume. After this period arose Oodiyānācharyū, author of a comment on the Nyayā philosophy ;—Mundānū-Mishrū, a Mēemangsa writer, and the celebrated antagonist of Shūnkacharyū, as well as the suppressor of the sect of dūndēes ;—Vachūspītee-Mishrū, who wrote an explanation of the six dūrshūnīs ;—Madhūvacharyū, who lived at the court of Bookmūnū, and wrote the Ūdhikūrūnū-Mala, a work on the Mēemangsa philosophy still popular —Sūrvvā-Vōrmacharyū ;\*—Gūngēshū, author of a work on the sōōtrīs of Goutūmū —Shōōlū-Panee, a writer on the civil and canon law ;—Bhūvū-Dēvū-Bhūttū, and Jē-mōōtī-Vahūnū, both smritee writers ;—Ūmūrū-Singhū, author of a dictionary ;—Poo-rooshottēmū, author of a grammar and a dictionary ;—Dhavūkū, a poet who lived at the court of Shrēē-Horshū ;—Mūyōōrū-Bhūttū, a celebrated poet and philosopher ;—Krishnū-Anūdū, a tīmtrū writer ;—Shiromūnee, who wrote a comment on Gūngēshū ;—Mū-t'hoora-Nat'hū, a bramhūn of Nūdēya, patronized by the raja of that place, author of a comment on the Chintamūnee of Gūngēshwūrū ;—Jūgndēeshū of Nūdēya, the author of a comment on the work of Shiromūnee ;—Gūdadhūrū, of the same place, author of a comment on Shiromūnee ;—Jūyū-Dēvū, author of a small treatise explaining the difficult passages in several works of the modern Noiyayikūs ;—Tīt'hoo-Ramū-Turku-Ponchanūnū, and Krishnū-Kantū-Vidyālīnkārū, the great-grandsons of Gūdadhūrū ; Shūrūnū-Tūrkālīnkārū, and Shūnkūrū-Tūrkūvagēeshū.—The following learned Hindoos are still living in Bengal : Shivū-Nat'hū-Vidya-Vachūspītee, of Nūdēya ; and Rūghoo-Mūnee-Vidya-Bhōōshūnū, and Ūnūtū-Ramū-Vidya-Vagēeshū, of Calcutta.

Among the works published in India within the last hundred years are, the Vyūv'st'ha-Sūngrohū, by Gopalū-Ponchanūnū, of Nūdēya, on the civil law.—A similar work, and also a grammar, by Krishnū-Jēevūnū-Vūndyopadhyayū, of Krishnū-Nūgūra.—A gram-

mar by Bhīrātū-Mūlikū, of Pindīra.—The Vivadarnūvū-Sétoo, a work on law, by Vanēshwarū-Vidyālōnkarū and others.—Vivadūbhūngarnūvū, a law work, by Jūgūmat'hū-Türkū-Pinchaūnū.

## SECTION II.

*Colleges.*

The name given to Hindoo colleges or schools is Chūtooshpat'hē,† which signifies the place where the four shastrīs are studied. This word is changed, in its popular use, to Chouparē.

These places are generally built of clay. Sometimes three rooms are erected, and in others eight or ten, in two side rows, with a reading room, open on all sides, at the farther end: this is also of clay. These college sleeping rooms, and the college hall, would greatly surprise an English academician; but the Hindoos have yet to learn, that splendid edifices and large endowments are essential to learning.

These miserable huts are frequently erected at the expence of the teacher, who not only solicits alms to raise the building, but also to feed his pupils. The buildings which contain seven or eight rooms cost seven or eight pounds sterling: the ground is commonly a gift, but in some cases rent is paid. In particular instances both the ground and the expences of the buildings are a voluntary gift, and there are not wanting cases of lands being bestowed on schools, and of persons appropriating a monthly sum to their support. At Nūdēya the last case is common.

After a school-room and lodging rooms have been thus built, to secure the success of the school, the teacher invites a few bramhūns and respectable inhabitants to a short entertainment, at the close of which the bramhūns are dismissed with some trifling presents.

If the teacher finds a difficulty in obtaining scholars, he begins the college with a few

\* From chutoorū, four shastrīs, and pat'hū, the place of reading: by the four shastrīs, is to be understood, the grammars, the law works, the pooranūs, and the dūrshūnus.

junior relatives ; but should he have obtained some reputation for learning in the common disputes at the funeral feasts, weddings, dedication of sacred things, &c. he soon collects a number of pūrooas,\* viz. pupils, or readers.

The school opens every morning early, by the teacher and pupils assembling in the college hall, or hut, when the different classes come up in turns. At the close of these labours, about three hours are devoted to bathing, worship, eating, and sleep ; and at three they resume their studies, which continue till twilight. Nearly two hours are then devoted to evening worship, to eating, smoking, and relaxation ; and the studies are afterwards resumed, and continued till ten or eleven at night.

There are three kinds of colleges in Bengal : one in which the grammar, the poetical works, and the dissertations on the beauties and blemishes of poetry, are read ; and in a few of these schools, something of the pooranās and smitees is taught. In the second order of colleges, the law works are read, and in some cases the pooranās ; and in the third order, works on the nyayū darsānū. In all these colleges, select works are read, and their meaning explained ; but instruction is not conveyed in the form of lectures.

In the colleges for grammar learning, &c. the pupils repeat assigned lessons from the grammar used in each college, and the teacher communicates the meaning of the lessons after they have been committed to memory. The evenings are occupied in repeating these lessons.

In those seminaries where the law books and nyayū shastris are studied, the pupils are divided into classes according to their progress ; and the pupils of each class, having one or more books before them, sit in the presence of the teacher, when the best reader of the class reads aloud, and the teacher gives the meaning as often as asked : thus they proceed from day to day till the work is completed. Those who are anxious for a thorough knowledge of the works they study, read over and obtain the meaning of the comments before they leave college ; and some, content with a more superficial acquaintance with the subjects contained in these works, merely read the comments, and then

\* From pūc'hū, to read.

return home. At night the pupils at these schools examine the lessons already studied, in order that what they have read may be impressed more distinctly on the memory : these studies are frequently pursued, especially by the *noiyayikū* students, till two or three o'clock in the morning.

The grammar studies are pursued during two, three, or six years ; and where *Paninee* is studied, not less than ten or twelve years are devoted to this work. This appears to us an immense waste of time on mere grammar ; but as soon as a student has obtained such a knowledge of grammar as to be able to read and understand a poem, or a law book, or a work on philosophy, he may commence this course of reading also, and carry on at the same time the remainder of his grammar studies. Those who study the law books or the *nyayīs* continue reading either at one college or another during six, eight, or even ten years. When a person has obtained all the knowledge possessed by one teacher, making some honourable excuse to his guide, he places himself at the feet of another.

In other parts of India, colleges are not common : individuals at their houses teach the grammar, and others, chiefly *dāndēes*, teach the *vēdū* and other *shastrūs* to disciples at the *mūttūs*\* where they happen to reside. The *vēdūs* are studied most in the south-west, in *Toltingū*, and the *Dravirū* country. In Bengal there are likewise individuals who teach different parts of learning at their leisure hours ; or who have two or three pupils, who support themselves

No Hindoo teacher receives wages from his pupils : it is considered as an act of very great merit to bestow learning ; and he therefore endeavours to collect a subsistence at festivals, and by annual or more frequent tours among the rich, who readily support an individual thus devoting his time to the instruction of others. The teacher is also invited to all public ceremonies, and presents are sent to him whenever a feast takes place in the village. For his opinion in points of disputed property, and when an atonement is to be made for some offence, the tutor of a college is generally consulted, and receives fees. If he can from these funds give learning to a number, and add the gift of food also to a few, his merits are supposed to be of the very first order, procuring for him

\* Mr. Colebrook calls these places convents of ascetics.

honour in this world, and the highest benefits in a future state. Hence, though he derives no gain in a direct way from his pupils, he is not left to want; he obtains a subsistence, but this in most cases is rather a scanty one. Should such a teacher become a favourite with a rich individual, or should one of his pupils be the son of a rich man, he then fares better.

The pupils if grown up are generally maintained by their parents, and reside either at the college or at the house of some neighbour. The Hindoos do not permit boys of ten or twelve years of age to leave home for the college, but seek instruction for them at some place in their own vicinity. In some cases a rich man living near the college supports a youth from a distance. In others, a number of disciples, perceiving that the son of their spiritual guide, who is expected to succeed his father in that office, is likely to grow up in ignorance, support the son during his studies by regular subscriptions.

#### AT BENARES.

*Māt'hās, or convents of ascetics, at Benares, where the védū is taught (1817):*

Teachers.	Number of students.
Vishwū-Nat'hū-Bhūt-Gooroo-jēē, of Doorga-Ghatū, . . . . .	25
Valū-Dēēkshitū-vok, of ditto, . . . . .	20
Narayūnū-Dēēkshitū, of ditto, . . . . .	25
Vapoo-Bhūt-Pouranikū, of ditto, . . . . .	10
Valum-Bhūt, of ditto, . . . . .	10
Rūngū-Bhūt-Ambék'ri, of ditto, . . . . .	15
Kēshūvū-Bhūt, a Marhatta, of ditto, . . . . .	12
Valu-Krisharī-Bhūt-Yoshēē, of ditto, . . . . .	30
Valūm-Bhūt-Movñāēē, of ditto, . . . . .	25
Gūnēshū-Bhūt-Datarū, of ditto, . . . . .	20
Narayūnū-Dēvū, of ditto, . . . . .	25
Bhoirūm-Bhūt, a Toilūngū, of ditto, . . . . .	15
Jēēvū-Ramū-Bhūt-Gourū-Vūlé, of ditto, . . . . .	15
Valū-Dēēkshitū-Gourū-Vūlé, of ditto, . . . . .	20
Chintam'nee-Dēēkshitū, of ditto, . . . . .	25
Ramū-Dēēkshitū-Phutké, of ditto, . . . . .	12

Teachers.	Number of students.
Valūm-Bhūt-Vūjhé, of Doorga-Ghatū, .....	29
Shivū-Lingavūdhanee, of ditto, .....	17
Bhaya-Dēekshitū, of ditto, .....	10
Nārū-Singhū-Dēekshit, of Narūdū-Ghatū, .....	20
Vishwū-Nat'ha-Bhut-Joyishēē, of ditto, .....	22
Jōginnat'hū-Ūvudhanee, of ditto, .....	12
Bhikūm-Bhūt, of ditto, .....	12
Ūnūntū-Ūvudhanee, of Hūuoomūntū-Ghatū, .....	25
Nurū-Sah-Ūvudhanee, of ditto, .....	20
Vinayakū-Bhūt-Koonté, of ditto, .....	10
Chēēpolēkūrū-Yoj-nēshwārū, of ditto, .....	10
Shrēē-Dhūrū-Bhūt-Dhoopūkūr, of ditto, .....	20
Pranū-Nat'ha-Bhūt-Shévuré, of ditto, .....	15
Shivū-Ramū-Bhūt-Katūré, of ditto, .....	15
Damodārū Bhūt-Sāpré, of ditto, .....	20
Kashēē-Nat'hū-Bhūt-Goolāvēkūr, of ditto, .....	10
Shivū-Ramū-Dēekshitū, of Dúshashwū-Médhū-Ghatū, .....	12
Govindū-Bhūt-Kēshūvarū, of ditto, .....	12
Narayimū-Dēekshitū-Mūrūkānkūr, of ditto, .....	15
Gomēshū Bhūt-Gabhé, of ditto, .....	30
Bahū-Bhūt-Nirmūle, of ditto, .....	30
Hūrū-Dévū, of ditto, .....	15
Ramū-Chūndrū-Dévū, of ditto, .....	20
Nana-Bhaskūrū, of ditto, .....	50
Valūm-Bhūt-Dévū, of ditto, .....	25
Tirmūl-Bhūt, of ditto, .....	15
Hūree-Dévū-Bhūt, of ditto, .....	15
Krishnū-Bhūt-Dévū, of ditto, .....	15
Jōginnat'hū-Dēekshitū-Ayachitū, of ditto, .....	25
Sakha-Ramū-Bhut-Korūrē, of ditto, .....	15

Teachers.	Number of students.
Bhikūm-Bhūt-Vishwū-Rōopū, of ditto, .....	20
Vishwū-Nat'hū-Bhūt-Vishwū-Rōopū, of ditto, ....	12

*Where all the Shastrs are professed to be taught.*

Ūhobūlū-Shastrē, of Dūshashwū-Médhū-Ghatū, .....	16
Nēelū-Kēnt'hū-Shastrē, of Mūngūlū-Gourec-Ghatū, .....	25
Sooba-Shastrē, of Doorga-Ghatū, .....	15

*Where the Paninee Grammar alone is taught.*

Krishn-Pantū-Shéshū, of Sōorū-Tola, .....	15
Krishn-Ram-Pantū-Shéshū, of Chou-Khumba, .....	16
Shivū-Ram-Pantū-Dūshū-Pootū, of Ghasee-Tola, .....	10
Méghū-Nat'hū-Dévū, of Dhoondhee-Vimayikū-Oolla, .....	10
Jūnardeenu-Shastrē-Garū-Gér, of Govindū-Nayikū-Mohulla, ....	12
Bhat-Shastrē, of Ūgneedhēshwārū-Ghatū, .....	10
Ghotū-Bhūt-Vishwū-Rōopū, of Dūshashwū-Médhū-Ghatū, .....	15
Hūree-Shūnkārū-Shastrē, of Bungalce-Tola, .....	15
Shēeta-Ramū-Bhūt-Tékshé, of Doorga-Ghatū, .....	16
Valm-Bhūt-Nūgūrūkūr, of Dhoondhee-Vimayikū-Mohulla, .....	10
Nana-Pat'hūkū, of Mūnee-Karnikū-Ghatū, .....	10
Kashē-Nat'hū-Shastrē, of Doorga-Ghatū, .....	10
Sheshū-Shastrē, of Vindhū-Madhiv-Ghatū, .....	17
Gunga-Ramū-Shastrē, of Ramū-Ghatū, .....	20
Bhēeshmū-Pūtec, of Shōorū-Tola, .....	10
Gopēr-Nat'hū-Pantū-Toplé, of Natosha-Bazar, .....	10
Vit'hū-Shastrē, of Joitūnū-Vara, .....	15

*Where the poets and law books are read.*

Hūree-Ramū-Tara, of Brūmhū-Ghatū, .....	10
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LITERATURE.—*Present state of learning.*] OF THE HINDOOS.

*Where the védantü and mēemangsa works are read.*

Teachers.	Number of Texts.
Bijrū-Tunkū-Sooba-Shastrēē, of Dūshashwū-Mēdhū-Ghatū, .....	12
Mēnakshēē-Shastrēē, of Hunoomūntū-Ghatū, .....	12

*Where the nyayū and law books are read.*

Sūda-Shivū-Bhūt-Gabhē, of Dūshashwū-Mēdhū-Ghatū, .....	10
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*Where the grammar and law books are read.*

Tatajoyūshēē, of Nayukū-Mūhūlla, .....	15
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*Where the nyayū works are read.*

Lūkshmēē-Shastrēē-Bharudē, of Ūgnēshwūrū-Ghatū, .....	10
Pranū-Nathū-Pūntū-Topule, of Nathoo-Sarū-Brūmhū-Poonēē, ....	10
Govindu-Narayūnū-Bhūtācharyū, of Būngalee-Tola, .....	15
Mēghū-Nathū-Devū, of Dhoendee-Vinayakū-Mūhūlla, .....	10

*Where the grammar and astronomical works are read.*

Valū-Krishnū-Joyūshēē, of Brūmhū-Ghatū, .....	15
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*Where the grammar and nyayū works are read.*

Bhoiruvā-Mishrū, of Siddheshwūrēē-Mūhūlla, .....	20
Manūsa-Ramū-Pat'hūkū, of Dūshashwū-Mēdhū-Ghatū, .....	15

*Where the law books alone are taught.*

Raja-Ramū-Bhū-Bhūt, of Mūnee-Kunnika-Ghatū, .....	15
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*Where the astronomical works alone are read.*

Purūmū-Sookhū-Joyūshēē, of Dara-Nūgūrū, .....	20
Vasoo-Dévū-Joyūshēē, of Ramū-Ghatū, .....	15

*Māt'hās at the village of Moongonda, on the banks of the Godavārū, in Telitanga.*

Brūmhū-Dévū-Shastrēē : here the védū and all the shastras are read.

Lūkshmēē-Narayūnū-Shastrēē : the védū, the nyayū, and mēemangsa.

Lūkshmēē-Narayūnū-Shastrēē : the védū, and grammar.

Gūnū-Pūtee-Shastrēē : the védū, nyayū, and védantū.

Vénkūtū-Shastrēē : the védū, nyayū, grammar, and mēemangsa.

Yogēē-Somū-Yagēē : the same works.

## AT NUDEEYA.

*Nyayā colleges.*—Shivū-Nat'hū-Vidya-Vachūspūtee, has one hundred and twenty-five students.—Ramu-Lochūnu-Nyayū-Bhōōshūnū, twenty students.—Kashēē-Nat'hu-Türkū-Chōōramūnee, thirty ditto.—Ūbhūyanūndū-Turkalūnkarū, twenty ditto.—Ramū-Shūnū-nū-Nyayū-Vagēeshū, fifteen ditto.—Bhola-Nat'hu-Shiromūnee, twelve ditto.—Radha-Nat'h-Türkū-Punchanūnū, ten ditto.—Ramū-Mohi nū-Vidya-Vachūspūtee, twenty ditto.—Shrēē-Ramū-Türkū-Bhōōshūnū, twenty ditto.—Kalēē-Kantū-Chōōramūnee, five ditto.—Krishnū-Kantū-Vidya-Vagēeshū, fifteen ditto.—Turkalūnkarū, fifteen ditto.—Kalēē-Prūsūnū, fifteen ditto.—Madhūvū-Türkū-Siddhantū, twenty-five ditto.—Kūmūlakantū-Türkū-Chōōramūnee, twenty-five ditto.—Eeshwūr-Türkū-Bhōōshūnū, twenty do.—Kantū-Vidyālūnkarū, forty ditto.

*Law colleges.*—Ramū-Nat'hū-Türkū-Siddhantū, forty students.—Gūnga-Dhīrū-Shiromūnee, twenty-five ditto.—Dévēē-Turkalūnkarū, twenty-five ditto.—Mohana-Vidya-Vachūspūtee, twenty ditto.—Gangolee-Turkalūnkarū, ten ditto.—Krishnū-Kantū-Türkū-Bhōōshūnū, ten ditto.—Pranū-Krishnū-Türkū-Vagēeshū, five ditto.—Poorohitū, five ditto.—Kashēē-Kantū-Türkū-Chōōramūnee, thirty ditto.—Kalēē-Kantū-Türkū-Punchanūnū, twenty ditto.—Gūddadhūr-Türkū-Vagēeshū, twenty ditto.

*Colleges where the poetical works are read.*—Kalēē-Kantū-Türkū-Chōōramūnee, fifty students.

*Where the astronomical works are read.*—Gooroo-Prūsadū-Siddhantū-Vagēeshū, fifty students.

*Where the grammar is read.*—Shūmbhoo-Nat'hū-Chōōramūnee, five students.

## AT CALCUTTA.

The following among other colleges are found in Calcutta ; and in these the nyayā and smṛitee shastrīs are principally taught :—Ūnāntū-Ramū-Vidya-Vagēeshū, of Hatee-Baganū, fifteen students.—Ramū-Koomarū-Turkalūnkarū, of ditto, eight students.—Ramū-Toslūnū-Vidyālūnkarū, of ditto, eight ditto.—Ram-Doolalu-Chōōramūnee, of ditto, five ditto.—Gourū-Mūnee-Nyayālūnkarū, of ditto, four ditto.—Kashēē-Nat'hū-

Türkū-Vagēeshū, of Ghoshalū-Baganū, six\* ditto.—Ramū-Shévūkū-Vidya-Vagēeshū, of Shikdarér-Baganū, four ditto.—Mrityoonjyū-Vidyālūnkarū, of Bag-Bazar, fifteen ditto.—Ramū-Kishorū-Türkū-Chōoramīnee, of ditto, six ditto.—Ramū-Koomarū-Shīromīnee, of ditto, four ditto.—Jūyū-Narayānū-Türkū-Pūchanūnū, of Talar-Baganū, five ditto.—Shūmbhoo-Vachūspūtee, of ditto, six ditto.—Shivū-Ramū-Nyayū-Vagēeshū, of Lal-Baganū, ten ditto.—Gourū-Mohūnū-Vidya-Bhōōshūnū, of ditto, four ditto.—Hūree-Prūsadū-Türkū-Pūchanūnū, of Hatee-Baganū, four ditto.—Ramū-Narayānū-Türkū-Pūchanūnū, of Shimīla, five ditto.—Ramū-Hūree-Vidya-Bhōōshūnū, of Hūrē-tākē Baganū, six ditto.—Kūmāla-Kantū-Vidyālūnkarū, of Arūkoolee, six ditto.—Govindū-Türkū-Pūchanūnū, of ditto, five ditto.—Pēetambūrū-Nyayū-Bhōōshūnū, of ditto, five ditto.—Parvūtē-Türkū-Bhōōshūnū, of Thūnt'hūniya, four ditto.—Kashē-Nat'hū-Tūrkālūnkarū, of ditto, three ditto.—Ramū-Nat'hū-Vachūspūtee, of Shimīla, nine ditto.—Ramū-Tūnoo-Turku-Siddhantū, of Mōlūnga, six† ditto.—Ramū-Tūnoo-Vidya-Vagēeshū, of Shobha-Bazar, five ditto.—Ramū-Koomarū-Turku-Pūchanūnū, of Vēēū-Para, five ditto.—Kalē-Dasu-Vidya-Vagēeshū, of Italee, five ditto.—Ramū-Dhūnū-Türkū-Vagēeshū, of Shimīla, five ditto.

The author is afraid of fatiguing his reader by a further list of names: he will now therefore merely add the names of a few other places in Bengal where learning is most cultivated:—

At Vashū-Variya, a place not far beyond Hoogley, are twelve or fourteen colleges, in all of which the nyayū philosophical works are almost exclusively studied. In the towns of Trivenē, Koomarū-Hūttū, and Bhat-Para, there are perhaps seven or eight similar schools. Jūgūnat'hū-Türkū-Pūchanūnū, a few years ago, presided at a large school in Trivenē. He was acquainted in some measure with the védū, and is said to have studied the védantū, the sankhyū, the patanjolū, the nyayū, the smṛitee, the tūntre, the kavyū, the pooranū, and other shastrūs. He was supposed to be the most learned as well as the oldest man in Bengal, being 109 years old at the time of his death. Gond lū-Para and Bhadréshwūrū contain each about ten nyayū schools. At Jūyū-Nūgūrū and Mū-

\* These pupils are supported by Georoo-Prūsadū-Vūshoe, and Nūndī-Nalū-Dūttū.

† These students are supported by Ramū-Mohūnū-Dūttū.

jilēe-Poorō seventeen or eighteen similar schools are found; at Andoolu, ten or twelve; and at Valee, and in several other towns two, three, or four.

Some colleges contain as many as ten and others forty or fifty volumes on different subjects: they are placed generally on a bamboo shelf slung from the roof.

Many of the Hindoo learned men, in addition to their proper names, obtain titles of honour, as, *Türkālīnkārī*, he who is ornamented by the *türkū*, i. e. by the *nyayū* shastrīs; *Vidyālīnkārī*, he who is ornamented by learning; *Nyayālīnkārī*, he who is ornamented by the *nyayū* shastrīs.—The word *bhōōshūnū*, which has the same meaning as *ulīnkārī*, is in the same manner attached to the words *Türkū*, *Vidyā*, and *Nyayū*.—*Vagēeshū*, the lord of words, and *Rotun*, a jewel, are attached to the same words, and form six additional titles.—*Panchanūnū*, or the five-faced, is employed in the same manner, and denotes that the person is as eloquent as though he had five mouths.—*Türkū-Chōōramūnee*, or the jewel-adorned head of the *nyayū*, is drawn from *chōōrū*, a head, and *mūnee*, a jewel; *Türkū-Shīromūnee*, is derived from *shīrū*, the head, and *mūnee*. *Vidyā-Nīvasū*, the residence of learning, from *vidyā*, learning, and *nīvasū*, a residence.—*Vidyaravū*, and *Vidyā-Sagorū*, signify a sea of learning, from *ūrūvū*, and *sagūru*, the sea.—*Vidyā-Nidhee*, is derived from *nīdhee*, a jewel; *Kōnt’ha-bhūrīnū*, or a neck-lace of learning, from *kōnt’ha*, the neck, and *bhūrīnū*, an ornament; and *Sarvū-Bhōomū*, the king of learning, from *sarvū*, all, and *bhōōmee*, land.—These titles are generally conferred by teachers on their pupils after they have chosen the particular work which they propose to study: the pupil always chooses a title which none of his ancestors have enjoyed, that he may augment the honours of his family,—as though a title, before merit is acquired, could confer honour.

Hindoo students, where a number are assembled in one place, are guilty of the same extravagancies as in European seminaries, such as night frolics, robbing orchards, &c. but as their future support depends on their avoiding gross attacks on the chastity of females, their passions lie under a degree of restraint.—Munoo lays down these amongst other rules for a student: “These following must a student in theology observe, while he dwells with his preceptor, keeping all his members under controul, for the sake of

increasing his habitual devotion : day by day, having bathed and being purified, let him offer fresh water to the gods, the sages, and the manes ; let him shew respect to the images of the deities, and bring wood for the oblation to fire. Let him abstain from honey, from flesh-meat, from perfumes, from chaplets of flowers, from sweet vegetable juices, from women, from all sweet substances turned acid, and from injury to animated beings ; from unguents for his limbs, and from black powder for his eyes ; from sandals, and carrying an umbrella, from sensual desire, from wrath, from covetousness, from dancing, and from vocal and instrumental music, from gaming, from disputes, from detraction, and from falsehood, from embracing or wantonly looking at women, and from disservice to other men."

The number of holidays among the Hindoos is a most serious drawback not only upon the industry but on the learning of the country : the colleges are invariably closed, and all studies laid aside, on the eighth of the waxing or waning of the moon ; on the day in which it may happen to thunder ; whenever a person or an animal passes between the teacher and the pupil while reading : whenever an honourable person arrives as a guest ; at the festival of Sunu-watē, during three days ; in some parts, during the whole of the rainy season, or at least during two months, which include the Durgā, the Kālē, and other festivals. — and at many other times.

#### SECTION III

##### *Total decline of learning.*

No reasonable person will deny to the Hindoos, of former times the praise of very extensive learning. The variety of subjects upon which they wrote prove, that almost every science was cultivated among them. The manner also in which they treated these subjects proves, that the Hindoo learned men yielded the palm of learning to scarcely any other of the ancients. The more their philosophical works and law books are studied, the more will the enquirer be convinced of the depth of wisdom possessed by the authors. It would be unjust to compare works, some of them written perhaps three thousand years ago, with those of the moderns, who must naturally be expected to have made greater advances in every department of science ; but let the most learned and

profound of the Hindoo writings be compared with the writings of any nation flourishing at the same period, and the decision, the author is inclined to think, will be in favour of the Hindoos.

At present, almost every person who engages in the pursuit of knowledge, does so for the sake of a subsistence, or for the increase of his wealth. India contains few if any individuals who, satisfied with their present possessions, devote their time to the pursuit of science. The whole is a trade; hence knowledge is only so far pursued as it will be productive of money, and no art or science is carried to perfection; each person furnishes himself with what he thinks will carry him through life; he has no ambition to enlarge the bounds of knowledge; he makes no experiments; it never enters into his mind that he can exceed his forefathers; to gain the smallest moiety of what they acquired, is almost more than he hopes to realize.

It is laid down as a rule in the shastr̥s, that a gift to a bramh̥n is meritorious in proportion to his learning: hence those who are esteemed the most learned carry away the most costly presents at the close of feasts and great ceremonies: different offices under government require a knowledge of some of the law books; this excites many to apply themselves to this sort of learning. To be a family priest, it is necessary that a person be acquainted with many of the forms of the Hindoo religion; and these forms are not to be obtained without reading. It is owing to these, and the like circumstances, that the little knowledge the present race of Hindoos possess of their own shastr̥s is preserved. A considerable number of the bramh̥ns and voidy̥s learn the S̥ngskrit̥ grammar, but the old S̥ngskrit̥, the dialect of the véd̥, is known by very few.

Amongst one hundred thousand bramh̥ns, there may be one thousand who learn the grammar of the S̥ngskrit̥; of whom four or five hundred may read some parts of the kavy̥, and fifty some parts of the ũlūkara shastr̥s. Four hundred of this thousand may read some of the sm̥itees; but not more than ten, any parts of the t̥ntr̥s. Three hundred may study the nay̥, but only five or six the m̥ēmangṣ̥, the sankhy̥, the védant̥, the pat̥njāl̥, the voish̥shik̥ shastr̥s, or the véd̥. Ten persons in this number of bramh̥ns may become learned in the astronomical shastr̥s, while ten more

understand them very imperfectly. Fifty of this thousand may read the *Shrēe-Bhagvān* and some of the poorāṇs. Those who study the *vēd* and the *durshimū*s are considered as the most learned. The next in rank are those who study the *smritees*.

In general men of learning possess from ten to twenty *Sāṅskrit* books. A few of the most learned possess not less than a hundred volumes. Of late several Hindoos have begun to form pretty large collections of *Sāṅskrit* works. In the library of *Shrēe-Ramū-Haree-Vishwasū*, a *kayasthū*, of *Khūrdh*, near *Serampore*, not less than one thousand volumes are found, and perhaps nearly the same number in that of *raja Nivū-Krishn* of *Calcutta*.—The *shastrū*s have not the title of the book at the beginning, but at the end of each volume. At the commencement of the work is a salutation to the guardian deity of the author, and at the close the name of the work and of the writer.

Among the works found in the library of a Hindoo of some learning are the following: one of the *gammars*, a dictionary, the roots of the *Sāṅskrit*, a comment on some grammar, five or six volumes of the poets for the use of the young, among which are the *Bhāṭṭee* of *Bhartree-Haree*, and the *Koomarū* and *Rūghoo Vangshū* of *Kalēe-Dasū*; one or two law books, with some comment; part or the whole of some popular work on astronomy; a chapter or two of some poorāṇ; a few abridgments on the common ceremonies, and a copy of the *Chāndēe*, a popular work on the wars of *Doorga*, extracted from the *Markūndēy* poorāṇ, and containing 700 verses. Those persons in whose libraries copies of any of the *durshimū*s are found, are considered as very learned. Books which have been preserved through five or six generations are found in some families.

In the houses of the *brahmī*ns who do not pursue learning, a few forms of praise to the gods, and formulas of worship, in *Sāṅskrit*, drawn up or copied on loose leaves of paper by some neighbouring *brahmī*n, may be found; and this too is the amount of what is seen in the houses of the most respectable *shōōdrū*s. In the dialects of the country, however, very many persons of this degree of rank preserve copies of the *Ramayān*, the *Mahabharātū*, the *Vidyā-Soondhā*, and the *Chāndēe*; and in some houses may be found

the Mōnṣa-Gēetū, the Dhūrmū-Gēetū, the Shivū-Gēetū, the Shūshtēē-Gēetū, the Pūnchanīmū-Gēetū, &c. Among the *voiragēēs* and common people a number of small pieces are found not much superior to an English story in verse or a common ballad. The contents of these trifling publications relate to the mythology of the country, to ascetics, to the miracles of Hindoo saints, and to the advantages of devotion to the gods : here and there will be found sentiments of a moral nature, but mixed with a far greater number relative to the revels of Krishnū. The great bulk of the people are perfectly unacquainted with letters, not possessing even the vestige of a book, and what they hear read or recited neither enlightens nor improves the mind. It is supposed, that of the persons grown up to maturity among the male population in Bengal, not more than two hundred in a thousand can read, though there are schools all over Bengal, for the instruction of children in reading, writing, and accounts.\*

The women are almost in every instance unable to read. The jealous Hindoos are afraid lest such an acquirement should make them proud, and excite them to engage in clandestine correspondence. Hence they declare, that if a woman learn to read and write she will most certainly become a widow, or fall into some calamity ; and many stories are circulated of the dreadful accidents which have befallen such presumptuous females. The Hindoos, therefore, have never been able to boast of a body of female writers, who have contributed to enlarge the stock of knowledge. A few years ago, there lived at Benares a female philosopher named Hūtee-Vidyālonkarū. She was born in Bengal ; her father and her husband were *koolēēnū* bramhīns. It is not the practice of these bramhīns, when they marry in their own order, to remove these wives to their own houses, but they remain with their parents. This was the case with Hūtee ; which induced her father, being a learned man, to instruct her in the Sūngskritū grammar, and the *kavyū* shastrūś. However ridiculous the notion may be, that if a woman pursue learning she will become a widow, the husband of Hūtee actually left her a widow. Her father also died ; and she therefore fell into great distress. In these circumstances, like many others who become disgusted with the world, she went to reside at Benares. Here she pursued learning afresh, and, after acquiring some knowledge of the law books and other

\* For an account of these schools, see page 114



shastrūs, she began to instruct others, and obtained a number of pupils, so that she was universally known by the name of Hūtee-Vīdyañkarī, viz. ornamented with learning.—The wife of Jūshomūntō-Rayñ, a bramhin of Nūshee-Pooru, is said to understand Bengalee accounts; and the wives of the late raja Nūvō-Krishnū, of Calcutta, are famed for being able to read.—At Vashūvariya resides a widowed female, a considerable land-owner, who possesses a good knowledge of the Bengalee, and of accounts, and is honoured with the name of rauēē, or queen.—Many female mendicants among the voira-ginēēs and sānyasinēēs have some knowledge of Sūngskritū, and a still greater number are conversant with the popular poems in the dialects of the country. From hence an idea may be formed of the state of female learning in Bengal.

Some persons place their books on two beams which almost touch each other, the ends of which are fastened in the opposite wall. The expence of books is considerable: besides the paper, the natives pay, for copying, one roopee or twelve anas for every 32,000 letters: according to this, the price of the Mūhabharatū will be sixty roopees, of the Ramayñmū, twenty-four; of the Shatē-Bhagñvūtū, eighteen, and of other books according to their size. The paper upon which books are written, called tōḍiatu, is coloured with a preparation composed of yellow orpiment and the expressed juice of tamarind seeds, to preserve it from insects. The price varies from three to six quires for a roopee. The Hindoo books are generally in single leaves, with a flat board at the top, and another at the bottom, tied with cords, or covered with a cloth. They are about six inches broad and a foot and a half long. The copying of works is attended with the creation and perpetuation of endless mistakes; so that a copy can never be depended upon until it has been subjected to a rigid examination.

A great portion of what has been written by Europeans respecting the Hindoos, ought to be considered as having decided nothing; all the real knowledge that has been obtained of the Hindoo philosophy and mythology is to be attributed to the different translations from the Sūngskritū. As these translations increase, these systems will be better known; and whenever the time shall arrive that translations of their principal learned works shall have been accomplished, then, and not before, will the public be able completely to decide respecting a system of philosophy spread over so large a part of the

eastern world. If the British Government, or the East India Company, or any joint bodies of learned men, would encourage translations, or send out a few ingenious young men to study the Sūṅskritū, and then employ them, at proper salaries, in making the necessary translations, in a few years not a vestige of important knowledge respecting the real nature and principal features of the Hindoo philosophy and mythology would remain concealed. This is an object which every friend of true science must desire. The council of the College of Fort William and the Asiatic Society, in coming forward to patronize translations from the Sūṅskritū, deserve the thanks of the literary world; but the operations of these two bodies alone are too slow to accomplish what is desired in any reasonable time. A similar plan, on a more extensive scale, is wanted.

END OF THE FIRST VOLUME.

# G L O S S A R Y

## TO THE FIRST VOLUME



### A.

- Acharyũ, from a, augmentative, and chũr, to move.  
 Ashrũmũ, from a, augmentative, and shrũmũ, exertion.  
 Asũnũ, from as, to sit.  
 Atma, from a, augmentative, and ũt, to move continually.

### B.

- Badyũkarũ, from badyũ, music, and kree, to do.  
 Bharũtũ-Vũrshũ, from Bharũtũ, and vũrshũ, a place.  
 Bhashyũ, from bhasha, a tongue.  
 Bhoirũvẽchukrũ ; Bhoirũvẽ is a name of Doorga, and chũkrũ signifies a circle.  
 Bhõõ-Lokũ, from bhõõ, the earth, and lokũ, a world.  
 Bhõõtũ-Shooddhee ; bhõõtũ signifies the four elements, and shooddhee, purification.  
 Bhoovũneshũ, from bhoovũnũ, the world, and õeshũ, lord.  
 Bhoovũ-lokũ, from bhoovũ, the sky, and lokũ, a world.  
 Bramhũ, from Bramhũ.  
 Brũmhottũrũ, from bramhũ, and ootũrũ, belonging to.  
 Brũmhũ-Pootrũ ; pootrũ means a son.  
 Bũstrũ-Hũrũnũ, from vũstrũ, clothes, and hũrũnũ, to steal.

### C.

- Chasakoivũrtũ ; chasa signifies a cultivator of the ground, and koivũrtũ, a fisherman.  
 Chirũnjẽevũ, from chirũ, long as relating to time, and jẽevũ, life.  
 Choora-Kũrũnũ, from choora, the bunch of hair on the crown of the head, and kree, to do.  
 Chũlũ, to go, from chũl, to go.

Chāṇḍā, furious, from chāḍ, to rage.

Chāṇḍrika, the rays of the moon.

Charmūkarū, from chārmūn, skin, and 'kree, to do.

## D.

Danū-Khūṇḍā, from danū, a gift, and khūṇḍu, a piece.

Dasā, a slave.

Dayū-Bhagā, from dayū, an inheritance, and bhagā, a share.

Dayū-Tattwā; tattwā means exactitude, or truth.

Dchā, from dib, to collect or increase.

Dévū-Dūtā, from dévū, a god, and dūtā, given.

Dévottārā, from dévū, and ootarā, belonging to.

Dēpika, a light.

Dharana, from dhree, to hold.

Dhova, from dhav, to cleanse.

Dhyānā, from dhyoi, meditation.

Dig-Vijyā, from dish, the quarters of the earth, and vijyā, conquest.

Doivūgnā, from doivū, fate, and gna, to know.

Doshā, from dooshā, evil.

Dōtēē-Sāmbodhā, from dōtēē, a female messenger, and sāmbodhā, a call.

Drūvyā-Goonā, from drūvyā, a thing, and goonā, a quality.

Drūvyā, a thing.

Dandavāt, from dūṇḍū, a walking-stick; to fall in a straight posture like a stick, at the foot of a brahman.

Dūrpūnā, from drip, to shine.

Dashū-Koomarā, from dūshūn, ten, and koomarā, a son.

Dūshā-Rāt'hā, from dūshān, ten, and rāt'hā, a chariot.

Dūshā-Dik-Palā; palā signifies the cherishing of a person.

Dwaparā, from dwee, two, and pūrā, after.

Dwēpā, an island, from dwee, two, and ap, water.

## E.

Eeshvā, the glorious, from ēēsh, to be grand.

## G.

- Ganũ, a song, from goĩ, to sing.  
 Gēeta, from goĩ, to sing.  
 Guanũ from gua, to know.  
 Go-médhũ, from go, a cow, and médhũ, flesh.  
 Goonũ, a quality, from goonũ, to advise.  
 Gopalũ, from go, a cow, and palũ, a cherishing.  
 Gooroo-Pr̥sadũ, from gooroo, a teacher, and pr̥sadũ, a favour, grace.  
 Gosht'hũ-Yatra, from gosht'hũ, a cow-pen, and yatra, to go.  
 Goswamēē, from go, a cow, and swamĩn, a master.  
 Grih'ist'hũ-Dh̥rmũ, from grih'ist'hũ, situated in a house, and dh̥rmũ, religion.  
 Guja-Dantũ, from gujũ, an elephant, and dantũ, a tooth.  
 Gaudha-Vunik, from gāudhũ, spices, and v̥nik, a tradesman.  
 Gũnkũ, from gũnũ, to count.  
 Gũrbhadhanu, from gũrbhũ, the womb, and adhanũ, to hold.

## H.

- Hétwabhasũ, from hétoo, a cause, and abhasũ, an appearance, a semblance.  
 Hir̥nyũ-Gũrbhũ, from hir̥nyũ, gold, and gũrbhũ, the womb.  
 Hitop̥dēshũ, from hitũ, good, and op̥dēshũ, teaching.  
 H̥ngsũ-Dōūtũ, from h̥ngsũ, goose, and dōūtũ, a messenger.

## J.

- Jag̥r̥m̥, from jagree, to be awake.  
 Jalikũ, from jalũ, a net.  
 Jatũ-Kerm̥, from jatũ, born, and k̥rm̥, an action.  
 Jat̥ē, a species, a tribe, from jũn, to be produced.  
 Jēēv̥, life, from jēēv, to live.  
 J̥g dēeshu, from j̥gut, the world, and ēēsh̥, lord.  
 J̥lp̥, to speak, from j̥lp, to speak.  
 J̥midat̥, from j̥min, land, and dar̥, an owner.

Jñūmējūñ, from jñū, a man, and éj, to tremble. .

Jyotish, a luminary, from jyot, to shine. .

### K.

Kaliyā-Dūmūñ, from kaliyū, the name of a snake, and dūmūñ, subduction.

Kandī, an arrow, or a chapter.

Kavyū, from kūvee, a poet.

Kayūst'hū, from kayū, the body, and st'ha, to be situated.

Koolēñū, from koolū, a race.

Koombhūkarū, from koombhū, an earthen jar, and kree, to do.

Koomoodee, brightness, from koomoodū, a nymphæa. .

Koutookū-Sūrvāswū, from koutookū, play, and sūrvāswū, a person's all.

Krodhagarū, from krodhū, anger, and agarū, a house.

Kshātriya, from kshūtū, a wound, and tri, to deliver.

Kulee, from kūlū, to reckon.

Kūlūnkū-Bhūñjñū, from kūlūnkū, a blot, and bhūñjñū, a breaking.

Kulpū, a defined period, from klip, to invent or contrive.

Kūnadū, from kēnū, an atom, and ūd, to eat.

Kūndūrpū, from kūng, Brūmha, and drip, to boast.

Kūrangūnyasū, from kūrū, hand, ūngū, a part, and nyasū, to place.

Kūrmūkarū, from kūrmūñ, work, and kree, to do.

Kūvirajū, from kūvee, a poet, and rajun, a king.

### L.

Lingū, a mark or sign, from lig, to delineate.

Lēlamritū, from lēla, play, and ūmrita, nectar.

### M.

Magūdhū, from Mūgūdhū, the name of a country.

Mala, a necklace.

Malakarū, from mala, a necklace, and kree, to make.

Manñ-Bhūngū, from manū, honour, and bhūngū, destruction.

Matrika-Nyasū, from matrika, a mother, and nyasū, to place.

Méghū-Nat'hū, from méghū, a cloud, and nat'hū, a lord.

Mēēnangsa, from man, to judge.

Modukū, from mood, to rejoice.

Moogdhobodhū, from moogdhū, stupidly ignorant, and bodhū, knowledge.

Mohū, from moohū, confusion or stupefaction.

Mōōlū, a root.

Moomookshootwū, from moom, to liberate.

Mrityoo, from mree, death.

Mrityoonjoyū, from mrityoo, death, and jūyū, victory.

Madhyūdésheē, from m dhyū, midst, and déshin, belonging to a country.

Mritū-Sanjēēvinēē ; sanjēēvinēē means to restore to life.

Mūha-Rut'hū, from mūhūt, great, and rūt'hū, a chariot.

Muha-Prému, from mūhūt, great, and prému, love.

Moha-Vidya, from mūhūt, great, and vidya, learning.

Mohattrañ, from mūhūt, great, and tranū, salvation.

M hēshwūrū, from mūhūt, great, and ēēshwūrū, lord.

Mūkshū, from moom, to liberate.

Mullū, strong, from māl, to hold.

Māl grahee, from mūlū, filth, and grahm, receiving.

Muttr, from mūtr, to repeat in the mind.

Mūwūtūrū, from Mūnoo, a sage, and ūnturū, another, or a limit.

Mūripora, from mūrū, a dead body, and poora, to burn.

## N.

Namū-Kōronū, from namūn, a name, and kree, to make.

Narēē, from nūrū, a man.

Nēēlū-Pārvūtū, from nēēlū, blue, and pārvūtū, a mountain.

Nēētee, from nēē, to obtain.

Nulanū, a first cause, from nee, *prep.* and da, to give.

Nigrūhū-St'hanū, nigrūhū signifies disfavour, and st'hanū, place.

Nigāmññā, a sure decision, from *nee*, *prep.* and *gām*, to move.

Nimittā, a cause.

Nirūñyu, to eat *nir*, *prep.* and *ucē*, to obtain.

Nirooktu, from *nir*, *prep.* and *ooktū*, spoken.

Nishkrāmññā, a going forth, from *nir*, *prep.* and *krām*, to step.

Niyūññā, a resolution.

Nouka-Khūñdū, from *nouka*, a boat, and *khūñdū*, a part.

Nree-Médhū, from *nree*, a man, and *médhū*, flesh.

Nrisinghū, from *nree*, a man, and *singhū*, a lion.

Nūlū-Chēmpōō, from *nūlū*, the name of a king, and *chēmpōō*, a particular kind of composition in which the same subject is maintained in all the varieties of prose and verse.

Nūñskārū, a reverential mode of obeisance ; from *nūñs*, a bow, and *kree*, to make.

Nūrū, man, from *nree*, to do right.

Nyasū, a deposit, from *nee*, *prep.* and *ūs*, to throw.

Nyayī, justice, from *nee*, *prep.* and *ñy*, to move.

## O.

Oochchoishrūva, from *oochchoi*, high, and *shrūvūs*, a hearer.

Oodahūrññā, from *oot*, a preposition indicating that the action has an upward direction, and *ahurññā*, a collecting.

Ooddēshū, from *oot*, *prep.* and *dēshū*, to seek.

Oojjūlu-Nēñm' nēe, from *oojjūl*, splendour, *nēēñ*, blue, and *mñnee*, a jewel.

Ooktū, spoken, from *vūch*, to speak.

Oopangñ, from *oopu*, a preposition importing resemblance in an inferior degree, and *ñngñ*, a part.

Oopasññā, from *oopñ*, and *ūs*, to throw, preceded by the *prep.* a.

Oopñcharñ-Chññā, from *o* *pñ*, *prep.* *chñrū*, to move, and *chññā*, a pretence.

Oopññyñ, from *oopñ*, and *nēē*, to take.

Oopññyññ, from *oopñ*, and *ññyññ*, an obtaining.

Oopñpatee, from *oop*, and *patee*, lord.

Oopñrūtee, from *oopū*, and *rūm*, to play.



Oopśūṅgharū, from oopś, and sūṅgharū, destruction.

Oosha-Hārənū; hūrūnū means stealing.

## P.

Parijatū-IIūrūnū, from parijatū, a particular flower, and hūrūnū, to steal.

Patūnjūlū, from pūt, to fall, and ūnjūlee, to join the hands.

Phūlū, fruit.

Piṅgūlū-Nagū, from piṅgūlū, brownish yellow, and nagū, a serpent.

Pitree-Médhū, from pitree, forefathers, and médhū, flesh.

Pooree, a house, a palace.

Poornabhishiktū, from poornū, full, and ūbhishiktū, anointed.

Poorushelūrūnū, from poorū, before, and chūrūnū, practice.

Pooranū, old.

Poorū, a town.

Poorohitū, from poorū, before, and hitū, good.

Poorooshū, a male.

Poorvūnūt, from poorvū, a cause, and vūt.

Pooshpavalee, from pooshpā, a flower, and avūlee, a row.

Pootūna-Būdhū; būdhū means to kill.

Pranayamū, from pranū, life, and ayamū, a coming.

Pramanikū, from prāmanū, proof.

Prityahūrū, from prūtee, a preposition indicating that the action is returned or reflected, and ahūrū, to take.

Prūdhanū, chief.

Prūkashū; kashū, means light.

Prūjapūtee, from prūja, a creature, and pūtee, lord.

Prūmanū, from prū, *prep.* and ma, to measure.

Prūméyū, the subject known, from prū *prep.* and ma, to measure.

Prūtigna, from prūtee, and gna, to know.

Prūṭkshū, from prūtee, *prep.* and ūkshee, the eye.

Prayojūnū, from prū, a preposition which adds intensity to the meaning, and yooj, to join.

Pudart'hū, from pūdā, a word, and ūrt'hū, an object.

Pūdyavālee, from pūdyā, prose, and avālee, a row or range.

Pūdūng, from pūdū, a place.

Pūddhutee, a road, from pūdū, the foot, and hān, to smite.

Pūkshūdhārā-Mishrū, from pūkshū, a lunar half month, and dhūrū, to hold.

Pūnchangū, from pūnchūn, five, and ūngū, the body.

Pūnchūkū, from pūnchūn, five.

Pūrivrittee, from pūree, *prep.* and vrittee, existence.

Pūrūmanāmdū, from pūrūmū, excellent, and anāmdū, joy.

Pūrūmart'hū, from pūrūmū, excellent, and ūrt'hū, an object.

## R.

Ragū, passion, from rñj, to colour.

Rajū-Pootū, from rajūn, a king, and pootrū, a son.

Raj-tūrānginēē, from rajūn, a king, and tūr ānginēē, a river.

Raj-sōōyū, from rajūn, a king and sōō, to bring forth.

Rajū-Yogū, from rajūn, a king, and yogū, abstraction.

Rishyadee-nyasū, from rishee, a sage, adee, the first, and nyasū, to place.

Roodrakshū, from Roodrā, a name of Shivā, and ūkshū, a necklace.

Rājū, dust, from rñj, to colour.

Rājukū, from rñj, to colour.

Rukshit, preserved, from rukshū, to preserve.

Rūśā, a savour.

Rūt'hū-Yootāpū-Yootāpū, from rūt'hū, a chariot, and yootāpū, a chief; repeated, it signifies chief of chiefs.

## S.

Sagnikū, from sñ, substituted for sñhū, with, and āgneē, fire.

Samanyūtdrishtūng, from samanyū, equal, and drishtū, seen.

Sankhyū, a sect of philosophers, from sñukhya, clear knowledge.

Sarū, the essence, from sree, to move.

Séna, an army.

Sévũkũ, from sévũ, to serve.

Sēmũntomũyũmũ, from simũntũ, the place on the head where the hair divides, and omũmũyũmũ, a raising up.\*

Shakha, a branch, from shakh, to overspread.

Shaktabhishékũ, from shaktũ, a worshipper of the divine energy, and ũbhishékũ, to anoint.

Shëshũvũt, from shëshũ, the end.

Shēētũlũ-patēē, from shēētũlũ, cold, and pateē, a mat, from put, to move.

Shiksha, to learn.

Shira, a fibre.

Shishoo-Paŕi-Budhu ; budhu signifies to kill.

Shoilũ, from shila, a stone.

Shōonyũ-Vadēē, from shōonyũ, va a man, and vadēē, a speaker.

Shrēē, excellent.

Shrēē-Shoilũ, from shrēē, excellent, and shoilu, a mountain.

Shroutũ, from shrootee, the védũ.

Shrōddha, firm faith, from shrũt, faith, and dha, to hold.

Shũbdũ, sound.

Shũktee, from shũk, to be able.

Shũnklũ-Vũnik, from shũnklũ, a shell, and vunik, a tradesman.

Shũrēērũ, from shrēē, injure.

Shũtũ-Rōōpa, from shũtũ, an hundred, and rōōpa, form.

Shwétũ, white.

Shwétũ-Giree, from shwétũ, white, and giree, a mountain.

Siddhēē, perfect.

Siddhũ-mũntrũ, from siddhũ, accomplished, and mũntrũ, an incantation.

Siddhantũ, from siddhũ, proved, and ũntũ, end.

Singhũ, a lion, from hings, to injure.

Soodhanidhee, from soodha, the water of life, and uidhee, a treasure.

Sōōkshmhũ, very small.

\* During the marriage ceremony, the bridegroom first pulls the veil over the face of the bride, and on turning it up again draws a line with red lead down the centre of her forehead. To this ceremony this word alludes.

- Soopūdmū, from soo, good, and pūdmū, a water-lily.  
 Sōōtrū, to stitch.  
 Sōōtrūdhārū, from sōōtrū, a cord, and dhree, to hold.  
 Soovūrñ-Vūnik, from soovūrñ, gold, and vūnik, a tradesman.  
 Sūdanūndū, from sūda, always, and anūndā, joy:  
 Sūhoktee, from sūhū, with, and ooktee, a word.  
 Sūmadhee, from sūng, *prep.* and adhanū, a receptacle.  
 Sūmasoktee, from sūmasā, to compound, and ooktee, a word.  
 Sūndhya, the union of day with the evening-time.  
 Sūngkshiptū-Sarū, from sūngkshiptū, abridged, and sarū, essence.  
 Sūnghita, a collection.  
 Sūngyūmū, sūng, *prep.* and yūm, to cease.  
 Sūngskarū, from sūng, *prep.* and kree, to do.  
 Sūnkēernū, from sūng, *prep.* and kēernū, thrown about.  
 Sūnyasē, from sūng, *prep.* and nyasū, to renounce.  
 Sūptūswūra, from sūptū, seven, and swūrū, sound.  
 Sūrvū-Bhōūtū-kshūyū, from sūrvū, all, bhōūtū, souls, and kshee, a decay.  
 Sūtēekū, from sū, substituted for sūhū, with, and tēeka, a commentary.  
 Sūtpṛūtipūkshū, from sūt, right, and pṛūtipūkshū, an enemy.  
 Sūt-kūrmū, from sūt, good, and kūrmūn, to work.  
 Sūvyūbhicharū, from sūhū, with, and vyūbhicharū, wrong practice.  
 Swayūmbhoovū, from swūyūng, self, and bhōō, to exist.  
 Swūrñukarū, from swūrñ, gold, and kree, to make.  
 Swūryogñ, from swūr, heaven, and yogñ, a sacrifice.

## T.

- Téjñ, glory, from tij, to sharpen.  
 Tēeka, from tēek, to judge.  
 T'hakooranē, from t'hakoorū, a lord.  
 Toijūs, from téjñs, brightness.  
 Toilūkarū, from tilū, oil, and kree, to make.  
 Tréta, from tree, third.  
 Tūmū, darkness.

Tūnmatrō, from tūt, that, and matra, only.

Türkō, from türkū, to infer.

Tōrpūnū, from trip, to satisfy.

Tūtee, from tūnū, particulars.

Tūttwū, from tūt, that, truth.

## V.

Vak-Chūlū, from vak, a word, and chūlū, to deceive.

Valmēēkee, from vūlmēēkū, a white ant.

Vamacharee, from vamū, the left hand, and acharū, practice.

Vasūvū-Dūta, from Vasūvū, a name of Indrū, and dūttū, given.

Védū, from vid, to know.

Védantū, from védū, and ūntū, the end.

Vēējū-Gūnitū, from vēējū, a seed, and gūnitū, - calculation.

Vibhavūnū, from vee, *prep.* and bhavūnū, thoughtfulness.

Vichitrūvēēryū, from vichitrū, variegated, and vēēryū, semen.

Vidhee, command, from vidh, to legislate.

Vikrūmadityū, from vikrūmū, power, and adityū, the sun.

Virooddhū, from vee, *prep.* and rooddh, to prevent.

Vishwatma, from vishwū, all, and atmūn, spirit.

Vishwū-Kūrma, from vishwū, all, and kūrman, work.

Vishūyū, an object.

Vitūnda, dispute, from vee, *prep.* and tūd, to smite or punish.

Vivahū, from vee, *prep.* and vūh, to procure.

Vivékū, from vee, *prep.* and vich, to be separated.

Vivūrtū, from vee, *prep.* and vrit, to exist.

Vivūrnū. from vee, *prep.* and vree, to screen.

Voidikū, from védū, knowledge.

Voikarikō, from vikarū, a change.

Voiragē, from voiragū, free from passion.

Voishéshikū, from vishéshū, a particular

Vrihūt, great.

Vrinda-Vñnũ, from vrinda, a multitude, and vñnũ, a forest.

Vrittee, from vrit, to exist.

Vũkasoorũ-Bũdhũ, from vũkũ, a proper name, ũsoorĩ, a giant, and bũdhũ, to kill.

Vũrnũ-Sũnkũrũ, from vũrnũ, cast or profession, and sũnkũrũ, mixed.

Vyakliyũ, known or proclaimed.

Vyakũrũnũ, from vee, *prep.* a, a *prep.* and kree, to do.

Vyũngyũ, ridicule, from vee, *prep.* and ũnjũ, to be produced.

Vyasoktũ, from Vyasũ, and ooktũ, spoken.

## U.

Ŭbhivadũnũ, to bow, from ũbhee, *prep.* and vũd, to salute.

Ŭbhũyu-Chũrũnũ, from ũbhũyũ, security, and chũrũnũ, the feet.

Ŭbustoo, from ũ, *priv.* and bũstoo, a thing.

Ŭdhikaree, from ũdhee, *prep.* and kree, to do.

Ŭdhyatmũ, from ũdhee, *prep.* and atmũn, spirit.

Ŭdwitẽyũ, from ũ, *priv.* and dwitẽyũ, the second.

Ŭgnanũ, from ũ, *priv.* and gnanũ, knowledge.

Ŭgradanee, from ũgrũ, before, and danũ, a gift.

Ŭkrõõũ-Sũngbadũ, from ũ, *priv.* krõõrũ, cruel, and sũngbadũ, a report.

Ŭlõnkarũ, from ũlũng, beautiful, and kree, to make.

Ŭngũ-nyasũ, from ũngũ, the body, and nyasũ, placing.

Ŭnimittũ, from ũ, *priv.* and nimittũ, a cause.

Ŭnnũmũyũ, from ũnnũ, food.

Ŭmũ-Prashũnũ, from ũnnũ, food, and prashũnũ, feeding.

Ŭntũkũ, from ũntũ, the end.

Ŭnũntũ, from ũ, *priv.* and ũntũ, end.

Ŭpõõrvũta, from ũ, *priv.* and põõrvũ, unprecedented.

Ŭprũdhanũ, from ũ, *priv.* and prũdhanũ, chief.

Ŭpũnhootee, from ũpũ, *prep.* and knoo, to steal.

Ŭrdhũ-Rũt'hẽẽ, from ũrdhũ, half, and rũt'hẽẽ, a charioteer.

Ŭrdhũ-shlokũ, from ũrdhũ, half, and shlokũ, a verse.

Ŭrt'hũbhẽdũ, from ũrt'hũ, meaning, and bhẽdũ, separation.

Ŭshwũ, a horse.

Üshwü-Médhù, from üshwü, a horse, and médhü, flesh.

Üsiddhee, from ü, *priv.* and siddhee, completion.

Üstängö, from üst-an, eight, and üngü, the body.

Üsümprügnatü, from ü, *priv.* and sümprügnatü, completely informed.

Üsüt, from ü, *priv.* and sut, entity.

Ütee-Rüt'hēē, from ütee, very great, and rüt'hēē, a charioteer.

Ütishyoktee, from ütishyü, exceeding, and ooktee, a word.

Üyünü, from üyü, to move.

## Y.

Yügnüha, from yügnü, a sacrifice, and hün, to destroy.

Yümü, from yüm, to cease.

GLOSSARY  
TO THE SECOND VOLUME.



A.

Acharyū, from a, *prep.* and chūrū, to go.

Achūmūnū, from a, *prep.* and chūm, to drink.

Adee-Grūnt'hū, from adee, first, and grūnt'hū, a book.

Adityā, a name of the sun, who is called the son of Ūditee.

Adūrū-Singhasūnū-vrūtū, from adūrū, honor, singhasūnū, a throne, and vrūtū, a vow.

Aēen-Ūkbūree, from aēen, a law, and Ūkbūrū, the name of a well-known emperor.

Agūmū-Vagēeshū, from agūmū, the name of one of the Tēntrūs, vak, a word, and ēeshū, lord; the god of speech, a name of Vrihūspitee.

Alūyū, a dwelling, from a, *prep.* and lee, to dissolve.

Augirūsū, the son of Ūngirūs.

Anhikū, from ūhūn, a day, the ceremonies or food of the day.

Anūdū-Nat'hū, the lord of joy, from anūdū, joy, and nat'hū, a lord.

Anūdū-Mūyēē, from anūdū, joy.

Arūnyū-Shūst'hēē, from ūrūnyū, a forest, and Shūst'hēē, the name of a goddess.

Asharhū; this month is named from the stellar mansion Ūsharha.

Ashrūmū, from a, *prep.* and shrūmū, labour.

Aswinū; this month is named from the stellar mansion Ūshwinēē, the name of a mare.

Ashoogū, from ashoo, speed, and gūm, to go.

Asūnū, from as, to sit.

Atmū-Dévūta, from atmū, self, and dévūta, a god; a guardian deity.

Atmū-Bhōō, from atmū, self, and bhōō, existence.

Ayooshtomū, from ayoos, life-time, and stomū, a sacrifice.

Ayūnū-Ghoshū, the husband of Radha, the favourite mistress of Krishnōo.

B.

Balū-Gopalū, from balū, a child, go, a cow, and palū, a feeder.

Bamūnū, small.



Bancha-Ramū, from bancha, desire, and Ramū.

Bhaee-Gooroo-Vūlee, from bhaee, a brother, and gooroo, a teacher.

Bhasha, a dialect, from bhash, to speak.

Bhagūvūtū, from Bhūgūvūt, divine.

Bhaskūrū, from bhas, light, and krec, to do.

Bhargūvūt, the son of Bhrigoo.

Bhēēmū-Chūndēē, from bhēēmū, terrific, and chūndēē, furious.

Bhōōtū, the primary elements, from bhōō, to be.

Bhōōtēshū, from bhōōtū, great, and ēeshū, a lord.

Bhōō-Koilasū, from bhōō, the earth, and Koilasū, the name of a mountain.

Bhogūvūtee, from bhogū, to endure or enjoy.

Bhoirūvū, the fear-exciting, from bhūyū, fear.

Bhoirūvēē, the wife of Bhoirūvū.

Bhūdrū-Kalēē, from bhūdrū, goodness, and Ka'ēē, a goddess.

Bhūgūvūtēē, the wife of Bhūgūvan.

Bhūgūvūt-Gēēta, from Bhūgūvūt, divine, and gēēta, a hymn.

Bhūktee-Rūsamritū-Sindhoo, from bhūktee, devotion, rūsū, juice, ūmritū, the water of life, and sindhoo, the sea.

Bhūvanūndū, from bhūvū, the world, and anūndū, joy.

Bhūvanēē, from Bhūvū, a name of Shivū.

Bhūvishyū, from bhōō, to be.

Booddhū, the sage of this name.

Boodhashtūmēē, from Booddhū, Mercury, and ūshtūmee, the eighth lunar day.

Booddhū-Sūtūwū, from booddhee, the understanding, and sūtūwū, the quality leading to truth.

Boodboodū, a bubble.

Bouddhū, from Booddhū: he who acknowledges as God only būddhec, or the understanding.

Bouddhū-sarū, the essence of the Booddhū philosophy.

Bramhūnēē, the wife of a bramhūn.

Bramhēē, from Brūnha.

Bramh nū, he who knows Brūmhū, from Brūmhū.

Brūmhūcharēē, from Brūmhū, and chūr, to move.

**Brümha**, from *vrih*, to increase.

**Brümhū**, from *vrih*, to increase.

**Brümhastrū**, from *Brümha*, and *ñstrū*, a weapon.

**Brümhōrshee**, from *Brümhū*, and *rishee*, a sage.

**Brümhū-Düttū**, from *Brümhū*, and *düttū*, given.

**Brümhū-Voivürttū**, from *Brümhū*, and *voivürtū*, manifestation.

**Brümhūcharyū**, the profession of a *Brümhūcharēē*.

**Brümhū-Gnanēē**, from *Brümhū*, and *gnanēē*, the wise.

**Bñjrēē**, from *bñjrū*, a weapon, a thunderbolt.

**Būlñ-Ramū**, from *būlñ*, strength, and *Ramū*.

**Būlēē**, from *būlñ*, strength.

**Būlaratec**, from *būlñ*, strength, and *ūratec*, an enemy.

**Bürgū-bhēēma**, from *bürgū*, a company, and *bhēēma*, the terrific.

### C.

**Calcutta**, from *Kalika*, (*Kalēē*), and *ūt*, to move.

**Chamūnda**, from *charoo*, good, and *mūndū*, a head.

**Chamūrū**, a fan made of the hair of the cow of Tartary.

**Chandalū**, a low cast of *shoodrūs*; from *chūndū*, furious, and *ūlū*, to go.

**Chandū**, from *chūndrū*, the moon.

**Chapūra-Shñsht'hēē**, from *chapūra*, to press, and *Shñsht'hēē*, the name of a goddess.

**Charvvakū**, from *charoo*, insinuating, and *vak*, a word.

**Charñū**, from *chūr*, to go.

**Chaya**, a shadow, from *cha*, a covering, or disappearance.

**Chinnū-Mñstūka**, from *chinnū*, cut off, and *mñstūkū*, a head.

**Chirñ-Jēēvū**, from *chirñ*, a long period, and *jēēvū*, life.

**Chitrñ-Gooptū**, from *chitrñ*, to write, and *gooptū*, hidden.

**Chitrñkōōtū**, from *chitrñ*, speckled, and *kōōtū*, the peak of a hill or mountain.

**Choitrñ**, the name of a month; from *Chitra*, a lunar mansion.

**Choitñnyū**, from *chētñnū*, the living.

**Chorñ-Pñchashika**, from *chorñ*, to steal, and *pñchashū*, fifty.

**Chūkrū**, a round weapon, from *chūk*, to return a blow, to rebound.

**Chūndēē**, from *chūndū*, furious.

Chündika, from chündü, furious.

Chündēē-Mündöpü, from chündēē, the goddess Chündēē, and mündöpü, a house.

Chündogra, from chündü, furious, and oogru, wrathful.

Chündrū, from chūd, to shine.

Chündrū-Shékhürü, from chündrū, the moon, and shékhürü, a mountain peak.

Chündrū-Rayū, from chündrū, the moon, and rayū, a title.

Chündrū-Prōbhoo; the last word signifies lord.

Chündü-Nayika, from chündü, furious, and nayika, a female attendant on Doo gra.

Chürük, from chūr, to go.

Chürünü, that on which a person goes, from chūr, to go.

Chütoor-Anünü, from chütoor, four, and anünü, a face.

## D.

Danū, from da, to give.

Danūvū, the sons of Dūnoo.

Darūnēē, from drēē, to tear or crack.

Data, a giver, from da, to give.

Dévalnyū, from dévū, a god, and alūyū, a house.

Dexēē, the feminine of dévu, a god.

Devu, from div, to play.

Dévū-Sénū, from devū, a god, and sénū, a soldier.

Dévūjaneē, from dévū, a god, and jaya, a wife.

Dévūrshee, from devū, a god, and rishee, a sage.

Devukēē, the daughter of Dévökū.

Dévū-Düttū, from dévū, a god, and düttū, given.

Dhan-yū-Rōōpa, from dhanū, rice, and rōōpū, form.

Dharinkū, from dhree, to hold.

Dhōōmavūtēē, from dhōōmrū, smoke.

Dhōōmrūlochanū, from dhōōmrū, smoke, and lochūnū, the eye.

Dhritee, from dhree, to sustain.

Dhūnunjū, a, from dhūnū, riches, and jee, to conquer.

Dhūrmū-setoo, from dhūrmū, religion, and sétoo, a bridge, or dam.

- Dhūrmū-T'hakoorū, from dhūrmū, religion, and t'hakoorū, a lord.  
 Dhūrmū-Rajñ, from dhūrmū, and rajñ, king.  
 Dhūrmū-Bhanoo, from dhūrmū, religion, and bhanoo, splendour.  
 Dhyañ, from dhyoi, to think.  
 Digūmbūrū, from dish, a point of the compass, and ūmbūrū, cloth.  
 Ditee, the wife of Dūkshū.  
 Divakārū, from diva, day, and kārū, from kree, to do.  
 Divūs-pūtee, from dib, heaven, and pūtee, lord.  
 Doityñ, the sons of Ditee.  
 Doityaree, from doityū, a giant, and ñree, an enemy.  
 Doityū-Gooroo, from doityū, a giant, and gooroo, a teacher.  
 Dolū, from dool, to swing.  
 Doolalū, from doorlūbhū, obtained with pain.  
 Doorga, difficult of access, from door, *prep.* and gñm, to go.  
 Dooryodhūñ, from door, *prep.* and yodhūñ, war.  
 Droohinū, from drooh, to injure.  
 Dronacharyū, from drouñ, a measure of capacity, and acharyū, a teacher.  
 Dūkshū, clever, from dūksh, to act quickly.  
 Dūkshinacharēe, from dūkshinū, the right (hand) and acharin, acting, (see vol. 2. p. xxxix.)  
 Dūndū-Dhrñ, from dūndū, a staff, and dhree, to hold.  
 Dūndēe, from dūndñ, a staff.  
 Dundū-Shōōkū, from dūngshū, to bite.  
 Dūrshunū, from dūsh, to see.  
 Dushū-Bhoojñ, from dūshñ, ten, and bhoojñ, an arm.  
 Dushma-Padshahēe-Grñt'hū, from dūshñmñ, the tenth badshah, and grñt'hū, a book.  
 Dūshū-Rāt'hū, from dūshñ, ten, and rāt'hū, a chariot.  
 Dūslābhara, from dūshñ, ten, and hree, to take away.  
 Duttatréyū, from dūttñ, a gift, and atréyñ, from Ūtree, a sage.  
 Dwadushatmñ, from dwadūshñ, twelve, and atmñ, form.  
 Dwapūñ, from dwa, the second, and pūñ, after.  
 Dwijñ-raj, from dwijñ, twice-born, and rajñ.

Dwoimatoorū, from dwec, two, and matree, a mother.

Dyoomūnee, from div, the sky, and mūnee, a precious stone.

## E.

Ekamrū-Kanūnū, from éku, one, amrū, a mango tree, and kanūnū, a forest.

Ekū-Dūntū, from ékū, one, and dūntū a tooth.

Eeshu, the glorious.

Eeshwūrū, the same.

Eshwūrē, the feminine of ēeshwūrū.

## G.

Ganūpūtyū, from gūnū, a company, and pūtee, a lord.

Gayūtrē, from goi, to sing.

Gēeshi-Pūtee, from gir, a word, and pūtee, a lord.

Gēētū, from goi, to sing.

Ghatū, a flight of steps, from ghūtt, to move.

Ghē, from ghritū, clarified butter.

Ghoshū, from ghoosh, to sound.

Ghritachē, a heavenly courtesan, from ghrita, clarified butter, and ūnch, to worship.

Girēeshū, from giree, a mountain, and ēeshū, a lord.

Glou, from gloi, to be sad, or to fade. "

Gnanē, from gna, wisdom.

Gnanū-Rūtnavūlē, from gnanū, wisdom, rūtna, a precious stone, and avūlē, a train.

Goolū, a secret place, from gooh, to hide or cover.

Goohyūkū, from goohyū, requiring to be concealed.

Goonū-Sindhoo, from goonū, qualities, and sindhoo, the sea.

Gopalū, from go, a cow, and palū, a nourishing.

Gopē-Nat'hū, from gopē, the wife of a milkman, and nat'hū, a lord.

Gooptavū-Dhōūtū, from gooptū, concealed, and ōvndhōūtū, to renounce.

Gooptee-Para, from gooptū, hidden, and para, a division of a town.

Gooroo, a teacher, from gree, to make known.

Gooroo-Mookhē, from gooroo, a teacher, and mookhē, belonging to the mouth.

Gooroomūtū, from gooroo, a teacher.

- Gorükshü, from go, a cow, and rüksh, to save.  
 Gotrùbhid, from gotrù, a mountain, and bhid, to divide.  
 Gourēē, white, or light yellow ; from gourh.  
 Govind i, from go, a cow, and vid, to share out.  
 Grihùst'hü, from grihü, a house, and st'ha, to remain.  
 Gröhü-Putee, from gröhü, a planet, and pūtee, a lord.  
 Grünt'hee, from grünt'hü, a book.  
 Gündhürvu, from ganü, a song, and dhürmü, a person's own profession.  
 Gündhüvühü, from gündhü, a scent, and vüh, to carry.  
 Gündhü-Dhama, from gündü, a scent, and dhama, a place.  
 Güméshü, from gümü, a company, and ēeshü, a lord.  
 Güméshü-Jāmñēē, the mother of Güméshü ; from jāmñ, birth.  
 Gūnga, from güm, to go.  
 Gūnga-Vakyavülee, from vakya, a word, and abülee, a train.  
 Gūnga-Vasü, from vasü, a residence.  
 Gūngadhürü-Shastrēē ; he who knows the shastrü is called shastrēē.  
 Gūngadhürü, from Gūnga, and dhürü, to hold.  
 Gūjunñü, from gūjñ, an elephant, and anñü, the face.  
 Gūroorü, from gūroot, a wing.  
 Gūrootmüt, from gūroot, a wing.

## H.

- Himangshoo, from himü, cold, and ũngshoo, ray of light.  
 Himalüyü, from himü, cold, and alüyü, a house.  
 Himüvüt, from himü, cold.  
 Hirñnyü-gürbhü, from hirñnyü, gold, and gürbhü, the womb.  
 Hirñnyakshü, from hirñnyü, gold, and ũkshee, an eye.  
 Hirñnyü-Kūshipoo, from hirñnyü, gold, and kūshipoo, a sheath.  
 Hoinüvütee, from himüvüt.  
 Homü, from hoo, to offer.  
 Hota, he who directs the homü or burnt-offering, from hoo.

Hūngsū, a duck.

Hūnooman, from hūnoo, the cheek.

Hūree-Vūlū ; the last word is the imperative of vūlū, to speak.

Hūree-Dwarū ; dwarū signifies a door.

Hūree-Hūru ; both words are derived from hūree, to take away.

Hūree-Priya ; priya signifies beloved.

Hūridra, from hurit, light yellow.

Hurihūyū, from hurit, light yellow, and hūyū, a horse.

Hūrū-Gourē, from Hūrū (Shivū), and Gourē, the light yellow.

Hūrū-Nat'hū, from Hūrū, the name of Shivū, and nat'hū, a lord.

Hūyū-Grēevū, from hūyū, a horse, and grēevū, the back of the neck.

## I.

Indoo, from id, to be glorious, or refulgent.

Indru, from id, to be glorious.

Indrū-Dyoomu ; the last word signifies riches.

Indrū-jit ; from jee, to conquer.

Ishtū, from ish, to desire.

## J.

Jambūvūtē, from Jambūvan, the name of a certain bear.

Janhūvē, from Jūnhoo, a sage.

Jatee, a kind, from jūn, to be born.

Jēevū, life, from jēev, to live.

Jishnoo, from jee, to conquer.

Joinū, from jinū, to conquer or excel.

Joivatrikū, from jēev, to live.

Jūgūdgourē, from jūgūt, the world, and gourū, light yellow.

Jūgūddhatrē, from jūgūt, the world, and dhatrē, an upholder.

Jūgūmat'hū, from jūgūt, the world, and nat'hū, a lord.

Jūgūmat'hū-kshétrū, from jūgūt, the world, nat'hū, a lord, and kshétrū, a place.

Jūmūdgnee, from jūmūt, terrific, and ūgnee, fire.

Jūmaradūnū, from jūnū, a person, and ūrddūnū, a giving distress.

- Jūnhoo, from ha, to abandon, (viz. the world).  
 Jūnük, from jūn, to be produced.  
 Jūp, to speak inaudibly, from jūp, to mutter.  
 Jūrūtkaroo, from jree, to be withered, and kree, to do.  
 Jūrū-Bhūrūā, from jūrū, decrepitude.  
 Jūshola, from jūshūs, fame, and da, to give.  
 Jūtayoo, from jūta, a bunch of hair, and ayoo, life-time.  
 Jūya, from jee, victory.  
 Jūyū-Doorga, from jūyū, victory.  
 Jūyūntē, from jee, to conquer.  
 Jwala-Mookhē, from jwala, a flame, and mookhū, a face.  
 Jwālūnū, from jwālū, to enkindle.  
 Jyoisht'hū, from jyēsht'ha, a planet.  
 Jyotish-stomū, from jyotish, light, and stomū, the whole.  
 Jyotish, from jyot, to shine.

## K.

- Kahinee, a tale, from kūt'hū, to speak.  
 Kamū-dévū, from kamū, desire, and dévū, from div, to play.  
 Kamū-dhénōo, from kamū, desire, and dhénōo, a milch cow.  
 Kamū-Rōōpū, from kamū, desire, and rōōpū, form.  
 Kamakhya, from kamū, desire, and akhya, an appellation.  
 Kalē, the black, from kalū, time.  
 Kalū-Bhoirūvū, from kalū, time, and bhoirūvū, the terrific.  
 Kalū-Poorooshū, from kālū, black, and poorooshū, a male.  
 Kalū-Ratree, from kalū, dark, and ratree, night.  
 Kalū-Sōōtrū, from kalū, time, and sōōtrū, a thread.  
 Kaliyū, from kālū, to move.  
 Kamūnū, the heart's desire, from kūm, to desire.  
 Kanū-Phata-Yogē, compounded of kanū, the ear, phata, slit, and yogē, an ascetic.  
 Kartikéyū, from kritika, the name of a planet.



- Kashēē, from kash, to appear. .  
 Kavyū, from kūvee, a poet.  
 Késhūrēē, from kэшүрү, a mane. .  
 Kēertünü, from krēēt, to produce harmony.  
 Kēertec-Chündrū, from kēertec, fame.  
 Kétoo, a sign, from kit, to dwell.  
 Késhvū, from kэшү, the hair.  
 Khéchürü, from khü, the sky, and chürü, going.  
 Khündü, a piece, from khüd, to break.  
 Khügéshwürü, compounded of khügü, a bird, and ēeshwürü, greatness.  
 Kinnürü, from king, what? and nürü, a man.  
 Koilasü, from kēlās, in water, to shine.  
 Kojagürü-Lükshmēē, from küh, who, and jagree, to awake.  
 Koitübhüjit; jit, signifies victory.  
 Koojü, from koo, the earth, and jün, to be produced.  
 Koolü-Dévüta, from koolü, race, and dévüta, a god.  
 Koolēēnü, from kool, a race.  
 Koombhü-kürnū, from koombhü, a jar, and kürnū, the ear.  
 Koomarü, a boy, from koomarü, to play.  
 Koomarü, from koo, evil, and mree, to beat.  
 Koombhēē-Pakü, from koombhü, a pot, and pakü, ripe.  
 Koont'hü, a groan; from koont'h, to groan.  
 Koomoodü-Bandvü, from koomoodü, a lotus, and bündhoo, a friend.  
 Koosooméshoo, from koosoomü, a flower, and ishoo, an arrow.  
 Kosha, from koosh, to issue, to identify.  
 Kooshü, to lie down.  
 Kooshee, a small kosha. .  
 Kooshnabhu, from kooshü, sacred grass, and nabhee, the navel.  
 Koovérü, from koov, to cover.  
 Koulacharēē, from koolä, a race, and chür, to act, preceded by the *prep.* a.  
 Krimce-Bhojünü, from krimce, an insect, and bhojünü, to eat.

Kripēetūyonee ; yonee, a birth-place.

Krishnū, from krish, to draw.

Krishnū-Krora ; krōrū signifies the side.

Krittivasa, from kritte, the skin, and vasūs, a garment.

Kritantū, from kritū, done, and ūntū, end.

Kriya, work, from krec, to do.

Krounchū-Darūnū, a proper name, and dree, to tear.

Ksharū-Kūrdūmū, from ksharū, ashes, and kūrdūmū, mud.

Kshēerū, milk, from kshūr, to ooze out.

Kshūpakūrū, from kshūpa, night, and kree, to make.

Kshūtriyū, from kshūtū, a wound, and troi, to save.

Kūbūndhū, headless, from kū, the head, and būdh, to kill.

Kūchū, hair, from kūch, to bind.

Kūchyūpū, a proper name ; pa, means to drink.

Kūlee-Yoogū, from kūl, to enumerate, and yoogū, a period of time.

Kūlkee, from kūlee, time, and koi, to subdue.

Kūlpū, from klipū, to contrive.

Kūlpū-Sōōtrū, from kūlpū, time, and sōōtrū, a thread.

Kūmūlékamīnēē, from kūmūlū, the water lily, and kamū, desire.

Kāndurpū, from kāng, Brūmha, and drip, to domineer.

Kūpalūbhrit, from kūpalū, the forehead or fate, and bhree, to hold.

Kūroonamūyēē, from kūrooua, pity.

Kūrmū-Vipakū, from kree, to work, and pak, to ripen.

Kūt'hūkū, a speaker, from kūt'h, to speak.

Kūvūchū, from vūchū, a word.

## L.

Lingū, from lig, to move.

Lohitangū, from lohitū, blood red, and ūngū, the body.

Lokéshū, from lokū, men, and ēēshū, greatness.

Lokū, from looch, to see.

Lūkshmiē Chara ; the latter word means deserted.  
 Lukshminū, the beautiful, from Lūkshmi, a fortunate sign  
 Lūmbodūru, from lūmbū, long, and oodūrū, the belly.

## M.

Madhūvū, from ma, the goddess Lūkshmiē, and dhūvū, husband.  
 Malyuvanū, from mala, a necklace.  
 Malnēē, from mala, a necklace.  
 Manūsū-Kalēē, from mñūs, mind.  
 Manūnū, from man, to decide.  
 Marootū, from mree, to kill.  
 Marū, from mree, to kill.  
 Matūrishwa, wind.  
 Mayavūtēē, from maya, delusion.  
 Médha, apprehension or conception, from médh, to be apt to learn.  
 Méghū-Nadū, from méghū, a cloud, and nadū, a sound.  
 Méghū-Vahūnū ; vahūnū, a vehicle.  
 Mēēmaṅsa, from man, to judge.  
 Mēēna-Kētūnū, from mēēnū, a fish, and kētūnū, a flag.  
 Mīhūrū, from mīhū, to water.  
 Mīshrū-Kēshēē, from mīsh, to mix, and kēshū, hair.  
 Mitrū, a friend, from mid, love.  
 Mitravinda, from mitrū, a friend, and vid, to obtain.  
 Mohinēē, from mooli, to be infatuated.  
 Mooktū-Kēshēē, from mooktū, spread out, kēshū, hair.  
 Mooktū-Ramū ; mooktū, liberation.  
 Mounēē, he who subjects himself to voluntary silence.  
 Mrigankū, from mrigū, a deer, and ūnkū, a mark.  
 Mrityoonjñū, from mrityoo, death, and jec, to overcome.  
 Mūdhoo-Sōōdūnū, from sōōd, to destroy.  
 Mūdhuñ-Mohūñ, from mūdūñ, desire, and mooli, to be infatuated.  
 Māha-Dēvū, from mahūt, great, and div, to play.

- Mūha-Kalū, from mūhūt, great, and kalū, time.  
 Mūhamaree, from mūhūt, great, and mree, to kill.  
 Mūha-Patūkū, from mūhūt, and patūkū, from pūt, to throw down.  
 Mūha-Poorooshū, from mūhūt, great, and poorooshū, a male.  
 Mūha-Rourūvū, from rooroo, an insect.  
 Mūha-Sénū, from mūhūt, great, and séna, soldier.  
 Mūhatmū, from mūhūt, great, and atmū, spirit.  
 Mūha-Vrūtū ; vrūtū is a ceremony to be performed according to a vow.  
 Mūha-Vyadhee, from mūhūt, great, and vyadhee, sickness.  
 Mūhéndrū, from mūhūt, great, and Indrū, the king of heaven.  
 Mūhéshū, from mūhūt, great, and ēeshū, glorious.  
 Mūhéshwūrū, from mūhūt, great, and ēeshwūrū, glorious.  
 Mūhishū-Mūrdinēē, from mūhishū, a buffalo, and mūrdū, to destroy.  
 Mūkūrū-Dwūjū, from mūkūrū, a water animal, and dwūjū, a flag.  
 Māndodūrēē, from mūndū, small, and oodurū, the belly.  
 Mūngūlū-Chūndika, from mūngūlū, good, and chūndika, wrathful.  
 Mūngūlū-Varū, from mūngūlū, good, and varū, a day.  
 Mūn-Mūt'hū, from mūnū, mind, and mūnt, to grieve.  
 Mūntrū-Droomū, from mūnū, to meditate, and droomū, a tree.  
 Mūnūsa, from mūnū, mind.  
 Mūnūsiyū, from mūnū, mind, and jānū, birth.  
 Mūroot, from mree, to kill.

## N.

- Nagantūkū, from nagū, a serpent, and ūntūkū, the end.  
 Nayika, from nee, to obtain.  
 Noiyyaikū, a follower of the Nyayū philosophy.  
 Nēlū, dark blue.  
 Nēlū-Kūntū, from nēlū, dark blue, and kūntū, the throat.  
 Nidhee, from nee, *prep.* and dha, to place.  
 Nirakarū, from nir, *prep.* and akarū, form.  
 Nirūyū, from nir, *prep.* and nee, to obtain.

Nirvanēē, from nirvanñ, liberation.

Nisha-Pūtee, from nisha, night, and pūtee, lord.

Nityū, constant, everlasting.

Nityanāndū, from nityū, constant, and anāndū, joy.

Nūbhūswūt, from nūbhūs, the sky.

Nūkshūtrēshu, from nūkshūtrū, a planet, and ēēshū, a lord.

Nūlū-Danga, from nūlū, a reed, and danga, a place.

Nūmoochēē-Soodūnū, a proper name joined to sūd, to kill.

Nūmāda, from nūma, sport or entertainment, and da, to give.

Nūri-Singhū, from nūrū, man, and singhū, excellent.

Nūvū-Patrika, from nūvū, nine, and pūtrū, leaves.

Nūvū-Rūtu, from nūvū, nine, and rūtu, a jewel.

## O.

Ochoishrūva, from oochehois, great, and shroo, to hear.

Oodasēē; oot, *prep.* and asū, to sit.

Oodayū, to arise, from oot, *prep.* and ūyū, to go.

Oodgata, from oot, *prep.* and goi, to sing.

Oogrū-Chūnda, from oogrū, fear-exciting, and chūndū, wrathful.

Oindrū-Dūdhee, from Indru, and dūdhee, curds.

Oopū-Patūkū, from oopū, *prep.* and pūt, to throw down.

Oordhū-Vahoo, from ōordhū, high, and vahoo, arm.

Ooshmāpa, from ooshmū, heat, and pa, to drink.

Oshūdhiēēshū, from oshūdhee, medicine, and ēēshū, a lord.

Ootūthyū, from oot, *prep.* and tūthyū, just.

## P.

Pachūkū, he who cooks; from pūch, to cook.

Paku-Shasūnu, from paku, a giant, and shas, to govern.

Parvūtēē, the daughter of Parvūtū, a mountain.

Pat'hūkū, he who reads, from pūt'h, to read.

Patūnū, from pūt, to throw down.

**Patñjölü**, from the sage **Pütñjülee** ; which word is made up of **püt**, to throw down and **ñjülee**, joined hands. This conjunction teaches us, that people fell before him for instruction with joined hands.

**Pēetamvürü**, from **pēetü**, yellow, and **ümbürü**, cloth.

**Phülühürē**, from **phülü**, fruit, and **rhee**, to steal.

**Pingülü**, variegated.

**Pita-Mühñ**, from **pitree**, father, and **mühñt**, great.

**Poita**, from **oopñ**, and **vēetü**, pure.

**Pōōja**, from **pōōjñ**, to honour or serve.

**Pōōjñkñ**, a worshipper.

**Poondürēekakshñ**, from **poondürēekñ**, a water-lily, and **ñkshee**, an eye.

**Pooranñ**, from **pree**, to fill.

**Poornabhishékñ**, from **pōörnñ**, and **ñbhishékñ**, to anoint.

**Poorohitñ**, from **poorñs**, to go before, and **hitñ**, good.

**Poorooñōñtñ**, from **pooroo**, fulness, and **hōñ**, to call.

**Poorooshñ**, a male, from **pree**, to fill or nourish.

**Poorñdññ**, from **poorñ**, a house, and **dree**, to cut.

**Pooshkürñ-Shantee**, from **pooshkürñ**, the evil fortune attending a person who shall die when an unlucky day, an unlucky lunar day, and an evil planet all unite, and **shantee**, to pacify or produce peace.

**Pooshpñ-Dhñnwa**, from **pooshpñ**, a flower, and **dhñnwa**, a bow.

**Pooshpñkñ**, from **pooshpñ**, to expand.

**Pooshtee**, from **poosh**, to cherish.

**Pooshññ**, from **poosh**, to cherish.

**Pouranik**, a follower of the **pooranñs**.

**Prajapñtyñ**, the work of a **prñjapñtee**.

**Pranñ-Nirodhñ**, from **pranñ**, life, and **nirodhñ**, to stop.

**Pratñ-Kalñ**, from **pratñ**, morning, and **kalñ**, time.

**Prétñ-raj** ; **prétñ** is a ghost, and **raj** signifies **raja**.

**Prit'hivē**, from **Prit'hoo**, a king who first formed towns, raised the arts, &c.

**Prñbhñngñññ**, from **prñ**, *prep.* and **bhññññ**, to break.

**Prñchñnda**, from **prñ**, *prep.* and **chñnda**, wrathful.

**Prñdyoomññ**, from **prñ**, *prep.* and **dyoomññ**, riches.

- Prājapātee, from praja, subjects, and patee, a lord.  
 Praja-Yagu, from prāja, subjects, and yagū, a sacrifice.  
 Prākritee, from prā, *prep.* and kree, to do.  
 Pralhadū, from pra, *prep.* and alhadū, joy.  
 Prālūyā, from lēē, to absorb.  
 Prāmūtee, from prū, *prep.* and mūtee, understanding.  
 Prāstavinēē, from prū, *prep.* and stoo, to praise.  
 Pūdmālāya, from pūdmā, the water-lily, and alāyā, residence.  
 Pūdmā-Nabhū, from pūdmā, a water-lily, and nabhec, the navel.  
 Pūdmā-Prabhoo, from pūdmā, a water-lily, and prābhoo, a lord.  
 Pūchn-Chōōra, from pūchnū, five, or much, and chōōra, a crest.  
 Pūchnūmē-Vrītū, from pūchnū, five, and vrītū, the ceremonies connected with a vow.  
 Pūchnū-Rūtnū, from pūchnū, five, and rūtnū, a precious stone.  
 Pūchnushūrū, from pūchnū, five, and shūrū, an arrow.  
 Pūchnanū, from pūchnū, five, and anū, face.  
 Punjab, from pūchnū, five, and ap, water.  
 Pūmūgashānū, from pūmūgū, a serpent, and ūshū, to eat.  
 Pūnt'hēē, from pūthū, a way.  
 Pūrūm-Eshwūrū, from pūrūm, excellent, and ēeshwūrū, God, or simply, the glorious.  
 Pūrūm-Hūngsū, from pūrūm, excellent, and hūngsū, a goose.  
 Pūrūshoo-Ramū; pūrūshoo, a weapon.  
 Puvūnū, from poo, to purify.

## R.

- Radha, the favourite mistress of Krishnū, from radh, to accomplish.  
 Radha-Vallabhū; vallabhū, beloved.  
 Raja, light.  
 Rajū-Pootū, from rajū, a king, and pootū, a son.  
 Rajūraj, king of kings.  
 Rajū-Rajeshwūrēē, from rajū-raj, king of kings, and ēeshwūrēē, a goddess.  
 Rajūrshēē, from rajū, a king, and risheē, a sage.  
 Rajū-sōōyū, from rajū, a king, and sōō, birth.

- Ramũ, from rŭm, play, or to please.  
 Ramayũnũ, from Ramũ, and ãyũnũ, to go.  
 Ramũ-Shũrũnũ-Palũ, from Ramũ-Shũrũnũ, and palũ, a title.  
 Rarhēyũ, from Rarhũ, a country.  
 Rasũ-Mũnchũnũ; mũnchũ, a stage.  
 Ravũnũ, from roo, to kill.  
 Rhishēēkēshũ, from rhishēēkũ, the organs, and ēēshũ, a lord.  
 Rig-Védũ, from rich, an incantation, and védũ, from vid, knowledge.  
 Rishũbhũ-Dévũ; rishũbhũ, signifies excellent.  
 Rishyũ-Shringũ, from rishyũ, a deer, and shringũ, horns.  
 Ritoo-pũrnũ, from ritoo, a season, and pũrnũ, a leaf.  
 Ritoo-Yagũ, from Ritoo, season, and yũjũ, worship with sacrifices.  
 Rochũnũ, from rooch, love.  
 Roodrakshũ, from Roodrũ, a name of Shivũ, and ũkshũ, an eye.  
 Roodrũ, from rood, to cry.  
 Rookminēē, from Rookmũ, (gold) the name of a king.  
 Rũjo-goonũ, from rũj, colour, or love, and goonũ, a quality.  
 Rũkshogũnũ-Bhojũnũ; bhojũnũ, to eat.  
 Rũktũ-vēējũ, from rũktũ, blood, and vēējũ, seed.  
 Rũtũntēē, from rũt, to speak.  
 Rũtēē, from rũm, to play.  
 Rũtee-Pũtec, from Rũtee, the name of the wife of cupid, and pũtec, a lord.

## S.

- Sadhyũ, from sadh, to perfect.  
 Sagnikũ, from sũ, with, and ũgnec, fire.  
 Sahēb, a title of respect.  
 Sarvũ-bhoũmũ, from sũrvũ, all, and bhũqũmee, land.  
 Sarũ, the essence of any thing, from sree, to go.  
 Shaktũ, from shũktee, energy.  
 Shantee, from shũm, quiet.  
 Shantee-Poorũ, from shantee, peace, and poorũ, a town.  
 Sharũdēēya, from shurũdũ, the clear sky season.



Shastrū, from shas, to rule.

Shēētūla, cold.

Shikhēē-Vahūnū, from shikhēē, the name of a peacock, and vahūnū, a vehicle.

Shikh, from shishyū, a disciple.

Shilpū, an art.

Shiromānee, from shirūs, the head, and mūnee, a jewel.

Shivopakhyanū, from Shivū, oopū, *prep.* and akhyanū, to speak.

Shivū, the good.

Shmūshanu-Kalēē, from shmūshanū, a cemetery.

Shoivacharēē, from Shivū, and acharin, practice.

Shoochee, the pure, from shooch, to purify.

Shooddhee, pure.

Shooklū-Vūnu, from shooklū, white and vūnū, colour.

Shoolū, a weapon.

Shoolinēē, from shoolū, a lance.

Shoshūnū, from shoosh, to dry.

Shraddhū, from shrūddha, firm faith.

Shrēē-Vidya, from shrēē, excellent, and vidya, knowledge.

Shrēē-Kūnt'hū, from shrēē, excellent, and kūntū, the throat.

Shrēē, a title which signifies excellence or greatness.

Shrēē-Ramū Poorū, from shrēē, excellent, Ramū, the name of a god, and poorū, town.

Shrootū, what has been heard, from shroo, to hear.

Shrota, from shroo, to hear.

Shrotriya, from shrootū, the védū.

Shūktee-Dhūrū, from shūktee, an iron spear, and dhūrū, to hold.

Shūmbaratee, from Shūmbūnū, a giant, and ūree, an enemy.

Shūmūnū, from sham, equal.

Shankūrū, from shūng, good, and kree, to do.

Shūranūnū, from shūsh, six, and anūnū, face.

Shūst'hēē, she who is worshipped on the sixth (shūst'hū) day.

Shūtrūghnū, from shūtroo, an enemy, and hūn, to kill.

Shatūmūnyoo, from shatū, a hundred, and mūnyoo, a sacrifice.

Shütükū, a hundred.

Shütū-Dwēepū, from shütū, a hundred, and dwēepū, an island.

Shüvū-Sadhünū, from shüvū, a dead body, and sadhünū, to perfect

Shwūsünū, from shwūs, to go.

Shyama, black.

Siddhantacharēē, from siddhantū, ascertained, and acharin, practice.

Siddhēshwūrēē, from siddhū, to perfect, and ēeshwūrēē, a goddess.

Siddhec, from siddh, perfect.

Siddhū, to perfect.

Sindhūkatēē, from sindhū, to cut a passage, and krit, to cut.

Singhū-Valinēē, from singhū, a lion, and vūh, a vehicle.

Smürū, from smree, to remember.

Smürū-Hürū, from smürū, cupid, and rhec, to destroy.

Snanū, from sua, to purify.

Soivyū, the disciples of Shivū.

Soinghikéyū, the son of Singhika.

Soobhndra, from soo, beautiful, and bhūdra, good.

Soodhangshoo, from shoodha, the water of life, and ūngshoo, rays of light.

Sookhū-Muyā, from sookhū, happiness, and muyā, fulness.

Soogrēēvū, from soo, beautiful, and grēēva, the back of the neck.

Soomalēē, from soo, good, and mala, a necklace.

Sooméroo, from soo, good, and méroo, a boundary mark.

Soondūrū, beautiful.

Soopūrnū, from soo, good, and pūrnū, a leaf.

Sooracharyū, from soorū, the gods, and acharyū, a teacher.

Sōcrpū-Nūkha, from sōcrpū, a hand winnowing fan, and nūkhā, the finger nails.

Soorū-Pūtee, from soorū, the gods, and pūtee, lord.

Soumyū, the son of Somū.

Sourū, the disciples of Sōōryū.

Spīrshunū, from sprish, to touch.

St'hanoo, from st'ha, to stay.

Sād-Gopñ, from, sūt, good, and gop, cow-keeper.

Sādūshyū, by-standers at a council, whose business it is to notice and correct mistakes.

- Sûgûrû, from sû, with, and gûrû, poison.
- Sûhûsrangshoo, from sûhûsrû, a thousand, and ûngshoo, rays of light.
- Sûhûsrakshû, from sûhûsrû, a thousand, and ûkshee, the eye.
- Sûmûvûrttê, from sûmû, equal, and vrit, presence.
- Sûnjêevûnê, from sûng, *prep.* and jiv, life.
- Sûngskritû, from sûng, *prep.* and kree, to do.
- Sûndhya, from sûng, *prep.* and dhoi, to remember.
- Sûngkêertûnû, from sûng, *prep.* and kêertûnû, to speak aloud.
- Sûnghita, from sûng, *prep.* and hitû, to collect.
- Sûnkrûndûnû, from sûng, *prep.* and krûndûnû, to cry.
- Sûnyasê, from sûng, *prep.* and nyasû, to renounce.
- Sûptûrshê, from sûptû, seven, and rishe, a sage.
- Sûptashwû, from sûptû, seven, and ûshwû, a horse.
- Sûrpûgnû, from sûrpû, a serpent, and hûn, to destroy.
- Sûrvvû, all.
- Sûrvvû-Dûkshînû, from sûrvvû, all, and dûkshina, a fee at dismissal.
- Sûrvvû-Mûngûlû, from sûrvvû, all, and mûngûlû, good.
- Sûtwû-goonû, from sûtwû, good, and goonû, quality.
- Sûtê, from sû, pure.
- Sûtyû-Narayûnû, from sûtyû, true, and Narayûnû.
- Sûtyû-jit, from sûtyû, true, and jee, to conquer.
- Sûtyû-yoogû, from sûtyû, true, and yoogû, a definite time.
- Sûvôrna, from sû, one, and vûrnû, kind.
- Swaha, presentment of oblations.
- Swayûm-bhoovû, from swûyung, itself, and bhôo, existence.
- Swûdha, presentment of oblations.
- Swûmbhoc, from shûng, prosperity, and bhôo, existence.
- Swûrbhanoo, from swûr, heaven, and bha, light.

T.

- Tamisrû, the hell of darkness, from tûmisrû, darkness.
- Tarûkêshwûrû, from tarûkû, a saviour, and êshwûrû, a god.

Tarūkū-jit, from Tarūkū, and jee, victory.

Téjomñyñ, from téjus, glory, and mñyñ, fulness.

Téjush-Chündrū, from téjus, glory, and chündrū, the moon.

T'hakoorū, honourable.

Tilottēma, from tilū, dark spots on the skin, and oottūmū, excellent.

Toorashat, a name of Indrū.

Toostēē, from toosh, to please.

Trēta\*-Yoogū, from tree, three, and yoogū, a definite period of time.

Trikōōtū, from tree, three, and kōōtū, a mountain peak.

Tripoorantūkū, from tree, three, poorū, a house, and ūntūkū, a destroyer.

Tripoora, from tree, three, and poorū, a town.

Tripoora-Soondurēē; soondurēē, beautiful.

Trishikkū, for tree, three, and shikha, the ascending flame.

Trivénēē, from tree, three, and vénēē, a stream.

Tūmū-goouū, from tūm is, darkness, and goouū, quality.

Tūmū, from tūm is, darkness.

Tūtrū, from tūtrū, to hold.

Tupāsya, from tupās, religious austerities.

Tūptū-Shōōrmee, from tūptū, hot, and shōōrmee, an image of iron.

Türkālūnkarū, from türkū, the name of the nyayū dūrshūnū, and ūlūnkarū, an ornament.

Tūrūnee, from tree, to save.

Tūrpñū, from trip, to satisfy.

Turanguēē; turūngū signifies the swell of water.

Twūrita, from twurū, quickly.

## U.

Ūbhūyñ-Chūrūnū, from ū, bhūyñ, fear, and chūrūnū, feet.

Ūbjū, from ūp, water, and jūnū, birth.

Ūbjū-Yonee, from ūbjū, the water-lily, and yonee, a birth-place, as water is the birth-place of fish.

\* The four yoogūs are numbered according to the quantity of religion in each; thus the sātyū has four parts, the trēta, three, the dwapūrū, two, and the kālce, one.

- Ūbyūngǎ, from ū, and byūngǎ, crooked.  
 Ūchyootū, from ū, and chyootū, to ooze.  
 Ūdbhootu, wonderful.  
 Ūdhikarēē, from ūdhee, *prep.* and kree, to do.  
 Ūdhyatmū, from ūdhee, *prep.* and atmūn, spirit.  
 Ūdwoitū, from ū, and dwee, two.  
 Ūdwūyanūndū, from ū, *priv.* dwoi, two, and anūdū, joy.  
 Ūghorū-Pūnt'hēēs, from Ūghorū, a name of Shivū, and pūnt'hū, a way.  
 Ūgnibhōō, from ūgneē, fire, and bhōō, existence.  
 Ūgnihotree, from ūgneē, fire, and hotree, a sacrificial priest.  
 Ūgnishtomū, from ūgneē, fire, and stōō, praise.  
 Ūgra-Dwēpū, from ūgrā, before, and dwēpū, an island.  
 Ūgradauēē, from ūgrū, before, and da, to give.  
 Ūjitū, from ū, and jitū, victory.  
 Ūjita-Nat'hū, from ūjitū, and nat'hū, lord.  
 Ūkalēē, a follower of the Ūkalū Pōorooshū.  
 Ūkalū-Pōorooshū, the being who is not subject to time, from ūkalū, without time, and pōorooshū, a male.  
 Ūkshōyu, from ū, and kshee, to decay.  
 Ūlūkanāda, from ūlūkū, light, and anūdū, joy.  
 Ūlūkarū, from ūlūng, proper, and kree, to do.  
 Ūmrītū-Sūrū, from ūmrītū, the water of life, and sūrū, a pool.  
 Ūmrāvūtēē, from ūmrū, immortal.  
 Ūmwoodā, from ūmvoō, water, and da, to give.  
 Ūnadeē, from ū, and adeē, first.  
 Ūnadya, from ūn, and adya, beginning.  
 Ūndhū-Kōōpū, from undhū, dark, and kōōpū, a well.  
 Ūngū, members, or body.  
 Ūngshooman, from ūngshoo, glory.  
 Ūnjmā, a black powder applied to the eye-lids.  
 Ūnūda: K ūlpū, from ūnū, food, da, to give, and kīlp, to be able or capable.

- Ūnnū-Pōōrna, from ūnnū, food, and pōōrnū, full.  
 Ūnoo-Patūkū, from ūnoo, small, and patūkū, sin.  
 Ūnngū, from ū, and ūngū, body.  
 Ūntūkū, from ūntū, the end, and kree, to do.  
 Ūnūntū, from ū, and ūntū, the end.  
 Ūnūnyūjū, from ū, ūnyū, other, and jūnū, to be born.  
 Ūpatrē-Kūrūnū, from ū, patrū, a worthy person, and kree, to do.  
 Ūp-Pūtee, from ūp, water, and pūtee, a lord.  
 Ūpsūra, from ūp, water and sree, to go.  
 Ūpūrajita, from ū, and pūrajita, to conquer.  
 Ūpūra-Vārtūnū, from ū, pura, *prep.* and avūrtūnū, to go in a circle.  
 Ūpūrna, from ū, and pūrnū, leaves.  
 Ūrdhū-Naiēeshwūrū, from ūrdhū, half, naree, woman, and ēeshwūrū, a god.  
 Ūroonū, the dawn.  
 Ūrūndhūna, from ū, and rūndhūnū, to cook.  
 Ūshoka, from ū, and shooch, sorrow.  
 Ūshtū-Vūsoo, from ūshtū, eight, and Vūsoo, a sort of gods.  
 Ūshtū-Vūkrū, from ūshtū, eight, and vūkrū, crooked.  
 Ūsee-Pūtrū-Vūnū, from ūsee, a scymetar, pūtrū, leaves, and vūnū, forest.  
 Ūshwū-sénū, from ūshwū, a horse, and séna, a soldier.  
 Ūshwinē-Koomarū, from ūshwinē, a mare, and koomarū, a child.  
 Ūshwūmédhū, from ūshwū, a horse, and médhū, flesh.  
 Ūsoorū, from ū, *priv.* and sōūrū, a name applied to the gods.  
 Ūyhtū, eight.  
 Ūtee-Patūkū, from ūtee, excessive, and patūkū, sin.  
 Ūtikayū, from ūtee, great, and kayū, the body.  
 Ūtiratrū, from ūtee, beyond, and ratrē, night.  
 Ūtit'hee, from ūt, to move perpetually ; a guest, a stranger.  
 Ūvūdhōūtū, from ūvū, *prep.* and dhōō, to renounce.  
 Ūvūtarū, from ūvū, to descend, and tree, to save.  
 Ūvūtū-Nirodhūnū, from ūvūtū, a hole in the ground, and nirodh, to close.  
 Ūyodhya, from ū, and yoodh, war.

## V.

- Vachšpūtee, from vach, a word, and pūtee, a lord.  
 Vagvadinēē, from vach, a word, and vūḍṇ, to-speak.  
 Vakya-Vūlēē, from vakyū, a word, and avūlēē, a row.  
 Valmēkee, from vūlmēēka, a kind of ants.  
 Valū-Gopalū, from valū, a child, go, cow, and palū, to cherish.  
 Vamacharēē, from vam, the left hand, and acharin, practice.  
 Vamūnu; little.  
 Vanū-Prūst'hū, from vūnū, a forest, and prūst'ha, to go.  
 Varoonēē, from Vūroonū, a constellation.  
 Vastoo-Poorooshū, from vastoo, a house, and poorooshū, male.  
 Vasūvū-Pōōjyū, from Vasūvū, a name of Rudrū, and pōōj, worship.  
 Vayoo, from va, to go.  
 Védacharēē, from védū, and acharin, practice.  
 Védantēē, he who follows the védantū.  
 Védantū, the end or last part of the védū.  
 Védū, from vid, knowledge.  
 Vēējū-Mūntrū, from vēējū, seed, and mūntrū, an incantation.  
 Vēērū-Singhū, from vēērū, strength, and singhū, excellent.  
 Vēērū Bhōōmee, from vēērū, the strong, and bhōōmee, laud.  
 Vēērū-vahoo, from vēērū, strength, and vahoo, the arm.  
 Vēētihotrū, from vēētū, to place, and hotrū, sacrificial things.  
 Vibhēēshūnū, from bhēēsh, terrific.  
 Vibhoo, from vee, *prep.* and bhōō, birth.  
 Vidyadhārū, from vidya, learning, and dhree, to hold.  
 Vidwūnmodū-Tūrūnginēē, from vidwūt, a learned man, modū, pleasure, and tūrūngū,  
 a wave.  
 Vidhoontoodū, from vidhoo, the moon, and tood, to bite.  
 Vidya-Pūtec, from vidya, learning, and pūtee, lord.  
 Vijūya, from vee, *prep.* and jee, to overcome.  
 Vikrūn.-Adityū, from vikrūnū, power, and adityū, a name given to the sun.  
 Vikūrttūnū, from vee, *prep.* and kūrttūnū, to cut.  
 Vilwū-Rōōpa, from vilwū, a fruit, and rōōpū, form.

Vinūla, from *vee*, *prep.* and *mūlū*, filth.

Vindhyū-Vasīṭē; vindhyū, the name of a mountain, and vūsū, to reside.

Viraṁ, great, from *vee*, *prep.* and *raj*, light.

Vishmoo, from *vish*, to overspread.

Vishwū-Kūrma, from *vishwū*, the world, and *kūrmū*, work.

Vishwūksēnū, from *vishoo*, on four sides, *ūch*, to go, and *sēna*, soldier.

Vishwūmbhūrū, from *vishwū*, the world, and *bhree*, to cherish.

Vishwū-Mitrū, from *vishwū*, the world, and *ūmitrū*, not a friend.

Vishwū-Jatū, from *vishwū*, the world, and *jatū*, born.

Vishūsūnū, from *vee*, *prep.* and *shūs*, to destroy.

Vitrūha, from Vitrū, a giant, and *hūn*, to destroy.

Vivékū, discrimination.

Voidyū, from *vid*, knowledge.

Voidyū-Vatē; *vatē* signifies a house.

Voiragē, from *vee*, *prep.* and *ragū*, passion.

Voishakhū, from the planet *vishakha*.

Voishnūvū, disciples of Vishnoo.

Voishnūvacharē, from *voishnūvū* and *acharin*.

Voitūrūnē, from *vee*, *prep.* and *tree*, to cross over.

Vridhēe-Shraddhū, from *vridhēe*, great.

Vridhēe, great.

Vrihūspātee, from *vrihūt*, great, and *pātee*, lord.

Vrihūdbhanoo, from *vrihūt*, great, and *bhanoo*, glory.

Vrihūddhūrmū pooranū, from *vrihūt*, great, and *dhūrmū*, religion.

Vrihūn-Narūḍēyū, from *vrihūt*, great.

Vrinda-Vūnū, from *vrinda*, thick, and *vūnū*, a forest.

Vrishū-Dwūjū, from *vrishū*, a bull, and *dwūjū*, a flag.

Vrisha, from *vrishūn*, to cause the rain to fall.

Vūjrē, from *vūjrū*, a weapon.

Vūjrū-kēētū, from *vūjrū*, a weapon, and *kēētū*, a worm.

Vūjrū-Kūntūkū-Shalmūlee, from *vūjrū*, a weapon, *kūntūkū*, a thorn, and *shalmūlee*, a tree.



**Vākréshwūrū**, from *vākrū*, crooked, and *ēshwūrū*, a god.

**Vnnū-Dévēē**, from *vnnū*, a forest, and *dévēē*, a goddess.

**Vyūktavā-Dhōtū**, from *vyūktū*, known, *ōvā*, *prep.* and *dhōtū*, to renounce.

. Y.

**Yadūsang-pūtee**, from *yadūs*, a water animal, and *pūtee*, lord.

**Yoodhisht'hirū**, from *yooddh*, war, and *st'hirū*, firm.

**Yogacharū**, from *yogū*, and *acharū*, practice.

**Yoogadya**, from *yoogū*, and *adya*, the first.

**Yogēē**, a person practising the duties called *yogū*.

**Yogéshwūrū**, from *yogū*, and *ēshwūrū*, a god.

**Yoginēē**, a female *yogēē*.

**Yogū**, the practice of abstraction of mind.

**Yogū-Bhogū-Vadēē**, from *yogū*, abstraction, *bhogū*, enjoyment, and *vēdū*, to utter.

**Yogū-Nidrū**, from *yogū*, abstraction, and *nīdīa*, sleep.

**Yonēē**, the place, or element of birth.

**Yorū-Bangala**, from *yorū*, a pain.

**Yūgnū**, from *yūjū*, worship with burnt-sacrifices.

**Yūmalūyū**, from *Yūma*, and *alūyū*, a dwelling.

**Yūmoona-Bhrata**, from *Yūmoona*, a river, and *bhrata*, a brother.

**Yūmū**, he who is free from the influence of the passions.

**Yūmū-Rat**, from *yūmū*, and *raj*.

**Yūngūmū**, a goat.













